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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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Marlboro

By

Miss Susan H. Hinman



CHAPTER VIII.

Unseen Forces.

Synopsis.—Democracy in college life is on trial in the case of four Marlboro students, Ruth Markham, Celia Bond, Lyman Russell and Bayard Kent. Ruth loses one hundred dollars and undertakes to pay her way by housework, but falls ill, making a second attempt under more favorable conditions after her recovery. Lyman earns his board by painting signs. Bayard refuses an invitation to join an exclusive club, because of its undemocratic character. Bayard and a colored student, Ennis Ratcliff, apply for membership in one of the literary societies, which are non-secret, and the latter is refused admission because of his color. Bayard stands by his colored friend.

It was a glorious evening. Winter had relaxed his grip, and the keen joy of living was resurgent in the veins of young and old.

Bayard's eyes permitted little night study, and he had spent the evening roaming the moonlighted streets, studying the branching of the denuded trees and trying to locate Halley's comet. He had resolved to turn in, and was on his way to his room when he became entangled in the throng of passengers discharged at the electric waiting-room.

Making a detour, he found himself side by side with Williams, his former friend from the home town, who had urged his joining Sigma Upsilon six months before.

Williams' greeting was blatantly of-

fensive—"Hello, Kent; heard you were turned down by Phi Delta for chumming with a colored fellow."

Bayard's reply was non-committal. "Oh, you can hear most anything."

"You'd much better have come in with us. It's a fine thing to have a snug berth and feel that one can snap one's fingers at Phi Delta, or any of the rest."

"Each one to his taste," said Bayard curtly.

"Your fine tastes didn't help you much when you got black-balled."

"It might be just as well to be sure of your facts before you make such statements." Bayard's wrath was rising.

"Facts? Don't I know that you thought yourself too high and mighty for our bunch, and now you seem to be left out all around. Not that I think you lose anything by not being in the literary societies. They're only fit for grinds." And Williams began singing somewhat boisterously:

"Then up and away
Till the break of day,
With a heart that's merry
And a Tom-and-Jerry,
Midnights of revel
And noondays of song.
Is it so wrong?
Go to the Devil!"

Bayard was incapable of pharisaic self-righteousness, but his indignation was roused by the spirit, both vinous and

venomous that exhaled from his companion's person and manner.

"Speaking of tastes, I am reminded of an illustration I once heard. Two fields lay side by side. One was filled with flowers and in the other lay a decaying carcass. There came flying by a vulture and a humming bird. The vulture made for the carrion, and the humming-bird for the flowers. Each to his own place. May I suggest that Marlboro is not the place for a person of your tastes? We don't keep your brand of inspiration here."

"Thanks for your advice, my dainty humming bird, but I wouldn't give a ——— for your flowers."

"All right, Williams, stick to your carrion, if you like; but I warn you, you'll be caught coming home from Beryl with the goods these fine nights."

"Never fear!" and Williams strolled off jauntily.

It may have been that evening or a night or two later that there was a noisy but bloodless encounter between a few lads, white and colored, on the streets of Marlboro. Although the affair was known to few besides the actual participants, a grossly exaggerated account of it appeared next morning in the papers of the neighboring city under the caption, "Race War in Marlboro!"

For some days the carrion crows of the press had a royal feast. Meanwhile, one-half of Marlboro remained in tranquil ignorance of the slanders in circulation, and the other half learned of them with amazement and indignation through the metropolitan press.

A colored student from Memphis was startled and mystified to receive a telegram from her father: "Do you need protection? Will come if you say so." She hastened to assure her distracted parent that no thought of danger had ever entered her head. In general, the quiet village pursued the even tenor of its way. No activity was interrupted and no well-balanced mind was even ruffled. The rumors were too preposterous for credence by Marlboro's large and widely scattered constituency.

The tiny spark which had produced all this smoke had no connection, be it known, with Phi Delta's action in excluding Ennis Ratcliff from membership. After his first natural outbreak of re-

sentment, he accepted the situation philosophically, much helped in that position by the sympathetic companionship of Bayard Kent. The latter had one of those rarely endowed natures which, without affectation or flattery, can give itself unstintedly to each friend in turn without exciting complaints of neglect from any other. Although the actual time Bayard and Ennis spent together, numbered in hours was inconsiderable, yet the influence of the former shaped and colored the whole life of the latter, bringing into it some of its highest and most durable satisfaction.

Although neither Bayard nor Ennis made any public protest against the latter's rejection by Phi Delta, the matter was not long in coming to the knowledge of the alumni of the institution. One of the younger members of the faculty, also an alumnus and the editor of the monthly which was the organ of the alumni, published an account of Phi Delta's action in the March number of the magazine. So concise and colorless was this report that it amazed the older alumni, one of whom informed the editor: "If your statement is correct, you have said too little; if not, you have said too much."

Another wrote: "I hardly know which surprised me most, the existence of the state of feeling here recorded, or the matter-of-fact way in which the article seems to accept it as something in the order of natural development and progress."

On the other hand, the editor was briefly but bitterly denounced by the organ of the undergraduate body as a meddling busybody, seeking to stir up strife.

The veterans who had shared the unpopularity of Marlboro in ante-bellum days for its espousal of the cause of the black man, were naturally aroused. An alumnus of '51 wrote:

"You announce that 'it has become generally understood' that men like Frederick Douglass, Paul Lawrence Dunbar, and Booker Washington 'are not wanted' in the literary societies of the progressive Marlboro of today.

"Is this a fair report of the 'modern scholarship' of Marlboro, or is it a slanderous fiction? Has color and not character and talent become the 'open ses-

ame' to literary honor in Marlboro, once the inspiring center of impulse to heroisms of self-sacrifice for men of every color and every clime? Has the Missionary Arch, the memorial of men and women who lived and died for those of an off-color, crumbled into dust and been forgotten?"

An alumnus of nearly forty years later, now a member of Marlboro's faculty, raised an even more fundamental question: "Shall the literary societies in Marlboro in their fundamental nature be a part of her educational machinery, or shall they be social clubs? In the past, they were in their fundamental character educational, and the social pleasure, like that involved in class membership, was incidental.

"Is it wise to substitute for societies of this type, societies that extend the privilege of membership only to those 'socially desirable,' i. e., societies of the fraternity type?"

While the writer did not answer his own question, his convictions were quite apparent, and perhaps more influential than if they had been expressed more dogmatically.

It must not be supposed that the entire undergraduate body, Bayard Kent alone excepted, was opposed to extending the privilege of membership in the literary societies to colored students. A senior in Phi Delta came out in print repudiating the action of the majority in his society. He said in substance:

"We are here in Marlboro to learn how to solve our country's problems; to learn the secret unknown to Greece, with all her culture, and to Rome, with all her might of conquest, the secret that the only activity accompanied with lasting satisfaction is that which contains the element of service.

"I take it that Marlboro students have more than a merely academic interest in our national problems; and if it is possible here and now to do something towards their solution, why should we shrink from the effort? Suppose it should involve the sacrifice of certain tastes and prejudices, why should we shrink from the sacrifice?"

Bayard Kent's stand on the question was not without its influence. Bayard was the most popular man in his class with both students and faculty, and his

emphatic disapproval of Phi Delta's action caused its members no little chagrin.

But beyond question the most weighty contribution to the solution of the problem was furnished by Dr. Marcus C. Warren, a Marlboro student in the strenuous days of the Civil War, one of her wealthiest, and unquestionably her most generous alumnus, the donor of her Conservatory building and her Men's Gymnasium. One of the leading laymen in his denomination, the president of one of its large benevolent societies and on the Executive Committee of another, which had been the pioneer in the uplift of the colored race, his words came with commanding authority.

"Can it be," he said, "that the present generation of students and instructors have cut themselves loose from the past history and traditions of Marlboro, so that they do not realize the foundations on which its present prosperity rests? Marlboro during its early history stood out from other colleges for two fundamental principles, the higher education of woman and the brotherhood of man, including the black man. These two ideas gave her friends in every state of the Union and many foreign countries. It is because of these that Marlboro has a national reputation, instead of being a small local college. Its liberal and progressive policy has attracted students, friends and money, and so has made its present success possible.

"Is one of these two principles now to be abandoned, or kept only in the letter and nullified in the spirit? A generous friend of the college has given a large amount of money to provide elegant rooms for the three men's societies. What is to be done to provide a room of equal quality for the colored society; for even the laws enacted by Southern aristocrats require railroads to furnish equal though separate accommodations for the colored passengers.

"What is to be the final outcome of this new discrimination? * * * The inference is very plain that colored students are not wanted, and their stay must be made uncomfortable. Must we say that the 'Brotherhood of Man' is all right as a doctrine for building up a college until it becomes strong and wealthy, but then it must pass on to 'Higher Ideals?'

"During its early history Marlboro was the only school in the North where a colored man could receive a college education, now there is hardly a Northern college closed to the colored man. Is Marlboro to reverse its past history, and make colored men unwelcome now that other colleges gladly welcome them? I hope that I do not need to so interpret the recent action of the student body of my Alma Mater, but that rather it is the hasty action of those who have not yet learned to be proud of the rich heritage of brotherhood and fellowship for which Marlboro has always stood."

Doctor Warren's son, an alumnus of '98, addressing his own society, said: "This will never do—it is contrary to the principles of Marlboro, the spirit of fair play, the breadth of view that a college man should possess, and the ethics of good taste."

"I could understand this attitude," said Marcus Junior, "if it were a question of admitting colored students to the same dormitory with white, but even then it would be in doubtful taste."

It cannot be denied that most of our conduct is prompted by mixed motives. Doubtless the members of Phi Delta were impressed by the moral principles underlying Doctor Warren's protest. But it was also true that the handsome gymnasium was still uncompleted. Suppose Doctor Warren should withhold the funds needed for this purpose? Suppose the lavish and continuous stream of his benefactions toward his Alma Mater should be dried up? He was a product of the earlier days when men's lives were under the stern domination of unyielding principle. Suppose he should say to his Alma Mater: "You have denied the faith. I can no longer give to you?"

President Earle at this time was on the other side of the world; and as the college societies are voluntary organizations not directly controlled by the college authorities, the faculty took no action in the case. It was quite without coercion, therefore, that Phi Delta partook of a hearty meal of 'humble pie,' and reversed its former action concerning Ennis Ratcliff.

Early in April Ennis received a brief and formal notification that his name had been reconsidered and that he was voted

into the society by the required two-thirds.

Ennis, who had known nothing of the intervening circumstances leading to this result, hurried at once to Bayard, holding out the note with a face glowing with satisfaction.

"You did this thing, Bayard Kent. You must have the faith that removes mountains."

"I give you my word, I had nothing whatever to do with it. I can prove an alibi."

"But you know?"

"Only this morning. Please don't be jealous. I might have spoken to you sooner, but, to tell the truth, I have been seriously debating with myself whether we ought to accept the olive-branch when it is held out so grudgingly. No, I don't mean that," as he saw his friend's face suddenly overclouded; "I mean it has taken a long time and some pretty strong pressure to bring them to their senses."

"You think they don't really mean it?" Ennis' air of jubilation had changed to perplexity.

Bayard pulled himself up sharply. Why should he, who lacked by nature the patient submission of the negro race, try to stir up discontent in the mind of his companion?

"We won't examine the seamy side, Ennis," he said cheerfully; "we will go on and get all possible satisfaction out of it."

"But is it a thing to get satisfaction out of? I mean, can one take it without loss of self-respect?"

Bayard rebuked himself for injecting the virus of doubt into Ennis' mind, and replied in a tone of conviction, which he hoped might act as an antidote, "most assuredly."

The mercurial Ennis returned at once to his earlier attitude of mingled delight and amazement. "But how did it come about? I think you could tell me if you chose."

This was true, but Bayard did not choose. "I can only assure you that I haven't lifted a finger to bring it to pass." He checked himself on the point of adding, "I wouldn't have stooped to ask favors of such a narrow minded set."

"I should hate to think the faculty made them do it."

"I can truthfully declare that the fac-

ulty had nothing to do with it, either."

A look of awe overspread Ennis' face. Then he laughed. "You know my people believe in voodooism," he said; then, lapsing into dialect, "Hit sho do look lak witch-wu'k."

Bayard laughed, too, but only for an instant. Then his face grew sober. "Ennis," he said, "we both believe that the mightiest forces in the Universe are the unseen forces."

CHAPTER IX.

Moral Uses of an Automobile.

It was settled. Marlboro's present dared not deny her past. But—was it wholly settled? What Professor Maynard called the fundamental question was yet untouched. Should the literary societies remain educational in character, or should their main object be social? Should they be open to all or limited to a favored few? Should they foster snobbery or promote democracy? Should they remain the valued adjunct and supplement of the classroom, or should they develop into fraternities, with their clanish and divisive spirit?

There was no disputing the fact that Sigma Upsilon and the two or three similar groups of young men opposed rather than aided the fundamental aims of Marlboro. They promoted neither "learning" nor "labor." They nurtured neither culture nor character. Thoughtless, ignorant, blind to moral distinctions as were many Marlboro students, there was still a general feeling that Sigma Upsilon and its kind were false to the principles for which Marlboro stood.

The clubmen themselves vaguely felt a chill breath of popular disapproval. They knew not whence it came nor whither it went. It could not originate with the faculty, for they were silent; nor with the students, for they laughed at the reckless pranks and treasured them up as "good stuff" for the Annual. And President Earle, as has been said, was across the seas.

But the repressed feeling that at heart they were outlaws, made the Sigma Upsilon and the rest still more reckless. Marlboro College is very scrupulous as to the boarding houses that shelter her students. Each one must have certain sleeping accommodations with a prescribed number of cubic feet of air

space; there are certain regulations as to the number of bath rooms in each house, and adequate protection against fire. But there are moral safeguards, too. In each house certain moral responsibilities are laid upon the matron. In each house there is a fixed system of house government, though, with certain limitations, it is in the hands of the students themselves. This "mild yoke" Sigma Upsilon boisterously shook off. Of course it had no family prayers. It defied times and seasons. It murdered sleep without compunction, its own and its neighbors'. Only the plenary indulgence granted to students prevented the neighbors from complaining of the house as a common nuisance.

Bayard Kent knew little or nothing of all this. He shrank from the very mention of Sigma Upsilon. To tell the truth, he was suffering from a guilty conscience. What was to become of his old friend, Harry Williams? Plainly, he was on the down-grade. Had he, Bayard Kent, given him a push further downward?

From the time of their evening encounter, Bayard had been waiting in sickening dread to hear that Williams had been found out and sent away. It was sure to come.

The halting and capricious spring at last showed signs of stiffening resolution. Came the last day of April, and Bayard's twenty-second birthday. It brought him a long and highly prized letter from his busy father.

"Sorry the eyes are no better," he wrote, "in spite of the new glasses. You seem to have tried everything short of giving up work entirely, and perhaps I ought to insist on that. But a man of twenty-two must be left to judge for himself.

"I am writing to prescribe for you, though, and I hope you will find the prescription agreeable. When your grandfather Paxton practiced medicine, the phraseology of the profession was somewhat different from what it is now. An Irishman was once found seated in an old gig taking a dose of medicine. He told a questioner that the prescription read, 'To be taken in any convenient vehicle,' and this was the best he could do

"My prescription is an abundance of fresh outdoor air, which the good Lord will supply you if you go where it is. My part is simply to furnish the vehicle. I thought first of a runabout, but, knowing your social nature, I felt sure you would want something larger. Besides, it would be of greater and more lasting use—if you should want to bring a crowd of your classmates home with you, for instance.

"More particularly, I thought of it as a help in looking out for your brother Don. He is even more sociable than you are, and his friendships are a little more in need of supervision. It will mean a whole lot for a twelve-year-old to have 'Big Brother' take him and several of his crowd out to the country. It might require some diplomacy to offer your services as chaperon if they were going by street car, but with the motor you are, of course, a power to be courted.

"I am sure I need not caution you against excessive speed. I commend to you the example of my friend Bursley, who told me yesterday, with a most virtuous air, 'I make it a point of conscience not to go more than twenty miles an hour.' I belong to a slower generation, and ten miles an hour suits me very well, except in emergencies."

There was more, a good deal more; among others, some words of fatherly praise and affection that meant more than all the rest.

Bayard had hardly finished reading the letter when he was called to the telephone. The machine had just arrived and was at the garage. Should it be brought up? Had Mr. Kent time to take a lesson in running it? To be sure he had. The mild, bright day had grown cloudy and threatening. It was Saturday afternoon, and to delay meant waiting till Monday, with all its uncertainties.

(To be continued.)

He who wrongs us has more deeply wronged himself, and since he is bound to suffer in measure as he has sinned, our vengeance should be pardon.

Flowers and fruit come only as wages for our work, but useless weeds spring unplanted and thrive untended, and that in every realm.

SECRETISM: ITS RELATION TO CHURCH AND STATE.

BY THE REV. G. H. HOSPERS.

We are certainly living in days in which the secret society flourishes. The various orders are too numerous to mention. Their activity, as witness space given them in our newspapers, denotes widespread interest in them. And these societies certainly absorb a large amount of the attention which the Church should have. Indeed, the average man considers his secret society a substitute for it and quite as good. But apart from the religious aspect, Secretism holds such a place in the social fabric that it may well excite careful thought on the part of all. Why many regard it an enemy of civil and ecclesiastical liberty, we shall endeavor to point out, freely gathering testimonies and opinions from many sources.

In the first place, we shall undertake to show that Secretism as such is an evil thing from the standpoint of Scripture. In unmistakable terms it throws light upon many a dark covert of sin.

II. Cor. 6:14-18—This passage forbids every close association with unbelievers. The unequal yoke is anything that unites a child of God and an unbeliever in a common purpose in compromise or complicity with evil. "It is a fellowship in which the unbelieving partner forms the standard which determines the mode of thought and action of the Christian partner" (H. A. W. Meyer). Its application to the lodge is direct and complete. Judge Daniel H. Whitney quotes these words of a high Mason: "A Masonic Lodge is the strangest medley of priests and murderers, deacons and whore masters, church members and gamblers, decent men and loafers, drunkards and rowdies that the All-seeing Eye looks down upon." (Mod. Sec. Soc. P. 238).

Matt. 5:14-16.—Our duty is to glorify God. In order to do this, whatever light we have, must be made to

shine, to be shared by all. Its concealment is forbidden. Secrecy is suspicious. Scripture connects "unfruitful works of darkness" with secrecy: "For everything that is made manifest is light." (Eph. 5:11-13).

Deut. 20:7.—It is a very serious thing to take an oath. The commandment intimates that it shall be done only in the proper way, for "the Lord will not hold him guiltless that taketh His name in vain." It is awful sacrilege to call God to witness that His will shall be transgressed. Besides, only legally constituted authority may require the oath. In 1833 a select committee appointed by the Legislature of Connecticut for the purpose of investigating the matter of unlawful oaths, met and took only such evidence as would be admissible in a court of law. From what they learned they reported that the administration of such oaths should be prohibited by law, because: First, unauthorized; second, they bind the taker of the oath to a violation of law; third, they are subversive of public morals and blasphemous; and fourth, the penalties attached are forbidden by the Constitution of the United States. These penalties consist of "most cruel and inhuman punishments such as are not known in the criminal codes of any civilized nation on the earth." (Finney, Page 43 sqq.).

Gal. 5:1; II. Peter 2:19.—We are commanded to guard our freedom and not become entangled in sin. Secretism requires a candidate to commit himself to something of which he does not beforehand know whether it is righteous or not. Though Masonry assures the candidate that it offers nothing inconsistent with his duty to God or man, the terms of the oath at once violate this promise. And according to Leviticus 5:4-5, a candidate is in duty bound at once to repudiate such an oath, and "confess that he hath sinned in that thing."

Secondly, the evil of Secretism can be demonstrated from the standpoint of

reason and propriety, and its relation to the State.

The secret oath-bound society is at variance with the genius of free government. The glory of our Republic is equality before the law, free speech, and open trials of justice. To tolerate organizations whose work is performed in the dark, is to allow the method of the conspirator and the traitor. Further, Freemasonry, for example, arrogates to itself the right of requiring an oath and imposing dire penalty for transgression, even unto death. All such assumption of authority—virtually establishing a State within a State—is simply treason, and, as will be shown below, is actually overriding the power of government. Hence, Secretism is an enemy of liberty. In perfect accord with this, Masonry is despotic within its own sphere; the law of the lodge is unreasoning obedience; no appeal lies from a local lodge master to his lodge. Their own standard Lexicon declares: "The government of Grand Lodges is therefore completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate lodges." (Mackey, 33d degree, Lexicon, p. 183). "Freemasonry is a law unto itself; it treats many acts as crimes which the law of the land does not." (Proceedings of the Grand Lodge of New Hampshire, 1876, p. 49). " * * * We know no government, save our own. To every government, save that of Masonry, and to each and all alike, we are foreigners." (An official of a Grand Lodge in Missouri in Report of 1867). "If we would be Masons we must yield private judgment." (A. T. C. Pierson, 33d degree, Traditions of Masonry, p. 30).

Of course, this brings the lodge into direct antagonism with the government. Finney says: "In some places, where Freemasons are numerous and less on their guard, I am informed that they do not hesitate to say that they intend to have a Masonic government, peaceably if they can. * * * The

press to a large extent, is already either bribed or afraid to speak the truth on the subject. * * * Now what a state of things is this!" (p. 252). And who can tell to what frightful purpose this despotic power lodged in the ruling offices of Masonry can be used! "In the opening ceremonies of the 30th degree it is said that 'the religious and political rulers of the world will not render that justice which they are sworn to,' and that their encroachments cannot be any longer endured. It is significant that in the same paragraph the battle-cry of the French Revolution, Liberty, Equality, Fraternity, is repeated, and it is declared that the Masonic chiefs are engaged in seeking to secure these to men." (Mod. Sec. Soc. p. 131). This is the spirit of anarchy pure and simple. True, members in the lower orders do not know of all these things, but their connection with the system connects them with its evil purposes. In the third degree they entangle themselves frightfully when they swear: "If any part of this solemn oath and obligation be omitted at this time, I will hold myself amenable thereto, whenever informed." If a better sense of propriety saves members from going the full length of some requirements, as occasion arises, such Masons are perjurers pure and simple. The excuse that the things done in secret are harmless, even beneficent, cannot avail, for but little is at first revealed, and liberty may take nothing for granted.

The early patriots and many of our great statesmen are fully in accord with these views. Washington*, who did not wish to be known as a Mason, said in his farewell address: "All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Samuel Adams: "I am decidedly opposed to all secret societies whatever."

John Hancock: "I am opposed to all secret associations."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot, by any possibility, be reconciled to the laws of morality, Christianity or of the land."

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man that ought to be put down."

John Marshall, our great Chief Justice: "The institution of Masonry ought to be abandoned, as one capable of producing much evil, and incapable of producing any good, which might not be effected by safe and open means." He repudiated words in praise of Masonry that had been falsely attributed to himself, and mentioned that

*Governor Ritner, in response to a communication from the Legislature of Pennsylvania, in 1837, prepared a vindication of General Washington from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.

2. That in 1798, shortly before his death, his opinions were the same as thirty years before.

3. That he was never "Grand Master" or "Master" of an particular lodge.

4. That in 1781, as appears by the record of King David's Lodge, Newport, R. I., it was not agreeable to Washington to be addressed even as a private Mason.

5. That all the letters said to be written by Washington to lodges are spurious.

John Marshall, Washington's friend and biographer, stated that he did "not recollect ever to have heard him utter a syllable on the subject," nor found anything in documents approving of Masonry.

It is at least an imprudent thing that the "Standard Dictionary of the English Language" should picture Washington in Masonic regalia, when its authenticity is at least doubtful and the lodge certainly in poor favor with him and contrary to his spirit.

for nearly forty years he had been only once in a lodge.

Grant, Chase, Sumner, Seward, Thurlow Weed, Thaddeus Stevens, Wendell Phillips and others openly and explicitly opposed Secretism.

Abraham Lincoln was not a Freemason. The following by the well-known correspondent, Wm. E. Curtis, in the Chicago Record of March 17, 1899, is of interest: "It is the popular impression throughout the country that President Lincoln was a Mason, but Secretary Hay says he was not. Several pictures of Lincoln in Masonic regalia have been published, with statements of men who claimed to have been members of the same lodge. Secretary Hay recalls that the question came up at one time during the war upon the receipt of several letters of inquiry, and Mr. Lincoln told him that he had never been a Mason."

The testimony of such men is sufficient: It outweighs that of ever so many who in these days judge otherwise. It need occasion small wonder that desperate attempts have been made to connect Washington and Lincoln with the order—the nature of the institution will account for the attempt, and the historical instance of falsely connecting Chief Justice Marshall with Masonry, in time for him to repudiate it, simply adds confirmation of a suggestive character.

In view of all this it is astonishing that so many men of education and religion should in these days have become the advocates, and votaries of the lodge. Almost all Europe has proscribed Jesuitism. Italy is rooting out the Camorra. We prosecute the Black Hand and the Highbinder. But what a humiliating commentary it is upon the moral obliquity, the flaccidity of purpose, and political short-sightedness that free-born citizens of the earth's greatest Republic have not declared every form of secret oath-bound association unlawful. They are blind guardians of liberty who overlook this portentous menace. The principle of

Secretism would seem utterly indefensible before the bar of sound and righteous reason.

In the third place, we shall pay particular attention to Freemasonry as the chief and most iniquitous of the secret societies.

And well we may, for too many suspicions attach to it to allow of its complacent toleration. Too many instances have been alleged of its connection with crime and miscarriage of justice to have us rest at ease. Evidence against it, direct and circumstantial, is all that can be desired. A mass of testimony on Masonry comes from reliable authority, wide in range, and detailed in character. Dr. R. A. Torrey writes: "To my own personal knowledge Masonry has been used to protect criminals and other evil-doers from the just consequences of their wrongdoing. In one city where I lived, the proprietor of the vilest and most notorious place in the city could not be touched by the law because he was a Knight Templar. Every place of the sort was run out of the city but this. I have known similar things elsewhere that have come under my personal observation." The name of Charles G. Finney, "bright Mason" at the time, is enough to lend all certainty to the reliability of his testimony in revealing the first three degrees of Masonry through which he passed. Also the Rev. Dr. Nathanael Colver, of Chicago, who went higher; Elder Bernard, of New York; Col. George R. Clarke, founder of the Pacific Garden Mission of Chicago, who was a Knight Templar and had drank the cup of double damnation from a human skull. The objection that such testimony cannot be received because it is that of perjurers, cannot avail, because these exposures came as the outcry of conscience which repented of the horrible oaths and gave a holy God His due by pointing out the iniquity of the system as they were bound to do in faithfulness to their God and country. While, on the other hand, the declaration of thou-

sands of Masons naturally cannot be believed, since their attitude must, of sheer necessity, be denial pure and simple to keep the secret a secret and not violate their oath.

To come down to particulars: In the third degree the candidate swears that he will "keep a Master Mason's secrets, murder and treason excepted." In the seventh, or Royal Arch degree, **this exception falls**; besides, the candidate swears to "aid and assist a companion Royal Arch Mason when engaged in any difficulty, to extricate him if possible, whether right or wrong." "It was while receiving this degree that Rev. Nathanael Colver, who was afterward a professor of theology in the old Chicago University, refused to take the oath, and at the peril of his life left the chapter room. He was coaxed and threatened, but stood fast, and shortly afterwards revealed the secrets of Masonry to a crowd that filled the court-house yard in the city where he lived." (Mod. Sec. Soc., p. 118).

The giving of secret signs, and particularly the Grand Hailing sign, constitutes Masonry a menace to righteousness in Church and State of such proportions as to render it a very powerful adjunct of the Kingdom of Darkness. Finney writes as long ago as 1869: "Scores and hundreds of thousands of men scattered broadcast over the whole land, are pledged by the most solemn oath, and under the penalty of death, to conceal each others crimes, without exception. And must not a government be on the verge of ruin when such a conspiracy is allowed to multiply in this country?"

In order to protect this institution of darkness, in line with its diabolical motives, resort is had without hesitation to falsehood and perjury, violence and bloodshed, and these are directly inculcated. Finney writes: "Immediately after the publication of the first number of my articles in 'The Independent' on the subject of Masonry, I received a threatening letter from the city of

New York, virtually threatening me with assassination. I have since received several letters of the most abusive character from Freemasons." (P. 241). Finney says on page 120: "In a sermon which lies before me, delivered by Rev. Moses Thacher, a man well known in the Christian world, and who has himself taken many degrees of Masonry, he says: 'The institution is dangerous to civil and religious rights. It is stained with blood. I have **reliable historical evidence of not less than seven individuals, including Morgan, murdered under Masonic law.**' Since this sermon was preached other cases have come to light. * * * Freemasons understand quite well the malignity of the spirit of Freemasonry. They understand that it will not argue, that it will not discuss the reasonableness or unreasonableness, the virtue or the sin of the institution, but that its argument is assassination." In the 30th, or Knight of Kadosh degree, the candidate makes this declaration: "I swear to take revenge on the traitors of Masonry." Says Blanchard in *Modern Secret Societies*, p. 122: "Another marked characteristic of the higher degrees is the discipline or education for murder * * * (p. 123) * * * there is a degree called the 'Master Elect of Nine,' which is a school of assassination. The apron of the degree is white, spotted with blood and lined and bordered with black. On the flap is a bloody hand holding a dagger. On the apron a bloody arm holding a bloody head by the hair." In the ceremony of initiation the candidate practices assassination upon an effigy.

That all this is no mere empty threat is borne out by too many historical instances to be dismissed without some consideration. Finney makes mention of them. The Rev. H. H. Hinman has a pamphlet recording a number. The most celebrated case is that of Captain William Morgan, concerning which brief mention is in order.

For revealing Masonic secrets Cap-

tain Wm. Morgan, of Batavia, N. Y., was in 1826 kidnapped, and for a time concealed in Fort Niagara. By lot a committee of three drowned him in Lake Ontario, according to the death-bed confession of Henry Valance, and the confession of Whitney, two of the three who executed the crime. It is noteworthy that a large number of Masons of that day, while denying personal knowledge of the abduction and murder, declared that Morgan had deserved such a fate. Among this number were ministers of religion, some of whom afterwards confessed with sorrow and shame the great wrong in which they were morally implicated. The courts of justice found themselves entirely unable to make any headway against the widespread conspiracy that was formed among Masons in respect to this matter. It was found that they could do nothing with the courts, with the sheriffs, with the witnesses, or with the jurors; and all their efforts were for a time impotent. William L. Marcy was appointed by the New York Legislature its Special Justice to try the Morgan murder cases. When he saw that grave, honored, respected citizens regarded falsehood and perjury as Masonic virtues if called for by the lodge, Judge Marcy exclaimed from the bench: "If men will defy heaven and earth, what can human courts do?" The late Hon. Gerrit Smith told the Rev. Jonathan Blanchard, at Syracuse, that what chiefly shocked and roused the people after Morgan's death, was the discovery that law and government were virtually annihilated and dead before the lodge. As a consequence two thousand lodges were suspended, and 45,000 out of 50,000 Masons left the lodge. Conventions were called, of Masons who were disposed, to renounce it. The men composing these conventions made public confession of their relation to the institution, and publicly renounced it. At one of these large conventions they appointed a

committee, composed of men of first-rate character, and quite generally known to the public, to publish Masonry in all its degrees. Mr. Bernard, a Baptist elder in good standing, was one of this committee, and he, with the assistance of others obtained an accurate version of some forty-eight degrees. He published also the proceedings of these conventions, and much concerning the efforts that were made by the courts to search the matter to the bottom, and also several speeches that were made by prominent men in the State of New York. This work is entitled "Light on Masonry." As a result of all this, the lodge became moribund for about forty years. Astonishment, grief and indignation at its impudent revival induced President Finney in 1869 to write his great book against it, with a confession of remissness in being caught napping. It is entitled: "The Character, Claims and Practical Workings of Freemasonry."

Consider further, in addition to these criminal tendencies, the frightful blasphemy of which Masonry is guilty. When Finney was converted, he says of his feelings: "Its oaths appeared to me monstrously profane and barbarous." This referred to the first three degrees. But the blasphemy increases as the candidate takes new degrees. In the oath of the Thrice Illustrious Order of the Cross the candidate swears that he will "by the blessing of God" persecute unto death anyone who violates Masonic obligation under the penalty of "having a spear, or other sharp instrument, like our divine Master, thrust into your left side, etc." In the degree of Knight Templar—think of it!—the candidate drinks wine out of a human skull, and blasphemous mention is made of the Savior's bearing the sins of the world. The Knight of the Christian Mark says: "All this I promise in the name of the Father, of the Son, and of the Holy Ghost; and if I perform it not, let me be Anathema Maranatha, Anathema, Maranatha."

This expression is taken from I. Cor. 16:22, and signifies: "Let me be accursed, the Lord will come." Similarly, later degrees run riot with references to the elaborate symbolism of the Book of Revelation and the torments of the damned. Satan himself could not have devised a greater masterpiece, which, under the guise of Christianity, first deceives its victims, then entangles them in his toils, and finally with intensest satire uses the most holy things to damn the souls of men!

In the fourth place, the distinctively religious character of Freemasonry requires attention.

Religion is defined in the Standard Dictionary as a "belief binding the spiritual nature of man to a supernatural Being on whom he is conscious that he is dependent; also, the practice that springs out of the recognition of such relation, including the personal life and experience, the doctrine, the duties, and the rites founded on it." This definition applies quite closely to Freemasonry, and Odd Fellowship as well. These orders profess belief in Deity, they offer prayer in His name, and design betterment of character as their object of existence. Ritual and ceremonial bear upon things spiritual, and have a final reference to bliss in the Hereafter.

The late Robert Morris, one of the principal Freemasons of the United States, says in Webb's Masonic Monitor: "The meeting of a Masonic lodge is strictly a religious ceremony." A little book called "A Primer of Theosophy" says (p. 61): "There are two presentations of the divine wisdom which are rounded and satisfying; that given by Theosophy and that of Masonry. No religion or exoteric philosophy can equal them in fullness and clearness." A. G. Mackey, Past General High Priest of the General Grand Chapter of the United States, wrote in "The Ritualist," in explanation of the first three degrees, to the following effect: "These degrees represent the

candidate as coming to seek for a religious change. He seeks the new birth, and asks the removal of the veil that withholds divine light from his eyes. These books teach that the man that comes into his organization and accepts its teaching will live a worthy life; that he will purify his heart until it becomes a fit temple for the indwelling of the Holy Ghost, and when he has gotten through with this life and passes out from this world, he passes into eternal bliss." (Abstract by C. A. Blanchard). Mackey says in his Lexicon: "The religion, then, of Masonry is pure theism, on which its members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry." "A Mason, who by living in strict accord with his obligations, is free from sin." (Mackey's Lexicon, p. 16). Oliver says: "When the Master Mason exclaims, 'My name is Cassia,' it is equivalent to saying, 'I have been in the grave, I have triumphed over it by rising from the dead, and being regenerated in the process I have a claim to life everlasting.'" (Cyclop. of Freem., p. 48). While in these orders light and direction are given in spiritual concerns "they do not make any pretensions to save the souls of men; they are founded on the principle that men are saved already; and all mankind are the children of the same great Father and are on the way to Heaven." (Clarke). The distinctive tenets of Christianity are ignored. In teaching that salvation is obtained by good works apart from the sacrifice of the cross, Masonry is a false form of religion. And it is guilty of the gravest duplicity in parading the livery of the Christian Church at the grave, and prescribing the Savior in the lodge except to blasphemy. In its prayers, of which it makes such a boast, no confession of sin is made, no mention of Jesus Christ as the Savior, nor

any allusion to the Holy Spirit as Sanctifier.

Further, all this is done by unregenerate men, some of them steeped in sin. Col. George R. Clarke, who reached the 32nd degree, says: "There may be secret societies that only take into them the most devoted and sincere Christians. I do not know whether there are such. I have never been a member of such a one. In all those that I belonged to, the association was with men of the world, without respect to their religion, whether they had any or had none at all. Such men as theists, infidels, Mohammedans, Catholics and Protestants can all unite together in these secret associations on an equality in a bond which they call the 'bond of brotherhood.'" Finney says: "There were in that lodge (at Adams) some as thoroughly irreligious men as I have ever associated with anywhere, and men with whom I never would have associated, had they not been Freemasons. I do not recollect that any Christian men belonged to that lodge at the time I joined it. There were some very profane men who belonged to it, and some men of very intemperate habits."

Such worship conducted largely by unregenerate men is a wicked parody of the true worship of God, because, Cain-like, it is self-constituted, it has no regard to a penitent frame of mind, and the enforced secrecy of its exercise is a flagrant contradiction of the design of Christian worship. Besides, since the Kingdom of Darkness is necessarily hostile to the Kingdom of Light, we may expect an unfriendly and intolerant attitude assumed by Secretism. Col. Clarke says: "My organization required my attendance on certain nights under certain pains and penalties.* * * If my church had a prayer meeting on Friday night, and the lodge had a certain meeting on the same night, it makes no difference how much the cause of Christ requires my

attendance, my oath requires me to give up my prayer meeting and go to the lodge." The "pure Theism" which, according to Mackey, characterizes Masonry, does, as a matter of fact, contain elements which are not neutral but distinctly hostile to Christianity.

While Freemasonry accommodates itself to every country and to every form of religion, it assumes a quasi-Christian character in America, thus attracting many Christians; but it is ominous that the Lodges of Holland and France show a more decided anti-Christian character, if they are not atheistical. That this is its real character appears from the fact that the higher the degrees become, the more the mask is thrown off, until we come to the "Philosophical Lodge" in the degree of the "Knight Adepts of the Eagle or Sun;" here concealment is no longer attempted, and the current or Christian religion is represented as a serpent which Masons detest, as an idol which is adored by the idiot and vulgar under the name of religion (Finney, p. 214-217).

The general conclusion seems warranted that Freemasonry is simply a form of Paganism; and being, admittedly, the chief of the secret orders we have to deal with an enemy to the best interests of mankind. It has been asserted that Masonry planned and dominates a host of lesser secret orders, all, so many nets of different mesh, to catch men like fish. If this statement is true, then with such despotic power as is lodged in the higher officials influenced by anti-Christian sentiment, Secretism can easily become an engine of oppression of appalling magnitude.

The question most naturally arises—How is it possible that so many good and even religious men can go the length of all this? It must be admitted that this is a fact—an exceedingly sad fact. Several answers are possible. First, the peculiar solemnity which prevades the ritual of the lodge appeals to man's love for ceremony, and unawares

an order of sanctity lulls the finer aspirations of the soul into a pleasant delusion. It is a fact containing a mysterious element that while men are averse to accept clear teachings of Scripture, they often become the ready prey of error. Hence, as a second reason, the problem presents a curious mixture of light and darkness: It is a remarkable example of the way in which, and of the extent to which, the old man and the new man can exist side by side in the Christian. Connection with wrong practices and beliefs operates unfavorably upon clearness of moral discernment. Thirdly, the reason may be intellectual. History and also fraternal literature agree in declaring lodge members generally grossly ignorant as to the principles of their secret societies, and many good men are drawn to the lodge in a spirit of good-fellowship, to satisfy prevalent fashion, or through some accidental circumstance.

It is particularly sad, even bringing dismay and sinking of heart to many a true and loyal follower of the holy Savior, that ministers of the gospel should be found there in such large numbers, whose example operates most powerfully in favor of this subtle form of evil. Why this is nevertheless possible, can perhaps best be explained from the experience of the Rev. E. G. Wellesley-Wesley. He says: "For many years before the Spirit's leadings were obeyed, there was doubt in my mind as to the "rightness" of my continuing a member of an oath-bound organization * * * however * * * I was generally at once very much irritated when any antisecret society man approached me on the subject." He then records the steps by which he was "graciously delivered" out of bondage, at Northfield, Mass. He continues: "The fact that I myself continued in secret orders for twenty-nine years, even though, as stated, sometimes wondering whether it was altogether right, and my own knowledge that I was, on

the whole, conscientious in the matter, convinces me that it is a grave mistake to even believe men and women who remain in these orders are not as honest as those who have come out. * * * There must be the most perfect and whole-hearted surrender of heart, mind, will and desire before one as much in love with secret society work as I was, is likely to permit himself to be led out. * * * Some things cannot be revealed to us until we reach the higher elevation of Light."

Further, almost all our evangelists, from Finney and Moody on, give uniform testimony to the injurious effect of Secretism upon spiritual life and devotion to the cause of Christ. How can it be otherwise? The Holy Spirit is sensitive. And to those who resist the voice of the Spirit, and who have gone into the baser depths of Masonry, the words of Finney are very much to the point: "They have seared their consciences. * * * I must say that I am utterly amazed at the want of conscientiousness among Masons on this subject." We add, when anyone has gone so far in blasphemy as some of these higher degrees go, he is coming dangerously near committing the sin against the Holy Spirit. This can easily account for that callousness to reason and earnest argument which irritates a Mason and makes it so hard to renounce it. D. W. Potter once said to President C. A. Blanchard: "I used to be a Mason. I have been an evangelist for years. I do not get one Mason in a thousand converts, and I never knew a Knight Templar to be converted."

Stephen Merritt, a 138th degree Mason says: "One incident helped to open my eyes. I have always preached that there is no other name but Christ by which we can be saved. But again and again I found Masons dying without God and without hope. I was called to the bedside of one member of my lodge who was thought to be dying.

He gave me the grip as I sat down by him. He said he was dying and was in great distress for his soul. I tried to have him look to Christ. But he reproached me, saying: I had led him astray. I had told him in the lodge, as Master, that a moral life was enough. He said: 'You told me then that it was all right if I was an upright man, and obeyed the precepts of the lodge, but I am leaning on a broken reed; and now I am dying without God. I lay this to your charge, Worshipful Master. I leaned on you and now I am dying.' I groaned in agony, and fell on my knees, and cried to God to spare the man's life. My heart was almost broken. God heard and spared the man. He was converted, and told me I must get out of the lodge; that I could not be consistent as a Christian and a Mason."

In conclusion. The fact that Secretism as such is logically antagonistic to the genius of free institutions, and that according to a mass of testimony of great and good men its practical operation lays it open to grave suspicion, ought to arouse the instincts of a pure and lofty patriotism to deal resolutely with this menace to liberty. Daniel Webster was right in his opinion that it is "essentially wrong in the principle of its formation * * * and dangerous to the general cause of civil liberty and good government * * * and should be prohibited by law." Turning to the religious side of the matter, all true Christians do well to give particular heed to the command: "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." Finney* has remarked upon the prevalence of Freemasonry among the eldership and members of a certain denomination, till the revelations following the murder of Capt. Morgan caused it to take the "lead in renouncing and de-

nouncing the institution. * * *

Now it is worthy of all consideration and remembrance, that God set the seal of His approbation upon the action taken by those churches at that time by pouring out His Spirit upon them." (P. 265). He refers to the revivals of 1827-30. Dr. Dorner, of Berlin, has declared: "The churches in America must stand as one man against Freemasonry or they will be destroyed." To be sure, there are many agencies which militate against godliness, but this enemy skulking under a cloak of darkness and taking a name in vain for which they will not be held guiltless, is exerting an influence which paralyzes piety and blights true spirituality. It behooves the Church of Christ to deal with this evil resolutely and wisely.

*The books and pamphlets mentioned in this publication are for sale by the National Christian Association, 850 W. Madison street, Chicago, Ills.

THE TESTIMONY OF AN EYE-WITNESS.

PRESIDENT CHARLES A. BLANCHARD,
WHEATON COLLEGE.

The ridiculous article recently printed by *The Menace* giving the testimony of some apostate priest to the effect that the story concerning the murder of William Morgan by the Freemasons was a Catholic plot still remains in my memory. I do not care to say anything more on that subject, as what has been written by myself and others is quite sufficient for persons who are rational in their thinking, but the mention of my old friend Mr. Samuel D. Green has suggested to our Secretary, Mr. Phillips, that a statement respecting my acquaintance with him might be of interest. It is a pleasant memory and I am glad to share with the readers of the CYNOSURE the helpful acquaintance I had with that true and noble man.

The Summer of 1871.

I began my lecture work for the National Christian Association in June of 1870. My work for some months lay in the states of Illinois and Iowa but in the fall I was requested to attend the convention in the state of New York at Syracuse. This convention was largely

arranged by our friend and brother Rev. Dr. Stratton, who was then editor of *The American Wesleyan* which was published in that city. There were many calls for lecture work in that region and it seemed unwise to be at the expense of this journey and immediately to return. I therefore arranged lecture courses in northeastern Pennsylvania, where several Baptist ministers of stern integrity and beautiful Christian character, by the name of Callender lived and worked.

At this time I met also a great souled friend, Doctor Miles of the little town now callen Dalton. I lectured at this time in Carbondale, Waverly, Factoryville and other towns in that vicinity. It was and is one of the most beautiful portions of the world. The billowy hills in October with the scarlet sumach, the blazing maples, the yellow poplars, the brown oaks, and everywhere the dark green majestic hemlocks; these things once seen can never be forgotten.

Completing my work in Pennsylvania I went on to Massachusetts. My center in this state was Worcester, the heart of the commonwealth. Here my relatives and friends, Mr. and Mrs. Grosvenor and Mr. and Mrs. William White made homes and friends for me. I was for several months like a son in the home of my Grosvenor cousins. They were true and faithful people. There were then five sons in the family, George, Theodore, David, Walter and Joseph: splendid young men, active, energetic and, with all, fine looking. I imagine that when we six young men walked down the street in the morning we seemed to be quite an army. Dr. Henry T. Cheever, a brother of George B. Cheever of New York was there, a great man and true, and a good soldier who never deserted his colors or ran away from the field of battle. He has been with the Lord as most of my cousins have, these many days.

In Worcester I gave seven lectures in successive weeks in Washburn Hall. Audiences were large; they were generally good in those days. People were anxious to hear. Many of the older men were quite conversant with the antimasonic agitation of '34 to '40. Many good men had seceded from the lodges and were yet living to bear their testimony.

Judge Merrick of Worcester was one of them. He had been a Royal Arch Mason, but abandoning the order published a tremendous indictment of it which I had reprinted and sent to every minister in the state of Massachusetts. Mr. Whitcomb, the wealthy envelope manufacturer, was a leading subscriber to the fund for making this publication. In those days I lectured at South Bridge, at Foxboro, at Boston and other places.

Samuel D. Green of Chelsea.

While in Boston I was requested to hold a series of meetings in Chelsea, one of the divisions of Boston, accessible to the city proper by ferry. Arrangements for these meetings were made by this dear old saint who was at this time probably in the neighborhood of seventy years of age. I do not know precisely what his years had counted. I was entertained in his home while lecturing there. I had repeated conversations with him on this occasion, and once or twice later when I had the privilege of being under his roof.

He was in the full vigor of a ripe and beautiful old age. All his mental faculties were alert and strong. Physically he was well though not as vigorous as a man of thirty. He walked freely all about and set out with me night after night for the hall: was in every way interested and glad to be alive.

It was inevitable that the subject of our conversation should frequently return to the murder of William Morgan and the succeeding events. I wish that I could repeat the words that Mr. Green used, but that, after this lapse of time, is impossible, the facts, however, as he stated them are fresh in my mind as if I had been with him yesterday. The entire subject interested him most deeply. His face which was ordinarily quiet and reposeful, like the face of a thoroughly ripened Christian, would grow animated: color would come into his cheeks, fire into his eyes, his hands would work convulsively. He showed in his whole physical being the strong spiritual stimulus under which he was.

The Substance of the Story.

This was in brief: that he lived for years in the town of Batavia, New

York; that during a part or the whole of that time he kept a tavern, or what would now be called a hotel. He said that William Morgan was at times a boarder with him: and that he had therefore an intimate personal acquaintance with him. He said that he had when a young man united with the Masonic lodge. He knew nothing about it before joining the order and then was not deeply affected. He was like so many thousands of persons who have joined the church with perhaps a real faith, but what might be called a rudimentary faith, and with no clear and powerful spiritual vision. He said the chief impression he had from the lodge was that it would be dangerous to violate any of the masonic obligations, but on the other hand he did not particularly care to, so kept along with his profession of religion and his lodge membership as thousands of others do.

When Morgan began to write Masonry, he said that he was troubled, fearing for the results: that he counseled Mr. Morgan to be careful, saying to him that his life would be endangered, and that he ought not for the sake of his wife and his own sake thus to imperil it. He said that Mr. Morgan replied that he was satisfied that Freemasonry was dangerous and an enemy to the republic, and he believed it ought to be exposed by some one, and that he did not know who could take the risk any better than he, and that he was determined to go on with the publication. Mr. Green said that, having thus failed to secure caution from Mr. Morgan, he resolved to safeguard him as perfectly as he could, that he kept in touch with the lodge more closely than ever, and that whenever there was any news he passed it on to Mr. Morgan.

Ministerial Murderers.

Finally, as I mentioned in my former article, in the CYNOSURE, the question came up in the lodge as to what should be done with William Morgan, who was writing Masonry. He said it never occurred to him that ministers of the Gospel could justify murder, and while the vote was being taken that night he fully expected to see at least those two ministers stand up and denounce the pro-

posed murder of his brother and friend. He said: "To my horror and astonishment, when the Master came to the first minister and said: 'Brother, if Brother William Morgan is writing Masonry, what should be done with him?' he replied, promptly and loudly, 'He ought to be killed.'" The question went round the lodge, and pretty soon reached the other minister, and when he was questioned he replied: 'The penalties he invoked ought to be inflicted, and Divine Justice will bear us out in it.'" Of course, I am not attempting to repeat the words of this conversation, but I think I give the meaning accurately.

Shortly after this Mr. Morgan was abducted, and Mr. Green never saw him again until he looked upon his lifeless body by the shallow grave on the shore of Lake Ontario.

The Case of His Publisher.

I am writing from memory, and may be mistaken, but as I recollect, the publisher who was getting out the three degrees of the Blue Lodge for Mr. Morgan was a certain Miller, himself also a member of the Batavia lodge. Mr. Green said that in the lodge discussions respecting the matter it was resolved not only to kill William Morgan, but to kill his publisher, Mr. Miller, too. He said that if Morgan had attended to the warnings he gave he thought his life might have been preserved. In like manner, he endeavored to give Mr. Miller notice of the plots against his life, and although his building was fired and he was in various ways endangered, his life was not sacrificed, and the book came out. During these agitating days Mr. Green was carrying on his ordinary business, but was deeply agitated, and oftentimes utterly at his wits' ends to know what to do.

The Confession of Valance.

I have always been shy of confessions of crimes which are made in distant places and after a lapse of considerable time. I have never felt as sure as I would like to about the confession of Valance. It was made in Wisconsin years after the events with which it dealt, and thus is subject to close scrutiny. On the other hand, Valance seems to have been a sane man. His confessions involve him in the crime of murder. It

was made at the end of his life, and is entitled to candid treatment. Furthermore, this confession harmonizes with the known facts of the case. On the whole, I have come to believe that it is true and that Valance had the share in the murder of Mr. Morgan which he declares himself to have taken. Whatever may be the truth as regards this matter, certain facts are in evidence. It is certain that Mr. Morgan was confined in the old fort at Niagara as Valance says he was. It is true that, disappearing from this fort, he has never been seen alive since. It is true that the method of Masonic murder stated by Valance corresponds to the facts in the case; that is: Valance says that the weights were tied around his body outside his clothing. That would make it much more easy for the current of the river to free his body from the weights than if they had been fastened securely by cords to his hands or feet. Still further, the time between his alleged murder and the discovery of his body was sufficient to have permitted the working of the body free from the weights, and the place where the body came out on the lake shore was the place where a body thrown into the river at the point which Vallance alleges would naturally appear.

So much for this confession, which I have said above I have come, after long deliberation, to believe to be substantially true. But to return now to the story of my friend, Mr. Green. He said that Mrs. Morgan was distressed as any woman would be whose husband had been abducted and probably murdered; that the whole town and country came to be in an uproar; that he himself left the lodge declining to be associated with murderers; that others did the same; that while there was a great deal of doubt and uncertainty, and while Masons were declaring that William Morgan was a bad man and had run away for fear some one would punish him for his evil deeds, and while Freemasons were reporting that he had been seen in Canada, in Smyrna, Asia Minor, that some one had met him in London and so forth, and so forth—in the midst of this dust-throwing and hurly-burly it was reported in the press that a body had come out on the shore of Lake Ontario near the

mouth of Oak Orchard Creek. This was not a remarkable event. Drownings are common in the vicinity of large bodies of water. A coroner's jury was summoned from the vicinity. They said that the body was the body of some unknown person found drowned, and buried it, and the report was sent to the press for publication. At once the question arose whether or not this body might not be that of William Morgan, and a second investigation was ordered. Mr. Thurlow Weed, one of the leading public men of New York, was interested. He personally attended the second inquest. A great crowd gathered there on the lake side. Mr. Green told me that there were more than fifteen hundred persons there. He himself was there; the widow was there; the professional men who had cared for Mr. Morgan's teeth and for his health were there. A coroner's jury was impaneled and the evidence was heard. The foreman of that jury was a Royal Arch Mason, but the evidence was all in one direction. Every witness who was called said that that was the body of William Morgan, and the coroner's jury, with a Royal Arch Mason for the foreman, reported according to the evidence in the case. The body, as I stated in my last letter on this subject, was taken back to Batavia and buried among his friends.

Forty-five Out of Fifty Thousand.

All students of this subject know that there were at the time Morgan was murdered about 50,000 Freemasons in the United States. Robert Morris, himself an eminent Freemason, says that forty-five thousand out of fifty thousand left the lodges, most of them never to return. For two years the authorities in the state of New York endeavored to convict and punish the abductors and murderers. They did go so far as to find the men who had kidnapped him, but perjury and refusal to testify prevented any adequate punishment for the persons responsible for this crime. Several states conducted investigations of Freemasonry and passed laws forbidding the giving or taking of Masonic oaths. Churches throughout the whole country expected and required their ministers and members to free themselves from complicity with these crimes. It looked for many years

as if Freemasonry was dead past hope of resurrection, but there is great vitality in religious organizations. We are not to expect to see a pagan religion easily lie down and die. They do not do that way. Consider the history of the Mohammedans, consider the history of the Mormons, consider the history of Christian Science. So the Masonic organization, being a pagan faith, has lived, has revived, and today has vast power in our own country, and has less power, but great power, in other parts of the world.

Mr. Green lived to see the revival of this great iniquity. President Finney of Oberlin College, who himself had taken three degrees in Masonry, said to me: "I was astonished when I learned that the lodges had revived and were again swearing young men under their cut-throat oaths." He said: "At the time when I was converted my whole moral nature loathed the order. I would as soon have thought of committing murder myself as of going again into the Masonic lodge." But when men sleep the enemy always sows tares. It has been so from the beginning; it will be so till the end. There is no discharge in this war. My old and honored friend, who lived out his beautiful Christian life in Chelsea, Massachusetts, is no longer with us. President Finney has entered upon his reward. My honored father, who bore his testimony at considerable cost in various ways, is no longer here to lead in this and in every effort for the setting up of Christ's kingdom among men. So the work comes to us who are younger, and from us is to be handed down to those who are younger still, and thus from generation to generation the torch of truth must be passed on until He, who is Himself the Truth, shall come to set up His kingdom and reign in the earth. It is required of us that we be faithful. President Lincoln said: "I am not bound to succeed, but I am bound to be true." So it is with us. God grant that each reader of these words may imitate this great and beautiful example and attain to his reward.

"Hypocrisy is the compliment that vice gives to virtue and the homage of the devil to the Deity."

"IT'S ONLY A TRACT."

It's only a tract: You may tear it
And crumple it up in your hand;
The wind, as it passes may rend it,
And scatter it over the land.

With wrath and contempt you may spurn it,
And deem it unworthy a thought:
May ridicule, trample or burn it,
Despise it and set it at nought.

Better wait now just for a moment,
And read its life-giving story;
Its truths are to you, most important,
For your well-being here'n in glory.

* * *

It is but a tract; but its warnings
And truths are from Jesus' own voice;
And as you accept Him, or scorn Him,
You'll make heaven or hell to rejoice!

THE BLAME PLACED.

We notice that our exchanges condemn the thirty-eight men who were found guilty in the Indianapolis trial for dynamiting, but they put in a statement almost uniformly vindicating the unions. The *California Christian Advocate*, commenting on this case says:

"This case was not against labor unions as such, but against the officers of a certain labor union who had betrayed their trusts and entered into a nation-wide conspiracy of terror."

The *Presbyterian Observer* and *The Congregationalist*, likewise excuse the unions, and Judge Anderson said something of the kind. Now we strongly dissent from this view. It is like excusing the man who fired the gun and putting the blame on the bullet that hits the man.

We make it out to be an exact case against labor unions and specifically against the unions to which these criminals who were convicted, belonged. The object of labor unions is: 1. To secure all the work in their line for the unions. 2. To prevent non-union laborers from obtaining work. 3. When non-union men obtain work, to destroy the product of their labor, to blow up buildings they erect, to destroy bridges they build. 4. To make individuals and firms fear to employ men who are not in the union. 5. To destroy buildings that do not employ union labor, as the *Times* building in Los Angeles, where twenty-one persons were killed by the explosion.

No, it was not a miscarriage of purpose. These thirty-eight condemned men and many others co-operating with

them, were in the regular work intended by their secret order. Their officers and leading men were carrying out the definite purpose for which the union was organized. The unions were designed to do this work, and cannot be excused. The unions, as well as the men in them are guilty and ought to be disbanded and dissolved.

War is designed to kill men, this is the purpose of war. To say it is a miscarriage when men get killed in battle is not correct, for this purpose war is intended, and the unions were intended to do just what these criminals did.—*Editorial in The Christian Conservator.*

A member of a labor union writing from Iowa says: "I regard the secret features of the Carpenters' Union as pretense rather than real. It's principles and laws are public and its proceedings are not really secret, as its members generally know. I am not aware of any oaths or other secret obligations which would foster or protect a conspiracy like the notable one of the Ironworkers' Union.

"I do know that the ethics and wisdom of labor men generally, and of employers also, are not high enough to settle their difficulties without appeal to force which they condone or justify. Labor men, both in and out of the union, feel themselves in the grip of a heartless oppression and environment; and if they mistakenly engage in murderous conspiracies they do so, not because of having taken oaths with penalties like the Masonic order, nor because they are on a level with the Black Hand societies, but because they consider themselves fighting in the cause of justice and liberty as did our fathers of '76.

"The conspiracies of labor are informal and transient (not the less to be condemned) and are the result of a general lack of high ideals throughout the social fabric, quite as much as they are the result of their immediate environment as labor unions.

"I do not believe that McNamara et al. engaged in their dynamiting because they thought the union would protect them from discovery and punishment, but because they, like criminals gener-

ally, thought themselves smart enough to avoid detection, and because their reason and morality became unseated through stress of the special cause in which they were engaged, and because of their unsound views of religion and social life.

"The whole thing is a lesson to society at large to elevate its standards of justice; to the church for more zeal; and to labor men to keep track of what their chosen leaders are doing, and to demand of them full and public accounting for every dollar entrusted to them, and also a lesson to the unions to drop the evil—the secrecy with which they hold their regular meetings."

Editorial.

CONVIVIAL LODGE HABITS.

The Masonic Chronicle speaks with seriousness of a feature which from early times has characterized lodge life in no creditable way. To "Go from labor to refreshment," has been common in lodge meetings, and the first masonic grand lodge was organized in a London tavern. We yield place to the organ of the order, which surely speaks with authority of present conditions and customs, having the advantage of speaking from within the lodge itself. It is not an antimasonic accusation which can be treated as due to ignorance of facts, but it is the confession made to members of the order in the columns of their own society organ, and, moreover, a confession made in order to sharpen the point of an admonition—that confession which we find in these deprecatory terms: "Lodges make morally weak characters weaker still, whereas it is their professed aim to make them stronger."

Earlier in the article the secret society editor proceeds by saying:

"It is the common experience of almost everyone addicted to the use of strong drink, that one glass leads to another and still another, and many more after that, especially when there is ample time and opportunity, as there always is after the body adjourns. Many a good brother who had no serious intention of falling under the influence of repeated potations, has gone stumbling home at an unseemly hour to the consternation, grief and mortification of the tired helpmeet there

anxiously waiting for his return. Far better would it be to make abstinence rather than temperance a watch-word unless one can be really temperate.

"This is a matter of vital importance, no matter how much it is pooh-poohed!—as, of course, it will be, for most men, and usually those who are the easiest tripped up, believe that they have absolute control of their appetites.

"The convivial habits of many lodge members is something that the lodge itself is to a great extent responsible for, because in many instances malt and spiritous liquors are provided for the refreshment of the inner man whenever there is a symposium. The writer has known young men to develop the taste for strong drink at these gatherings, and hundreds of other witnesses would no doubt be willing to testify to the same effect. It is known to every lodge worker of even limited experience. Is it any wonder that the mothers, wives, and sisters of many brothers are so bitterly opposed to fraternal organizations? Not at all; one could not expect them to be otherwise, in view of the befuddled condition of the male members of the household when they return from the lodge. The lodge may not always be responsible for their condition, it may have adjourned hours before their return, and the liquid refreshment may have been obtained elsewhere, but there have been times when the stuff has been served to them at the lodge, and the women of the household, knowing this to be so are not inclined to be sparing in their condemnation of fraternal organizations of every name.

"Is it not time to live up to our professions a little more closely? The lectures and charges very impressively admonish candidates to be temperate, industrious and devoted to their families, yet within an hour after listening to these admonitions, delivered with much unction, the newly made brethren are regaled with strong drink and kept from their homes until long past midnight, rendering them unfit for business the following day.

"Some persons may argue that the brethren themselves are solely to blame if they drink more than is good for them, since they would offend no one if they did not so much as taste what is set before them. Be that as it may, it is certain that if they were not tempted they could not have yielded to it. By serving intoxicating liquors, lodges make morally weak characters weaker still, whereas it is their professed aim to make them stronger."

A TRIENNIAL DEBAUCH.

Denver, Colorado, is the place selected for a Triennial Knight Templar Conclave to convene in August and a fund of \$150,000 is being raised for the entertainment of the roystering guests. Six thousand saddle horses will be ready for the parade, but how many women whose steps take hold on hell will throng Denver is not yet announced. Sanctimoni-

ousness and sacrilege, hypocrisy and debauchery, will hold high carnival, while men "Steal the livery of the court of heaven to serve the devil in," and the Belshazzar feast mingled its libations with a suggestion of the temple. Drinking resorts will have a full stock just beforehand, but just afterward will be empty and dry enough to fit the requirements of prohibition. Hypocrites will sound a trumpet before them and sing "Onward Christian soldiers!" Friends of that Master whose cross will be profaned, should make truth known like the light of day before this deluge of wickedness pours in.

INTERIOR MASONRY.

Freemasonry; An Interpretation, Martin L. Wagner, pastor of St. John's English Evangelical Lutheran Church, Dayton, Ohio. Columbus, O., The F. J. Heer Publishing Co., 1912. For sale by the National Christian Association, Station C, 850 West Madison St., Chicago, Ill.

Study and reflection have produced this interpretation of Freemasonry for reflective students. At first, many will be startled and disposed to suspect its views of being too extreme. As they proceed they will be again surprised to find its claims so much supported by striking citations. Whether at last all will fully agree with everything included in the author's own ripened opinion, may remain uncertain until the reading of the volume is ended. Its title is significant of its distinctive aim. It indicates that the book is not an ordinary exposure of formal ritual, but an interpretation of Freemasonry. Not robes but the heart they cover, not ceremonial form but vital essence is the theme. Having chosen it, the author makes his work resemble Ronayne's Hand Book less than his Master's Carpet. Nevertheless, it includes part of what is predominant in an ordinary manual of the lodge or exposure of exoteric—that is, external—Masonry. On the whole, however, it may be named an exposure of Esoteric Masonry, or, as its author calls it, an Interpretation.

He seems to be right in regarding this as far more important and more truly illuminating than detailing exoteric forms which impressed Washington as "child's play." Yet knowledge of both has been found useful, even though without this element it remains incomplete. The author shows keen discrimination in comparing their value where he says: "Notwithstanding the fact that the institution on its exoteric side presents to our view a medley of contradictions and a combination of opposites appearing to be very self contradictory, it is, however, on its esoteric side a very self consistent, symmetrical and harmonious system. 'On this side it is a wonderful structure, well proportioned in its dimensions, symmetrical in its design, and remarkably well adapted to its purpose.'" Adopting such a view, an author might be expected to balance his work on what appeared more consistent with a system and its purpose, though meanwhile considering the purpose to which the system is well adapted an evil one.

In this self consistent esoteric phase, Freemasonry is a religion. As a religion it makes the mystery of procreation the objective fact upon which it rests. Adoration and worship find their object in the mysterious life generating principle in man. Generative acts furnish a pattern for rites and ceremonies. Symbolism is connected with generative organs. Phallic religion provides a key to Masonic interpretation. "Freemasonry in its chief and essential features is a religion, and as such it has marks and elements which are peculiar to itself, but which also differentiate it from Christianity." "On its theological side, Freemasonry is a sort of pantheism, the deity being the generative principle, the reproductive power, which pervades all animated nature."

The author believes in saving men from this kind of sin as from any other, but he does not believe that essential

Freemasonry will cease to exist earlier than other forms of sin. In this guise or some other, with this name or another one, it will survive while sin continues to exist in the world. The aim of this book is not to remove the evil that is in the world but to keep men from the evil, and by all means save some. At the same time, the author is aware that "It is contended by some that Freemasonry is unworthy of serious notice and investigation, and that it will eventually decay and lose its charm and influence. In this opinion" he says, "we do not concur. It is a sex cult, and like its prototypes and predecessors will always have a large and influential following. Sex cults always have had a strange fascination for mankind. The ancient ethnic religions were sex cults, and more or less secret." "Over against this ancient religion, modernized and veiled under a new name, and taught in the language and imagery of a builder's craft, we as followers of Jesus Christ must oppose the mysteries of the Kingdom of God—the facts, the claims, the doctrines of his gospel." "Freemasonry, with its boastful claims to antiquity, universality and sublime morality cannot offer any valid reason why it should not be investigated, compared with Christianity, and tested in the light of history and the word of God."

Some knowledge of the scope of the discussion in which tests are applied in this book, may be gained by noticing the titles of the four parts within which its eighteen chapters are grouped: Part I, Freemasonry a religious institution; II, Freemasonry is an esoteric institution; III, The Masonic hieroglyphs; VI, the Ethics of Freemasonry.

The first chapter of Part I, showing in a descriptive way various symbolic contents of a lodge room, sets forth Freemasonry as not a simple but a complex and intricate system. It also notes that its significance is veiled in a mist of

obscurity impenetrable to novitiates who fail to pierce through to hidden meaning of things partially and deceptively revealed. "In an esoteric organization, the secret or mysterious doctrines are not intelligible to the general body of disciples. Freemasonry is an esoteric organization. Its doctrines are neither communicated nor intelligible to the majority of its disciples." "The secret doctrine is the essence of the institution—its life, soul and spirit." Of Masonry Buck says: "It is a summary of human wisdom, clear, concise, and simple, such as nowhere exists in the world." Chapter I ends with two or three invaluable pages introduced as showing "the evolution of Freemasonry," and exhibiting in clear view the aspects and relations in which various rites and groups of degrees are masonically regarded.

Chapter 2 is headed, "Freemasonry has the marks of a religion"; marks which it proceeds to examine under eleven topics. "Recognition of Masonry as a religious institution," is attested in Chapter 3 by numerous citations. At risk of minifying the proof by selecting but few of the quotations, and abridging these, we show here a few examples of what is said by some of the best accredited Masonic authorities. "The truth is that Freemasonry is undoubtedly a religious institution." "Masonry is a religious institution." "We profess this universal religion." "Genuine Freemasonry is a pure religion." The next chapter continues to pursue the method of citation, at the same time reinforcing the position already taken, by setting forth in authentic language the Masonic claim that the cult accomplishes the work of a religion. "When its religious character is denied, as it is at times, it is for the purpose of evading the force of the argument that can be marshalled against it on that ground. But as a rule, it is viewed by Masons as a religion, and as a 'good

enough religion for them.'" The effort of Dr. Oliver and a few others to identify Masonry with Christianity, is shown to be futile; but it provides this dilemma for any who deny that Masonry is a religion of any kind: "If, in the opinion of eminent Masons, Christianity and Freemasonry are identical, then Freemasonry is a religion or else Christianity is not a religion." However, Masonic aid comes to the rescue when Christianity is thus disparaged, for very high authority declares that "Hutchinson and Oliver have fallen into a great error." "Freemasonry is not Christianity." Of course no one denies the relation of Christianity and the Bible. If the phrase "Founded on the Bible" applies precisely to any system, that one is Christianity. No one separates it from the Bible as one of the highest Masonic authorities does Masonry, saying: "The Jew, the Chinese, the Turk, each reject either the New Testament or the Old, or both; and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry, it would be something else." Yet the very same authority declares that "Masonry is a religious institution." "Inculcating religious doctrine, commanding religious observance, and teaching religious truths, who can deny that it is eminently a religious institution?" Being a repository of authentic quotations, Chapter 3 seems an exposure of the Masonic mind after it has become saturated with esoteric sentiment. It closes with this extract from a speech made by Senator Delpech of France: "The triumph of the Galilean has lasted twenty centuries. But now he dies in his turn. The mysterious voice announcing to Julian the Apostate the death of Par, to-day announces the death of the impostor god who promised an era of justice and

peace to those who believe in him. The mendacious god is now disappearing in his turn; he passes away to join in the dust of the ages the other divinities of India, Egypt, Greece and Rome, who saw so many deceived creatures prostrate before their altars. Brother Masons, we rejoice to state that we are not without our share in this overthrow of the False Prophet."

"Sources of Light," are traced in Chapter six, where the reader is introduced to the ancient Mysteries, which high Masonic authority styles "Those truly Masonic institutions." "It is to these mysteries of the ancient world that Freemasons direct the members of the craft if they would get the thought of Freemasonry, the secret religious doctrines which it professes and which it aims to impart to its disciples." "Sickels concedes, owns and accepts the Mysteries as the Freemasonry of the ancients." "Rebold concedes the connection of Freemasonry with the Mysteries." Coming to the time when the 17th century was approaching its end and the 18th was beginning, a period when the English "church was in a decadent state and deism was rampant," the author names certain men to whom he attributes the change of the operative guild, and the determination of its mystical speculative form of coming time. The book contains a detailed treatment of ancient Mysteries or pagan secret orders, still using the method of citation from prominent authorities. Several citations refer to the *Encyclopedia Britannica*. Others include various quotations from Ramsay's "Cities and Bishoprics of Phrygia," and from the work of the same scholar in the *Contemporary Review* and in *Hastings Bible Dictionary*. Besides these, there are references or quotations introducing Clement of the early church, to whom the pagan secret societies called Mysteries were well known, and Jevons

author of "Introduction to the study of Religion," and Dollinger, who speaks of the same secret cult in his work entitled "Gentile and Jew." Perhaps one could hardly claim to have made a complete study of comparative religion, or of paganism ancient or modern, without having considered the Mysteries of the Levant and the present religious belief and philosophy of India, in the secret cult which unifies the pagan ages almost as truly as the worship of idols. Christians desiring quickened interest in Missions as moral rescue, ought to find that special impulse in the saddening study of that which missionaries still find in the East but cannot tell to audiences at home. "It is a shame even to speak of the things done by them in secret." Our author does not pause with these so long as to fail to press on into the domain of "Masonic" Mysteries. He deals in a student's way with Masonic religion, theology and doctrine. One by one he interprets emblems, cuts of which are shown. The reader is almost overwhelmed with the interpretative array of symbols, emblems and mystic words.

Part IV consists of two chapters devoted to the ethics of Masonry, or to the examination of Masonry as an alleged moral system. At the head of the first of the two chapters, is this quotation from a Masonic author whose words have been already quoted elsewhere—once, in fact, where he declares that "Masonry has nothing whatever to do with the Bible." In the present chapter motto, he is allowed to make his claim that "Morality is one of the precious jewels of Freemasonry." Before the book ends the precious jewel seems dissolved as by a chemical test.

Correspondingly is quoted above the second chapter, which is also the final one of the book, this extract credited to the historian Mosheim. "It is no doubt highly convenient for persons who do

not pretend to any rigid observation of the duties of religion and morality, to have spiritual guides who diminish the guilt of transgression, disguise the deformity of vice, let loose the reins of all the passions, nay even nourish them by their dissolute precepts, and render the way to heaven as easy and as agreeable and as smooth as possible." That Freemasonry plays this seductive part, the chapter itself makes plain.

Into these more than half a thousand pages is poured a wealth of scholarly information supported by dignified citation which makes the volume a thesaurus. Although steadily discussing Masonry, the work is more than a treatise on that subject, and takes its place in missionary literature also as a treatise on the philosophy and spirit of paganism. It takes its place among books available for the study of comparative religion. It exhibits what might be called the common property of the scholarly world, open to any student who seeks this kind of knowledge, but points to where it is covertly carried away into the recesses of a modern crypt or temple misnamed a lodge. Here and there one catches his breath hesitating to follow his guide's daring stride. At the end calmly consenting with the author that he cannot destroy sin, he longs for power to rescue the sinner, and with an apostle who lived in the palmy days of the classic Mysteries wishes he might still "by all means save some."

SONS OF VETERANS.

This Order consists of male descendants, not less than eighteen years of age, of honorable discharged soldiers, sailors, or marines, who served in the Union army or navy in the Civil War.

The Grand Army of the Republic have formally endorsed the objects of the Sons of Veterans, some of the objects of which are said to be: "To keep green the memories of our fathers, and their sacrifices for the maintenance of the

Union; * * * to perpetuate the proper observance of Memorial Day." The Cyclopedia of Fraternities says that the order of the Sons of Veterans is clearly of Grand Army and Masonic origin. It has a female auxiliary called the Ladies' Aid Society. The Sons of Veterans have a supplementary degree known as "Ancient Order of Gophers."

MODERN AMERICAN FRATERNAL ORDER.

The following is condensed from the revised laws of the Modern American Fraternal Order, adopted December 1, 1910. The principal office shall be located at the City of Effingham, in the County of Effingham, State of Illinois.

Object: Without reference to creed, faith or politics, this Order shall endeavor to benefit its members morally, financially and intellectually, by admitting to membership acceptable white persons between the ages of sixteen and fifty-five years, of good moral character, sound in bodily health, and of reputable business, who believe in caring for the sick, burying the dead and extending comfort to the members of the Order.

Supreme Officers: The officers of the Supreme Lodge shall be a Past Supreme President, Supreme President, Supreme Vice-President, Supreme Chaplain, Supreme Secretary, Supreme Treasurer, Supreme Medical Examiner, Supreme Sergeant-at-arms, Supreme Conductor, Supreme Inside Guard, Supreme Outside Guard, Supreme Attorney.

Supreme Chaplain: The Supreme Chaplain shall conduct all devotional exercises of the Supreme Lodge, deliver all obligations to officers or members of the Supreme Lodge, and perform such other duties as may be required of him. (The Chaplain of subordinate lodges shall conduct the devotional exercises of the lodge, assist in the installation and initiation ceremonies, and perform such other duties as pertain to his office.)

No person shall be admitted to membership in the Beneficiary Department of the Order, who is engaged in any of the following occupations: Manufacturers of gun powder, or other explosives, submarine occupations, pearl fishers, aeronauts, coast fishers, ordinary seamen, saloonkeepers, bar tenders, life-saving service, race riders or drivers, pro-

fessional and baseball players, professional boxers and professional bicycle riders, persons engaged in military service in time of war, or coal stokers of sea-going vessels, brewery drivers, horse-breakers or trainers, acrobats, brass finishers or polishers, plow polishers or grinders in factories, workers among slag furnaces in lead works, workers in color or white lead factories, pot shell pickers, pot grinders, pug mill men, gas producers, lead burners.

Any eligible person desiring to become a member of this Order, shall make application on blank form prescribed by the Supreme Trustees. All questions must be satisfactorily answered. The application must be accompanied by the initiation fee of five dollars, etc.

Members who may be guilty of any immoral practice or improper conduct, or violate any laws of the Order, or enter any lodge while intoxicated, or shall use intoxicating drinks, opiates or narcotic drugs excessively, or shall at any meeting of the Lodge use profane or unbecoming language, shall be suspended, expelled or reprimanded, as may be determined by trial.

Any member failing to pay his or her monthly payments when due, shall without notice, forfeit his or her membership, and his or her beneficiary certificate shall become null and void.

Social Members: Social members shall not be entitled to participate in the mortuary fund nor to become representatives nor alternates to District or Supreme Lodges, nor be eligible to election to the offices of president, etc.

Subordinate Lodges: For the convenience of administration and to develop the moral, social, intellectual and beneficial features of the Order, Subordinate Lodges are established with such powers and duties as are prescribed by the Laws of the Order.

Sunday Law: It shall be unlawful for any Subordinate Lodge of this Order to hold any public installation of officers on Sunday.*

"He who testifies to what he does not possess, simply hires the devil to help him into glory."

News of Our Work.

PACIFIC COAST MEETINGS.

These conferences begin at Seattle June 24th and close at Portland June 27th. Among the speakers are to be President C. A. Blanchard of Wheaton College, Rev. Thos. M. Slater of Seattle, Rev. Frank D. Frazer of Portland, Rev. J. M. Wylie, Kansas City, Mo., Rev. J. E. Wolfe of Eagle Creek, Ore., Rev. W. O. Dinius, Seattle, Rev. P. A. Klein, Blaine, Wash. We also hope to have with us Rev. Dr. Acheson, of Pittsburgh, Pa., and Rev. Dr. J. H. Leiper of Portland, and others.

The contributions received during April towards the expenses of the Convention were from: Mrs. Mary P. Morris, \$1; Mrs. P. T. Woodward, \$1; Hugh Graham and Wife, \$5; R. M. Stevenson, \$1; Mrs. M. M. Shaw, \$5; John H. Null, \$1; Frances C. File, \$1; H. A. Johnson, \$2.50; E. Brace, \$3; R. E. Stephenson, \$3; B. T. Pettingill, \$10; Dr. N. S. do Couto, \$10; Mr. and Mrs. T. S. Couch, \$3; Mr. and Mrs. J. G. Brooks, \$5; Miss S. F. Hinman, \$5; G. M. Robb, \$3; Mrs. H. W. Bourne, \$10; Geo. W. Shealey, \$25; Mrs. Georgia A. Brown, \$5; C. G. Sterling, \$10; Mrs. Mary Kitley, \$2; E. Y. Woolley, \$5; Mrs. Amanda Smith, \$1; John Purdy, \$4; Mrs. C. A. Johnson, \$2.50; R. L. Park, \$10; T. C. McKnight, \$5; S. F. Sprunger, \$1; O. S. Warner, \$1; Mrs. Hedda Worcester, \$8; Mrs. Melissa Learn, \$5; C. S. Allen, \$5; W. I. P. \$10; G. L. Coffin, \$25; J. C. Berg, \$5; I. A. Sommer, \$5.

There was also received for the other work of the Association: From the Christian Reformed Church, Munster, Ill., Classes, \$23.18; Rev. E. J. Tuck, \$1; C. S. Allen, \$5; A. Samuelson, \$.55, and in cash and bills payable from the Estate of F. A. Noe, deceased, \$6,323.74.

Mrs. Mary P. Brumbaugh writes from Clovis, Cal., "I would be glad to accept your invitation to speak a word on the Mystic Tie Among Women and regret that my ticket does not take me that route home in June. If there is any place in the United States that needs help and

warning it is the Pacific States." Write a word for the convention if you can not attend.

PENNSYLVANIA CONVENTION LETTERS.

Tyrone, Pa., Feb. 27th, 1913.

My observation has proven to me that the homes of lodge men are not the happiest homes, and also that the existence of women's clubs are traceable to the absence of the men in the home. Every night is lodge night in some homes, and this has resulted in the fall and ruin of not a few heads of families in our town, for some of these secret societies are nothing less than drinking resorts and I suppose such is the case in other places. That it is wrong for a Christian to affiliate with any secret society, there should be no doubt, for it is very apparent. It is the subject of considerable comment that one of the principal reasons for the spiritual lethargy and dearth in many of our churches to-day, is due very largely to the fact that both ministers and members are lodge men and are leaning harder upon the arm of flesh than upon the almighty arm of Jehovah.

Perhaps it was my thrilling experience with labor organizations that called your attention to me. For a few years I followed the building trade in the large cities as a foreman in charge of men and construction. This position afforded the best opportunity for observing the workings of organized union labor in the various trades.

The contract for the construction of a very large office building in one of our large cities called for the removal of the buildings occupying an entire city square and the erection and completion of a building within the space of eleven months, under a large forfeiture in case of failure to carry out the contract. When it became evident that the building would be completed within contract time, walking delegates from the different trades unions frequented the place and took notes and, whenever they discovered where a hitch in the progress of the work would be most effective, a strike would be called on that part, iron work, marble, tile, plastering or whatever else they chose. A demand would be made for the reinstatement of some worthless man who had been discharged, or in the event

of no grievance, a demand for larger pay or shorter days would be a sufficient cause for a strike.

These interruptions became very annoying and I took a hand in excluding these trouble-making delegates and also sending to the office every man who sympathized with them. In this way I became a prominent target, and several attempts were made on my life. At one time I was left in a dark basement where eight men had hurled a heavy platform on me and had left me, supposing that I was crushed to death. A heavy channel beam which they did not observe, prevented the heavy platform from falling on me and I crawled out as alive as ever. A general strike was called, all the trades affiliating, stopping the work at the most critical time. The situation was trying and demanded courage and determination. A call was made for all men of the various trades to return to work at 8 o'clock the next morning, and warning them that the places of all others would be filled by new men. Some 1,200 or about that number returned, and with police protection others were secured, and the building was completed just within the allotted time. It was safest for me to leave that city which I did shortly afterward. My work gave good satisfaction and I was employed by union firms frequently. I discovered, however, that I was a marked man and on several occasions attempts were made on my life. My work was molested and even destroyed, and my wife feared for my personal safety. Several times my working mates and myself were driven out of the buildings where we were employed, and at one time we were attacked by four men who opened fire on us but their aim was unsteady and we escaped unhurt to an adjoining roof. The same day a non-union man was shot to death in his doorway near where we were working. Some time before this my working mate was shot in the back of the neck while at his job. The most deplorable part of it all was that when complaint was made to the police we were advised not to make any trouble but to *join the union and be assured of protection.*

To all appearances secret societies are here to stay because they are so delusive that a man, not controlled by the Spirit of God, fails to see the error so

deftly interwoven with some good. What part they will play in the future may be found in prophesy.

E. WARRING.

March 12, 1913.

The Secret Empire is very busy in this town. The city is dry, but many of the lodges are wet—for instance: Elks, Eagles and Moose, that I think of now. There may be others of the feathered or quadruped tribes that I do not think of at present. You possibly know a little of the experience we have had since the last time you were here. One young man of strong influence and holding an office in the K. of P. lodge was willing to investigate the tenets of the order and compare them with Scripture and being honest in his investigation and willing to follow the leading of the Holy Spirit, he was quickly lead to drop his office and the next night that the lodge met, one week later, he sent his withdrawal notice, withdrawing from the lodge. He expressed himself as now being a free man in the real sense of the word, the first time since his conversion. He had joined the lodge before he was a Christian. He said after he was willing to investigate, the Holy Spirit made it so plain to him that he could not help dropping it as a hot iron. I wish the secret society question would get that hot for a lot of our formal, world-loving and lodge-worshipping preachers in this city.

I have also recently met a seceder from the Masonic fraternity who was a 32-degree Mason. He is wonderfully opposed to them and is now enjoying the full fellowship of the Spirit. He was an encouragement to the above mentioned seceder from the K. of P. The Knights of Pythias do not know, however, that he encouraged this young man to secede and consequently placed all the blame on me and some threatened to run me out of town. But it is not the first thing that the devil blamed me for. Wouldn't they have some running to do though. They do not know that the God "whom we serve is able to deliver us," and if not, we will not bow down anyway.

Yours in defense of the Gospel,

JOHN L. STAUFFER, SUPT.

MENNONITE GOSPEL MISSION, ALTOONA, PA.

Blairsville, Pa., March 11, 1913.

I see more plainly than ever the terrible blighting influence that the secret order system is throwing around the young men and women of our land.

(Rev.) RAY B. CAMPBELL.

Birdville, Pa., March 10, 1913.

Dear Brother Stoddard:

Our testimony is telling. The antise-cret arguments are the subject of discussion at lodge banquets and on the streets. If they discuss it very much it may get them to thinking, and if they get to thinking there is hope of their conversion. We should not be discouraged in our testimony. The men employed in a large watch factory are not required to make watches. Each one has his little part to make and the master mechanic assembles the various parts as he sees fit. So it is with us, we are not required to reform the world but we can bear our little testimony against wrong and some time the great Master will assemble the prayers and testimonies of His saints into a complete and glorious reformation.

(Rev.) DUDLEY W. ROSE.

Titusville, Pa., March 7th, 1913.

I am more and more persuaded that Secretism is a most formidable enemy to the Church and the kingdom of Christ.

It has usurped the place of the Church and emptied our prayer meetings, supplanted religion by Faith, with a system of religion by works, and so created a widespread indifference to the Religion of the Lord Jesus Christ.

The failure of the general church to recognize this enemy has been a tremendous factor in destroying the status of the church in the minds of men generally. "Lodge religion is good enough for me," is the attitude of thousands.

I want to say, I am like the Irishman who was being examined before becoming a citizen. When asked several questions concerning this government, answered by asking: "Is there a government at all" and then on being told there was, said, "I'm forinst it."

I am against it, by day or by night—asleep or awake—at home or abroad, in pulpit or in the street.

A. J. BEATTIE.

SECRETARY STODDARD'S LETTER.

New York City, April 15, 1913.

Dear CYNOSURE:

Owing to conditions it seemed best that I leave the work planned for Ohio and Indiana until May. I am finding abundant opportunities for the best I can do here. While our Pennsylvania convention was not all that it might have been in some regards, it was the best yet. Taking all things into consideration, we have great reason to be thankful. Our collections aggregated one hundred dollars and fifty-six cents. After meeting expenses there were some thirty-seven dollars left for future state work. It is hoped we may hold our next convention in the Oil City district. The state officers were chosen with this in view. The coming from a distance of some of the delegations was especially cheering and helpful. Brother Burton of Chambersburg, supported by the ever faithful brethren Laukey and Ely brought much of strength and blessing. Every kindness was shown us by pastor and people where we met. God bless them all.

Friends are constantly enquiring, "What are you accomplishing?" On the evening of March 15th I addressed a small company, who gathered in the mission of the West Philadelphia Holiness Association; at the close there were testimonies; the first said, "your address has been worth fifty dollars to me" (he did not pay me the fifty dollars, however). He said, while opposed to the lodges he did not have arguments to present. He felt that now he had them. The second said that he came in a lodge man, he was going out an antilodge man. (It is to be hoped he may stay converted). The third, a young man, declared himself the chaplain of his lodge, he had observed much irreverence in it, and thought he would have to leave, but was going to ask his mother first. These are samples of what I constantly find. A fine Christian gentleman in Philadelphia told me a thrilling story regarding his initiation into Masonry, and his renunciation therefrom, after serving his lodge for ten years as treasurer, and eleven years as chaplain. I think he will give the CYNOSURE readers his testimony ere long. I have heard Brother G. Anderson of Camden, N. J., give his experience several

times of his coming out of Masonry, but never with such force as at the Philadelphia convention.

On Friday evening, March 14th, I was given the largest hearing that I ever had in Faith Tabernacle Training School, Philadelphia. This is the fourth year I have been privileged to address the students and friends here. The number present has increased each time, I believe. There are many here who give live forceful testimony.

The Church of the Brethren, Tenth and Dauphin streets, contributed as heretofore. Pastor Watson gave most excellent help. Since coming to New York City, I have been favored. It has been my privilege to attend three Lutheran Conferences; two of the Missouri Synod and one of the General Conference. I found friends and CYNOSURE subscribers at each. The Missouri Synods (English and German) were both discussing papers bearing on the conduct of their church to lodge members. By special invitation your representative joined in these discussions. The question considered by the English speaking brethren was, "Are there any circumstances under which lodge members may be given communion?" Just before Easter Communion a man and wife appeared who wished to commune. They had belonged to a Lutheran church where there was no antilodge testimony. The man belonged to the "Red Men" but thought it was not right, and appeared to be ready to give them up. He could not do so before the Communion season. The question asked the Pastor was, could he under these circumstances commune? As there were some who answered yes, and others no, the discussion was warm and interesting.

A Sabbath was very pleasantly spent with our Free Methodist friends at Alexandria, Va. In membership I judge they are holding their own. The beloved pastor, Geo. Eakins, I have known as a faithful reform worker for many years.

Our Free Methodist friends of the Hooper Street, Brooklyn, N. Y. Church made me very welcome and praised the messages God enabled me to bring them. They seemed of good courage and growth. My visits to Passaic and Paterson, N. J., were cut short by an internal attack. The Christian Science theory

would not help in my case, as the internal evidence was too great.

God willing I leave for Boston tonight. Several meetings have been arranged for Roxbury and Boston, Mass. Returning next week I am to lecture, God willing, in a Norwegian Lutheran Church, Brooklyn, N. Y., to the students of the Christian and Missionary Alliance at Nyack, N. Y. and elsewhere.

The first of May will find me, God willing, at work in Indiana. Friends in that section desiring help can reach me through the CYNOSURE office.

Let us be strong, of good courage, and expect God to give the victory.

Yours in the conflict,
W. B. STODDARD.

AGENT DAVIDSON'S LETTER.

Leesville, La., April 14, 1913.

Dear CYNOSURE:

I have moved from Alexandria to Leesville, and am very well pleased with developments thus far. God has wonderfully blessed my labors here already; five have made a profession of faith in our Lord and Master.

This is a beautiful inland, pinewood, hill city; very progressive and quiet. The sanitary conditions are the best of any city of its size in the state. The moral atmosphere seems pure: no theaters, moving picture shows, pool rooms, baseball games or places of business, except hotels, restaurants and drug stores are permitted to operate here on the Christian Sabbath. Praise the Lord there is not a saloon in the city. The public schools are the best governed in every respect I have ever visited. I have not seen an unbecoming act or heard a bad word from a pupil going to or from school since I came here, either colored or white. I rejoice to say there is no race friction or trouble here, praise the Lord.

The schools are all opened and closed with religious exercises. Secret societies, however, are very strong with both races. They do not hold any lodge meetings on the Sabbath, but "Baal" worship is very prevalent during the week days.

There are among the white people here one Baptist, one Methodist, one Christian and one Holiness church, and among the colored, two Baptist and three Metho-

dist churches, each carrying a fairly good congregation and an excellent Sunday School. There is an open door in all of the churches to preach Jesus Christ and Him crucified; yet the noble grands, worshipful masters, chancellor commanders, worthy superiors and chief mentors do not relish their crafts being disturbed. God be praised, I shall open wide my mouth and cry aloud against the unfruitful works of darkness, and warn Israel of his sins. I ask the continued prayers of the saints of God that my faith fail not and that I may have power from on high.

I shall have to meet District Court in Alexandria next month to answer to the charge made against me by H. B. N. Brown and others.

I have spoken in each one of the churches here, and lectured twice in the public school. I have also preached once at Stables, La. I was cordially received at each place and my addresses strongly commended.

The ministers of Leesville and vicinity met at Pleasant Hill Baptist Church last Monday and organized an Undenominational Ministers' Alliance. I was unanimously elected President.

Yours for a pure church and untarnished gospel.

FRANCIS J. DAVIDSON.

"LIZZIE WOODS' LETTER."

Dyersburg, Tenn., April 5, 1913.

Dear CYNOSURE:

I have a Bible Band among the sisters of all denominations, which meets every Monday evening. Most of the women belong to secret societies and sometimes we have just a few present because they have to meet with their lodges. The Worthy Matron always takes the best workers in the church and gives them big offices in the lodge.

I said to a sister one day who was on her way to the lodge, "You said last week that you wanted to work for the Lord like Sister J. P. Moore, but you cannot do so if you work for the lodge." This dear little woman and I had been studying the lesson in Sister Moore's paper, *Hope*. She said with tears in her eyes, "I want to be like Sister Moore. I want to learn to give God all my time." What office do you hold in your lodge?

She said, "I am the Grand Orator and that compels me to be there two Mondays in each month." I said, well, dear, you see the lodge takes God's best women, and all of the children, and leaves no one to work for Jesus. I did not say anything more to her. There are times when they can not bear it, but if she sticks to Sister Moore's lessons she will see the false way before long.

One woman said to me, "I am glad you are fighting lodges for they have ruined our church. I belong to the Colored M. E. Church and the preacher and all the officers belong to the lodge and if any member does anything bad, they cover it up on account of their oath." I replied that is so. She said, "That preacher (in a certain little town not far from here) that took six dollars of his wife's money and gave it to one of the young women of his church, was covered up in his dirt." I said, yes, I was in that town just after the ministers had him before the council. What did they do to him? She said, "Nothing! When the members found that he was slipping around with this young woman and was mistreating his wife and stealing his wife's money, they locked the church door and forbade him to preach any more to them. But what do you think our Presiding Elder did to help cover his crime up? He said to the Church, if you niggers don't open that door and let this man finish his term here for this year, I will send no other preacher this year. So the Presiding Elder opened the door and bade this whoremonger God speed; and when the year was out, the Conference gave him a church with four hundred members." She said, "He is a brother of the lodge members and they are sworn to protect each other. They went to his poor little wife and told her to take back what she had said about the money, that if she did not do it, it would hurt her husband in his work for the Lord." I said is not that a nice work to be doing, to send a preacher to follow in the footsteps of Eli's sons? 1 Samuel 2:22.

This woman said: "We have women bootleggers, members of our church, who keep their window shades down all day long and sell whisky, and they are prominent members of the church. The preacher is afraid to tell the people of

their sin because he does not want to hurt his brothers and sisters in the lodge.

Dear CYNOSURE, you see how the preachers are tied. Oh! God, hasten the day when all ministers will give up this idol worship and preach a whole gospel, is my prayer.

LIZZIE ROBERSON.

N. C. A. BOARD OF DIRECTORS.

The Board of Directors of the National Christian Association met as per adjournment on April 7th, 1913. There were present Messrs. Amick, Rutt, McKnight, Warner, Stewart, Bond, Blanchard and Haan; Secretary Phillips was also present; absent Messrs. Wendell, Kittilsby and Doermann. Rev. J. M. Coleman, D. D., Beaver Falls, Pa., was present as a visitor for a short time. Prayer was offered by Rev. A. B. Rutt.

The report of the Committee on the use of the stereopticon by our agents was made by Mr. George W. Bond as a partial report. Mr. Bond related that he himself had used a stereopticon with slides illustrating masonry in lecturing, and the results he believed to have been beneficial and helpful to the cause. He recommended a stereopticon as especially well adapted for use by students who might be sent out by the Association to labor during the school vacations. Mr. Bond recommended that at least three evenings in a place should be given to the use of the stereopticon, giving on the last evening particular attention to the religion of masonry. The cost of the stereopticon and plates enough for the three evenings would amount to about one hundred and twenty-five dollars. The committee was continued with request to make a full report at the next meeting of the Board.

The committee on Conventions on the Pacific coast reported progress. The Board advised the Committee to issue a sixteen page program because of its permanent value, on account of the testimonies and portraits of noted men, and they advised that as many thousands be printed as funds would permit.

The Board considered printing propositions from two different publishing houses. It also approved of the sums being expended at present for the printing of tracts, and also approved the

printing of a new edition of "Finney on Masonry." The Secretary reported that since the first of February about eight-five thousand pages of tracts had been distributed in various parts of the country by our field agents and voluntary helpers. He reported that the fund for supplying certain graduates of Theological and Bible Schools had been drawn upon to the extent of supplying twenty-one at the Moody Bible Institute, and fifty at the McCormick Theological Seminary with "Modern Secret Societies." Twenty-seven of the seniors of the Chicago Congregational Seminary were supplied, six with "Modern Secret Societies" and twenty-one with "Finney on Masonry."

The Secretary reported that one friend had advised us of a bequest of a thousand dollars which his Will contained for the Association, and that word had come of a bequest of five hundred from another. He also reported that the Association would soon receive a bequest from the Estate of the late Franklin A. Noe, of about six thousand dollars. The Treasurer reported that the taxes on our building here in Chicago and the contents amounted to \$341.99; that the bills for tracts printed last month amounted to over \$200.00.

According to the By-laws, the Annual Meeting of the corporate body occurs on the second Wednesday in May, but after a full discussion it was decided, since the Board is given the authority by the By-laws to change the time for good reasons—it was decided to call the Corporate Meeting for July 14th, it being impractical to hold it before the Conventions on the Pacific coast, and it being illegal to hold the meeting outside the state of Illinois.

The examination of the monthly reports of Agents Stoddard and Davidson were, for lack of time, laid over until the next meeting. After prayer by President Blanchard, the Board adjourned.

A pastor writes from his parish in an Ohio city his appreciation of what our "Theological Seminary Book Fund" did for him:

"I have appreciated very much your volume entitled "Modern Secret Societies" which was handed me two years ago at McCormick Seminary as a gift. It

is indeed a great revelation of existing orders and fraternities. Even though this is late will you kindly accept my thanks for it? One of our strong young men of the church recently spoke to me on this subject and I at once recommended your book. He requests that one be sent him with bill and he will remit at once."

Miltonvale, Kans., April 9, 1913.

Dear Mr. Phillips:

For the enclosed \$1.00 please send the CHRISTIAN CYNOSURE to Miltonvale Wesleyan College Library, Miltonvale, Kansas, for the ensuing year.

The CYNOSURE is a great magazine and champions a great cause and we cannot afford not to have it on our reading table.

Yours very truly,

H. H. HESTER,

FACULTY COMMITTEE ON READING TABLE.

WOODMEN OF THE WORLD.

The Woodmen of the World was organized as a secret beneficiary society in 1890. Its organization and growth is credited to J. C. Root, a thirty-second degree Scottish Rite Freemason, a member of the Independent Order of Odd-fellows, of the Knights of Pythias, of the Ancient Order of United Workmen, and founder of the Modern Woodmen of America.

The ritual is said to be impressive, and to teach no abstract dogma, or philosophy, but to exemplify the "grandeur of the voluntary association of good men for their advantage and improvement." The only degree that is obligatory is that of Protection. Additional degrees, Morning, Noon, and Night, are furnished to camps desiring them.

The female auxiliary is known as Woman's Circles. Circles meet in Groves which are governed by a Supreme Forest.

The Woodmen of the World insures its members for various amounts, from \$500 to \$3,000.

Abstain from every form of evil and join in every reform against evil.

Walking is good exercise, and walking with God is doubly good.

Christian Gynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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NUMBER 2.

BE BRAVE!

"Be brave!

The day will dawn, however dark the night;
The right will win, however fierce the fight;
The end is sure, however far from sight.

"Be brave!

Not ours to shirk or shrink, to doubt or dread;
Not ours to turn from hardships seen ahead;
Not ours to falter whereso'er we're led.

"Be brave!

The road will brighter grow throughout its length;
The load will lighter grow through added strength;
The goad will turn to helpful staff at length.

"Be brave!

With crown of thorns truth still adorns her own;
On scaffold, cross and gibbet rears her throne;
Her altar stands where each must stand alone.

"Be brave!

The coward lives and dies an abject slave;
The fearful is a tyrant, fool and knave;
Omnipotence is only with the brave."

"To God, thy country and thy friend be true."

"Occasions do not make a man frail, but they show what he is."

GOOD MEN IN THE MASONIC LODGE

BY PRESIDENT BLANCHARD,

WHEATON COLLEGE, WHEATON, ILLS.

I presume there is no one thing which has led more young men into spiritual bondage than careless and unthinking following of human example. Men naturally follow leaders. They are indisposed to think things through for themselves; they determine their social, political and religious affiliations in this manner: some men whom they believe in are in a certain society, belong to a certain church, or vote with a certain party, and the young man, without investigation, and knowing only this one fact, enters into relations which in many cases determine his whole life. There is a certain amount of reason in his action. This of course must be true. He says to himself: I cannot stop to investigate everything, these are good people, they are associated in this manner; it will be pleasant for me to unite with them, it cannot do me harm. It would be interesting to know what percentage of life choices are made in this manner.

Bassanio Before the Caskets.

Readers of Shakespeare will remember that in the Merchant of Venice the suitors for the hand of Portia were required to determine their fortune by choosing one of three caskets which were placed before them. One was of gold, one of silver, and the third of lead. One of these caskets contained the picture of the young lady. The suitor who should be successful in selecting this one was to be the husband of the lady, and so from far and near they came and chose and went away. Bassanio paused long because he knew he could choose

but once and that the choice would be forever. While this state of mind is commendable at all times it ought specially to impress men who are thinking of membership in secret societies. A debating club, an amusement club, a church, a political organization, any one of them is important and a young man who enters into it is to be affected for good or for ill by the associations into which it leads him, but a secret society is different from these open organizations. It extends throughout the world; its members are largely unknown to him; its obligations are unknown. He can in no way foresee what the effects of such an organization may be upon his spiritual or intellectual life. No doubt some one will at once say that a reasonable man has no business to unite with such an organization and yet we all know that men who seem as sane as their fellows in other respects are doing this very thing all the time. Many of them are moved by this principle which I have stated above. They know certain persons of pleasant, perhaps of admirable character who are connected with these organizations and therefore they unite and after they have united they are for life affected by the fellowship. How wise it would be for such ones to pause until all available information had been acquired! Many of them do not. They have not time, they are in a hurry. They think that they may gain something or other if they are members which they will lose if they do not enter the organization. They say to themselves: "Here are some good men whom I like, who are in this society. It cannot harm me to join." And so they become for life members of organizations of which they know practically nothing. This is so foolish that we could not, as I have said above, believe it if we did not know it were true, but we know it is true.

I desire in this writing to tell a brief story which illustrates the principles which are involved in this case. Being recently in the city of Boston a friend said to me: "Do you know Mr. ——— of ———?" I replied, "No." He said: "You ought certainly to become acquainted with him. He has a life story you cannot afford to miss." Accordingly I took an early occasion to visit this

gentleman and he told me a story which was substantially as follows:

He was practically a life-long resident in the city where he now lives. In this city he early became associated with a strong and excellent church with which I happen myself to be fairly well acquainted. In all its activities he had shared, and shared with pleasure. But in some way, such as operates in so many instances, he became connected with the Masonic lodge. He was a business man as well as a member of this excellent church. It was not unnatural that they should ask him to become chaplain of the lodge with which he united and it was equally natural that they should make him treasurer, and these two offices he held for eleven years.

A Wearisome Ritual.

In my own town a young man whose father had been for many years a Freemason was approaching his majority. He asked his father whether he had better unite with the Masonic lodge and his father very positively answered: "No." The young man was greatly surprised and said to his father: "Why, what is there wrong with the lodge? You have been a member of it all your life. I supposed it must be a good thing and have been looking forward to membership in it. Is there anything wrong about it?" "No," the father replied, "Nothing particularly wrong but it is so silly; it is like a parcel of calves in a pen sucking one another's ears."

I was reminded of this event as this gentleman described with such a fine contempt the character of the ritual. He said: "From the very beginning I considered it a farrago of nonsense. For years I regularly took with me to lodge some book in which I had an interest and when they were leading around the poor blind candidate, and asking silly questions for the thousandth time, I sat and read my book. Other men in the lodge felt just as I did and would oftentimes gather about my treasurer's desk and we would in a quiet way discuss politics or social events or anything we pleased just so we could avoid listening to the ritual which was unspeakably disagreeable to us all. This," he continued, "was the only definite impression I had respecting the order, but there

were a number of business friends in the lodge—it was a pleasure to meet them from time to time—and so I continued the membership for which in other respects I did not care.”

The Time of Awakening.

“About a year ago,” he said, “a friend was in my office. He was a member of the Brethren church. They are a very humble people but they are a true and honest people and are filled with the Holy Spirit. This gentleman looked at my Masonic ‘Ahiman Rezon’ and said to me: ‘I do not understand how a man like you can be a Christian and a Freemason.’ I replied, quite astonished, ‘Well, I would like to know what there is to hinder?’ He said: ‘You do not dare to pray in the name of Christ in your lodge.’ And opening the ‘Ahiman Rezon’ he said: ‘The name of Jesus Christ does not occur in one of the prayers in that book.’ I had been a member of my lodge eleven years and chaplain of it during the whole time. I had generally attended the weekly meetings and had read the prayers evening after evening at the appointed times, but I had never once observed what I instantly found to be true, when I opened the book, as my friend had stated, that the name of Jesus Christ did not occur in the prayers in that book. My friend continuing said to me, still further; ‘You do not yourself dare to pray in the name of Jesus in your lodge.’ I replied: ‘I not only dare to do it but I will do it,’ and on the next occasion I concluded my prayer with the words: ‘And this we ask in the name and for the sake of our Lord and Savior Jesus Christ.’

“Nothing was said to me and I thought my friend must be mistaken. The next week I prayed again closing my prayer as before: ‘And this we ask in the name and for the sake of our Lord and Savior Jesus Christ,’ and still no one made any remark or objection. The third week passed as the second had and by this time I was satisfied that the omission of the name of Jesus Christ in the printed prayers was an accident and that I was free to pray in the name of Jesus without transgressing lodge law. But the fourth evening something happened. I had prayed in the name of Jesus as usual. The lodge had been closed and a Jewish brother came up

and said to me: ‘Brother ———, when was the ritual of Masonry changed?’ I replied that I did not know that it had been changed at all. ‘Well,’ he said, ‘You have certainly changed your part of it. You are now all the time bringing in the name of Jesus. You never used to do so. What is the explanation of that fact?’ I replied ‘I was a Christian before I was a Mason. I am a Christian now and expect to remain a Christian. It is true I omitted the name of Jesus Christ from my prayers for a while because I followed the printed copy and did not really know what I was doing, but I never intentionally prayed in any name except the name of Jesus Christ.’ Just then another Jewish brother came up who was not so courteous. He thrust his fist in my face, damned me repeatedly and told me that I had no business to insult men that were just as good as I. I replied that I had no intention of insulting anybody, that I was a Christian and that I was bound to live as a Christian and purposed to do it. He still cursed and insisted that I would have to stop. I quieted him as well as I could and went home. The next week I prayed again in the name of Jesus Christ and nobody said anything to me, but that week I received a visit from a committee appointed by my lodge to confer with me in regard to that matter. They said to me: ‘Brother ———, we are sure you do not mean to hurt the feelings of any one or cause any disturbance in the lodge and we have called to request in the name of the lodge that you discontinue the sectarian references in your prayers.’ I replied: ‘Gentlemen, we may as well be clear in regard to this matter. You do not require to have me for chaplain. There are plenty of others who can fill the position but no matter where I am if I pray I pray in the name of Jesus Christ.’ At the next meeting I prayed again, closing my prayer as before: ‘And this we ask in the name and for the sake of our Lord and Savior, Jesus Christ.’ The following week I received a communication from the secretary of the Grand Lodge. It was courteous in form but imperative in tone. It was in substance as follows: ‘Dear Brother ———, it has come to the knowledge of the grand officers of the Grand Lodge that

you are not conforming to the ritual of the order in the performance of your duties. This notice is to inform you that from and after this time you will be required to conform exactly to said ritual. Very truly yours.'

"I replied saying: 'I hereby resign my office as chaplain, my office as treasurer, and my membership in the order. I do not hereafter wish to be recognized or thought of as a Freemason.' Instantly there was a great commotion. Men were running to me from every side begging me not to be rash, not to forsake the organization. I did not have to be chaplain. I could be treasurer. I was a life member of the lodge, my dues were paid for a life time, I had many friends in the lodge, I certainly did not intend to go back on them, etc., etc., etc. I replied to them: 'Gentlemen, I am greatly obliged to you for your kind words and good wishes, but I am doing a duty. I am a Christian man and I do not intend to have fellowship knowingly, with any organization which forbids men to pray in the name of Jesus Christ. You will never see me in your meetings again.'"

The Value of Testimony.

How many times we are reminded of the vital truthfulness of the Word of God. Among the different things which it insists upon is the value of testimony. Here was a quiet business man in the office of another quiet Christian business man who for eleven years had been reading Christless prayers in a Christless organization without knowing that the prayers were Christless, or that the organization rejected his Savior. He was, however, an honest man and as soon as he learned the truth of the testimony of this Christian brother he walked in the truth of the testimony: that is, he abandoned his unequal fellowship with the Christ-rejecting society and clearly identified himself with the church of Jesus Christ of which he had for years been a member, but which he had, without intending to, dishonored.

I have no doubt there will be a thousand different persons read these words, very likely more than that number, every one of whom could by the grace of God accomplish a similar work if he would be similarly faithful in his testimony. This very morning a gentleman

came into my office wearing a Masonic badge. He declared himself a Christian man. When asked how the faith of Christ could be harmonized with the Masonic system he evidently did not know and had nothing to say. I do not know what the result will be in his case but I do know that it pleases God to use testimony. Through many years of active service I have proved this to be unquestionably true. The interview with this gentleman above named proves it to be true. So let us be more faithful than we have been in this regard.

Another lesson which I think this event should teach us is that Satan blinds the eyes of good men when they get on his territory. Pilgrim and Faithful were not safe when they were within the territory of Giant Despair; nor is any Christian safe when he goes into the regions where Satan rules. Consider a case: here is a man of more than ordinary intelligence, of considerable wealth, of a real and confessed faith in Jesus Christ. He goes into the Masonic lodge. They make him chaplain and for eleven years he performs the duties of that office. All this time he is reading prayers in the order. Not one of these prayers contains any mention of the Lord Jesus Christ, yet this Christian man reads those prayers for those eleven years and never notices that the name of Jesus Christ is omitted. You could not believe it if you did not know that it was true, but I have known of other instances of the same sort, bright men, Christian men, organizing lodges, officers in lodges, reading Masonic books or books of their lodges, and never knowing that the name of Jesus Christ was omitted. A Knight Templar Mason once agreed in a public meeting that he would abandon Freemasonry if it were proven to him that in the Royal Arch Chapter the name of Jesus was stricken out of the Bible. When the ritual was put in his hands and he saw it with his own eyes, though he was a Knight Templar Mason and a minister of the Gospel, he said: "Well, I never knew that before." We are therefore not to doubt that Satan, who is the god of all the lodges, blinds the eyes of good men whom he can entrap on his own territory. When they say they do not see, they do not know, they tell the truth, but

this blindness can only be accounted for on the theory of Satanic agency.

A Savor of Life or a Savor of Death.

It seems strange that the Bible could be a savor of death to any one yet it is a savor of death to those who reject it. The very fact that they are enlightened increases their guilt and sinks them deeper in evil doing and its consequences. This gentleman said to me: "The most remarkable thing connected with my lodge experience to me was this: When I had learned what sort of a thing Freemasonry was and had come out of it because my Savior was excluded from it there were Christian men who spoke with me on the subject. I told them plainly what the facts were. They admitted them and yet they continued in fellowship with the order. And what was to me most surprising of all: a minister in that region, knowing perfectly well all the things which had happened in connection with my leaving the order was entered, passed and raised to the Sublime Degree of a Master Mason. He knew all the facts and with his eyes wide open walked into the organization which dishonored Jesus Christ, when he was himself under oath to preach Him as the Savior of men." He said: "I am just a common business man. I do not profess to understand preachers very well, but how in the world a man who calls himself a Christian and above all a Christian Minister, could do a thing like that I fail to understand."

One Leader Only.

The lesson to be derived from this combination of the glorious and ignoble is evident. It is this: it is safe for men to follow Jesus Christ: it is not safe for them to follow any one else. In the Word it is written: "Cursed be the man that trusteth in man," "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting might." This is the proper duty of a Christian man. No man has a right ever to join a church because some other man has done so. Men should join a church because they are saved through the blood of Jesus and are guided by His Spirit and Word to have such fellowship. A man should not join a political organization because some other good men have done so. Good men may be mistaken, good men

may sin. Good men have always been liable to mistake or sin, and for a man to pin his faith to another man and follow him will result in the blind leading the blind until they fall together into the ditch.

MORMON OBLIGATIONS.

We give below the Mormon oaths as they are administered in the endowment house in Salt Lake City Utah, as well attested in testimony in Washington, D. C., by Prof. Walter Wolfe, late of the B. Y. College at Logan and the whole endowment ceremony as sworn to by him at Washington, on Wednesday, February 7, 1906, before the Senate Committee on Privileges and Elections, in its hearing in the Smoot case.

First Oath Taken.

"We and each of us solemnly bind ourselves that we will not reveal any of the secrets of the first token of the Aaronic priesthood with its accompanying name, sign, grip or penalty. Should I do so, I agree that my throat may be cut from ear to ear, and my tongue torn out by its roots."

Second Oath Administered.

"We, each of us do solemnly promise and bind ourselves never to reveal any of the secrets of this priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree that our breasts should be torn open, our hearts and vitals torn out and given to the birds of the air and the beasts of the field.

Third Oath.

"You, and each of you, do covenant and promise that you will never reveal any of the secrets of the priesthood, with its accompanying name, sign and penalty. Should you do so, you agree that your body may be cut asunder, and all your bowels gush out."

It will be seen that these penalties are fashioned after the three degrees of Blue Lodge Masonry.—*Christian Conservator*.

ABRAHAM LINCOLN'S PREDICTION

"I do not pretend to be a prophet. But though not a prophet, I see a dark cloud and that is from Rome. It will rise and increase until its flanks will be torn by a flash of lightning followed by a peal of thunder. Then a cyclone such as the world has never seen will pass over this

country, spreading ruin and desolation from north to south. After it is over there will be long days of peace and prosperity; for popery will have been swept forever away from our country. Neither I nor you, but our children, will see these things."

Would the President of our country who now is, or any of the would-be ones dare say such a thing? It looks as though they would not by the attitude they have toward Rome.—*The Christian Witness*.

"The voice of Rome when uttered with authority, always drowns the cry of the fatherland."—Count von Hoensbroech.

WHY THE MENNONITES OPPOSE SECRET SOCIETIES.

Our opposition to oath-bound secret societies is founded on the word of our Master in Matt. 5:33-37: "Again ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one." James says in his epistle, 5:12: "But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay; that ye fall not under judgment."

The secret society says: Swear to what you do not know. Christ says: "Swear not at all." Whom will we obey? Whose servant will we be?

Paul says II Cor. 6:14-18: "Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said: I will dwell in them, and walk in them; and I will be

their God, and they shall be my people. Wherefore come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty."

These passages explain fully why we cannot belong to an oath-bound secret society. If others think they can be Christians and at the same time members of a secret society, they have to give an account to the Master whom they claim as their Master.

The words of our Master and His apostles prevent us from joining with unbelievers, Jews, Mohammedans, in a brotherhood, join their religion, join in Christless prayers. There might be a missionary, who would become a Buddhist priest in order to convert Buddhists to Christ; but there will be very few. We can serve only one Master and this Master is Christ. We will obey Him even if we have to suffer for it.

In a country where secret societies want to win Christians for their faith, they can not oppose them openly, because they would disillusion some members who are not ready to cut entirely loose from Christ and God, the Christian God, but if we look to France, where the secret societies control the government, how is it there? A soldier is severely punished for shaking hands with a friend who belongs to a Catholic society. You might say: The Catholic church is opposed to secret societies and secret societies are opposed to the Catholic church, therefore the enmity. But where is the tolerance paraded and demanded so much while they were in the minority, when now it is a crime to shake hands with a friend on the street because he is a Catholic?

And is the hatred only against the Catholic church? O, no, the Protestants are persecuted in Madagascar more cruelly by the secret societies than they were by the Catholics. The official organ of the government did all it could to induce the people to join the Free Masons. They said that most of the emperors, kings, presidents of republics, princes and ministers who govern the civilized world are Masons; that before, the society of Masons all religions are

equal, that on that account they are despised by all believers of any kind, who trust only themselves, that they (the Masons) try to effect liberty and peace for the individual, they have waited long, until they got a chance, because they trusted reasonable people, that at last they would be justified. "Know ye Madagascans, that the Freemasons have founded the republic, and that the republic came to you, to bring you more security and welfare, more liberty and justice. He who accuses it, is a coward and a liar."

At the same time they prohibit the Y. M. C. A., allowed in heathen countries. Even Frenchmen were prohibited from uniting in Protestant services if more than 20 met in private homes. And this in spite of the religious liberty guaranteed to all Frenchmen. Hundreds of mission schools and churches were closed, no stranger was permitted to be present at family worship, all prayer meetings were prohibited. Severe penalties were imposed upon those who would try to use the church which they had built, after the government closed the same.

When governor Augagneur was in Paris the directors of the French Protestant mission and others asked for a meeting between them, the governor and the premier Clemenceau. When they came at the appointed time, the governor was not there; the premier gave them all assurances, but when the next morning they wanted an interview with the governor, he had suddenly left in the morning for Madagascar. He boasted in his speeches in France, that he had nearly exterminated Christianity in Madagascar and had made them Freemasons.

Here we see Freemasonry set against all religion. It was said to be wrong for parents to influence their children in a religious way and all means were used to suppress Christianity, not by a private person, but by the government in the name of Freemasonry.—Rev. C. V. D. Smitten in *The Mennonite*.

PRESIDENT FINNEY'S BOOK.

We have just gotten out a new edition—really two new editions—of the "Character, Claims and Practical Workings of Freemasonry." The day the first edition was to be delivered, the head of

one of the large printing houses in this city notified us that he would not deliver the book. The junior member of the firm had solicited the job of printing and binding but the senior member of the firm only saw the book after the firm had printed it, and being a Mason, who, for the first time saw Masonry as it really is—the light was too great for his eyes, and he swore by baal and all the big and little gods of Masonry that not one of those books should be delivered to the National Christian Association! notwithstanding that the firm had made a written contract to do so and the paper used in the printing did not belong to his firm but to the Association. But such a little matter as their written contract does not seriously trouble such an one when he is fully aroused to the danger to his craft in the publication of this book. "Great is Diana!" Fortunately, Masonry does not, as yet, control the printing trade and it is possible to obtain service not lodge controlled.

Recently a book dealer in the city was given a copy of "Finney on Masonry," and after reading it, furnished the following article which he proposes to print and send out with his catalogue of other books.

The Menace of Masonry.

"The Character, Claims and Practical Workings of Freemasonry." by C. J. Finney, Oberlin College, Ohio.

Ever since the days of Benedict Arnold, Freemasonry has, in America, been under more or less suspicion as an evil and corrupting institution—an alien anti-republican cult.

Richard Carlile, Capt. Wm. Morgan and others exposed its inner workings upwards of a century ago. The present generation, however, has very foolishly neglected and almost forgotten the books of Morgan and Carlile.

Meanwhile Masonry cleverly remodeled its methods and outer cloak, slightly changed its ritual and appealed to a more numerous class in the community: and to-day it has become a *great false religion*, possessing its temples and chapels, its priests and high priests, its Scriptures—the book of nature—and tinsel regalia.

In the recesses and vaults of its holy temples and around its idolatrous altars,

millions of duped initiates are systematically blindfolded, befooled and deprived of their dollars.

Year by year its powerful prelates and grand commanders garner piles of real gold in payment of secrets that may be bought in any book store for a few cents.

Masonic ceremonial is a patchwork derived from heathen and Hebrew sources, and its theatrical oaths and dire threats have never been intended for any other purpose than to crush down *in advance* the development of personal initiative in men—in other words, to make servile beings of them.

Blood curdling oaths are administered to young men nightly; oaths carefully devised to fetter the soul, enchain the thinking powers, and prevent that leonine boldness of thought and action so necessary at all times for the preservation of a man's highest good. Human life is an eternal struggle; circumstances are continually changing; emergencies are ever arising which it is impossible for anyone to freely cope with who is bound by Masonic oaths. No man has a free hand in the battle for self development who is fettered by oaths incurred in advance. Masonry swears men into real slavery and in this way is a danger to the race.

Even its much lauded benevolence and assistance to brothers in distress is, in practice, a hollow mockery and a cruel hoax, as many Masons will tell you.

If you want to know what Masonry means, get this book by President Finney. It will lighten up your darkness and you will be able to perceive things *as they really are*.

272 pages. Cloth bound 75 cents; paper covers 50 cents, postpaid.

FEMALE MASONS.

The landmarks of speculative Masonry peremptorily excluded women from any active participation in its mysteries. But there are a few instances in which the otherwise unalterable rule of female exclusion has been made to yield to the peculiar exigencies of an occasion; and some cases are well authenticated where this Salic law has been violated from necessity, and females have been permitted to receive, at least, the

first degree. Such, however, have been only the exceptions which have given confirmation to the rule.

The Hon. Mrs. Aldworth received, about the year 1735, the first and second degrees of Freemasonry in Lodge No. 44, at Doneraile, in Ireland. The circumstances connected with this singular initiation were first published by Spencer, the celebrated Masonic Bibliophile, in London.

The Hon. Elizabeth St. Ledger was the youngest child and only daughter of the Right Hon. Arthur St. Leger. The communications were usually held in the town, but during the mastership of Lord Doneraile the meetings of Lodge No. 44 were often held at his Lordship's residence. It was during one of these meetings at Doneraile House that this female initiation took place. The young lady, being giddy and thoughtless and determined to gratify her curiosity, made her arrangements. With a pair of scissors she removed a portion of a brick from the wall and placed herself so as to command a full view of everything which occurred in the next room. So placed, she witnessed the first two degrees in Masonry. Becoming aware from what she heard, that the brethren were about to separate, she began to consider how she could retire without observation. She became nervous and agitated and nearly fainted. Being in the dark she stumbled against and overthrew something, said to be a chair. The crash was loud, and the Tyler gave the alarm, burst open the door, and with a light in one hand and a drawn sword in the other, appeared to the now terrified and fainting lady.

It was resolved by the lodge to give her the opportunity of submitting to the Masonic ordeal to the extent she had witnessed (Fellow Craft). She gladly and unhesitatingly accepted the offer. She was accordingly initiated. * * *

Mrs. Beaton who was a resident of Norfolk, England, was commonly called a Freemason from the circumstances of her having contrived to conceal herself, one evening, in the wainscoting of a lodge room where she learned the secret, at the knowledge of which, thousands of her sex have in vain attempted to arrive. She was, in many respects, a very singular character, of which one

proof adduced is that the secret of the Freemasons died with her. * * *

Madam De Aintrailles, is the name of a lady who was initiated into Masonry by a French lodge that did not have the excuse of this violation of law that we must accord to the Irish one in the case of Miss St. Leger. Clavel (Hist. Pittoresq., p. 34) tells the story, but does not give the date.—*The Masonic Bibliophile*.

KNIGHTS OF THE GOLDEN EAGLE.

The Knights of the Golden Eagle is a semi-military secret order.

Its ritual and ceremonials are founded upon the history and pageantry of the Crusaders.

Its objects are said to be benevolence, mutual relief against the trials and difficulties attending sickness, distress and death; "To ameliorate the condition of humanity in every possible manner"; to stimulate moral and mental culture, to elevate the membership to a higher and nobler life.

There are three degrees, Pilgrims, Knights, and Crusaders. "The three degrees are symbolic of a soldier battling for his faith." The Pilgrim's degree teaches fidelity and eternal faithfulness to God and our fellow-man. The Knight-hood degree arms and equips the Pilgrim. The Crusader's degree sends the member forth against the hosts of evil in this world armed and equipped to conquer opposing foes.

The order has for its motto, "Fidelity, Valor, and Honor." Its founder conceived the idea of an organization, secret in character, which should "go hand in hand with religion," having for its theme the struggles of the Christian after the "immortal crown"; its ritual, by means of symbols and allegories, represents "the passing through the wilderness of sin and woe on the journey to the heavenly castle."

The requisite qualifications for membership are that the applicant be white, at least eighteen years of age, of good moral character, and a believer in the existence of a Supreme Being, and a believer in the Christian faith.

The auxiliary is called "Ladies of the Golden Eagle," and has social and beneficiary objects.

"THEIR POWER TO SUPPRESS."

The recent decision of the Supreme Court regarding the Dissolution of the Union Pacific and the Southern Pacific Railroad was another sensation in the march of progress toward that famed Liberty which inspired the men of '76. The dissolution of these roads was ordered not because of intent to restrain traffic nor because any great crime had been committed or attempted, but because of "*their power to suppress.*" The highest tribunal of the land held that any merger or organization, although innocent of crime against the people or of evil intent was contrary to law and liberty if it "had power to suppress." This was applied to the material rights of the people, but it is founded upon such a principle that it applies to all SECRET FRATERNAL SOCIETIES. Herein lies the unanswerable condemnation of Masonry; its power to do evil. For this Daniel Webster with unerring legal instinct condemned its principles years ago; every Christian whose eyes have seen the light is stirred to abhor Secret Societies not merely because of the injustice that they do but because of "their power to suppress." This decision is far reaching. It shook Wall Street, but when it is applied to all organizations which "have power to suppress," Freemasonry and its brood will be no more. Justice shall rule and the world be free. H. L. F. GILLESPIE.

Boston, Mass., May 8.—(Special to Daily Democrat)—The school children strike for shorter hours is assuming alarming proportion today. Over one thousand are out and more are expected to go on strike. The children formed a parade this morning and several hundred windows were smashed. All attempts made by the police to break up the procession failed.

Franklin, Pa., May 1.—A term of three months in jail and a fine of \$500 and costs was the sentence imposed today by Judge George S. Criswell on H. H. Krotzer, steward of the Franklin lodge of Eagles, convicted of selling liquor without a license. The costs will amount to not less than \$1,500. Krotzer goes to jail, pending the preparation of papers for an appeal.—*Pittsburgh Dispatch*.



Marlboro

By
Miss Susan H. Hinman



CHAPTER IX (Concluded).

Moral Uses of An Automobile.

Synopsis.—Democracy in college life is on trial in the case of four Marlboro students, Ruth Markham, Celia Bond, Lyman Russell and Bayard Kent. Ruth loses one hundred dollars and undertakes to pay her board by housework, but falls ill, making a second attempt under more favorable conditions after her recovery. Lyman earns his way by painting signs. Bayard refuses to join an exclusive club because of its undemocratic character. Bayard and a colored student, Ennis Ratcliffe, apply for membership in one of the literary societies which are non-secret, and the latter is refused admission because of his color. This action is later reversed. Bayard receives an automobile from his father on his twenty-second birthday.

The wonder and the beauty of the shining, big machine, responding so readily to the chauffeur's touch!—and the social prestige of it, as Bayard was increasingly to find. Some wealth and certain forms of luxury were beginning to appear in Marlboro, but Bayard was the first student who could boast an automobile of his own. If Bayard was popular before, he was tenfold more popular now. It was surprising how many friends he had. They numbered, it would seem, the greater part of the student body. And they learned amazingly soon of the birthday gift, and were prompt with words of admiration of the machine and congratulation of its owner.

"You're a lucky fellow, Kent. It's certainly a beauty. You're safe in saying it hasn't its equal in Marlboro. Well, it's fine to know that once in a while a piece of good fortune lights where it's deserved."

What could one do after such a speech but offer the speaker a ride? The envious, of whom there are always a few, declared that Bayard spent his entire time speeding around Marlboro with a roistering gang of students. It was true that the superb car was to be seen at almost all hours of the day conveying a light-hearted company of young people; but more often than not, Bayard

was not of the party. Frequently it was entrusted to the care of Molly and Martha Kent, whose last days in college were gilded and glorified by this Aladdin gift. Molly was a born mechanic, in spite of her fragile and flower-like beauty. She mastered the machine more readily than Bayard himself. He felt little confidence in his power to pilot the car over the five hundred miles between Marlboro and his home, and had almost concluded to leave the car in Marlboro for the summer. His brother Don had not yet become motor-mad, and the pleasures of their summer home by the lake would banish any disappointment at Bayard's failure to bring home his machine.

It was while he was still in the experimental stage and too timid to display his powers as a chauffeur in town, that he found himself one evening on its outskirts, completely stranded. The machine would not budge an inch. The worst feature of the case was that he had no idea of the reason. He was standing beside the motor viewing it with hopeless eyes, when he looked up and saw Williams.

Bayard's face flushed a little, but he called out cheerfully: "Well met, Williams. Can you tell me what's the matter with this beast? I thought I had him broken so he'd eat out of my hand, and here he is shying at nothing."

Williams walked over sullenly, gave the car a shrewd glance and pointed out the difficulty.

"Would you mind getting in and going home with me? I'll have to own that I'm a trifle rattled. Of course, you must know that from my absent-mindedness."

It's a gift, that readiness to put one's self under obligation to another for the other's sake, especially if that other is one whom you could not be expected to like. There was once a marvelous exhibition of this gift at a Samaritan well-side.

Bayard at once turned the machine over to Williams' control, and it was soon skimming easily along the pavement. Bayard gave a sigh of relief. "It's great to know how, isn't it?" he said admiringly. Then, more soberly, "I've wanted to see you for a long time, Harry. I owe you an apology for losing my temper the last time we talked together. I'm more sorry than I can tell you."

A look of pain crossed his companion's face. "Don't speak of it, Bayard. I haven't been able to get away from what you said. I wasn't myself that night. Perhaps you don't know that—I have—inherited an appetite for drink."

Bayard looked up with grieved surprise.

"I didn't know it myself until lately. If I'd kept the pledge I made a dozen years ago, I might not have found it out at all. One drink was enough."

Bayard reminded his friend of a certain gracious lady, then nearing the end of a life of extraordinary power for good, who had publicly confessed to a like sorrowful inheritance.

"But she never yielded. Even on the ocean, when wine was recommended for seasickness, and in Europe, where water was harder to get than beer, she never once gave way."

"I wish I were that sort, Bayard. I'm not. I haven't will power. I suppose there's no help for me but the cure." He hung his head in an agony of humiliation.

"Yes," cried Bayard quickly, "your one hope is The Cure." He drew out his pocket Testament, which seemed to open of itself to the red-lettered passage: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"It's the one Cure, Harry. You've only to take it; won't you?"

But Williams turned pale. "Confess; it would kill me to confess. Tell the Dean—I couldn't, indeed, I couldn't."

"I don't think it means telling the Dean; at least, not necessarily so," explained Bayard gently. "Besides, I think it's quite likely he knows already."

Williams looked at him suspiciously.

"Of course, that's a mere surmise on my part. But after all, that isn't the important thing. O Harry, don't you want help?"

"I surely need it," murmured the wretched young man.

"Then I beg of you, don't be too proud to accept the only possible help when it is so freely offered. O Harry, won't you give up to Him?"

"I'll think about it, Bayard."

And with this promise Bayard was forced to be content for the time. He knew the great difficulty, an unfavorable environment, which had first led him into temptation and was now operating against his escape.

Bayard sacrificed his pride ruthlessly on the altar of friendship. It is to be feared that he did not make the effort he might have made to master his new machine, so eager was he to keep his one hold on Harry Williams. The latter was far more handy with tools than Bayard, as he was quite willing to acknowledge. In fact he seldom took the car out unless Williams was along—in case of an emergency, he said. But more than against physical danger to himself was he seeking to guard against moral danger to his friend.

One evening as they were out together, Williams said:

"I'm going into the city tomorrow to look up a job for the summer. I've got to get out and hustle this summer, and I've got wind of a chance. You have to be Johnny-on-the-spot if you land anything worth while."

"Don't you want to take the car?" asked Bayard, impulsively. "The roads are fine now. I wish I could go with you. I'll tell you somebody else that is wanting to go, Heald, the business manager of the Annual. He wants to get a little more advertising, and he must get it at once, for the Annual ought to be in the hands of the printers. I'd give five cents and a fishhook if I could go myself; but once in a while, if you'll believe me, I do study."

Williams protested against taking the

car, but Bayard urged it. He felt that the responsibility might be a help to Williams. "I trust you, Harry," he said earnestly; "in your hands the car goes of itself. I hope you'll have a glorious outing. And won't you take that time to decide the question we spoke of the other evening? Don't, I beg of you, put off accepting the only help."

Williams said he would look up Heald and take the machine, but was noncommittal regarding Bayard's last and most urgent request.

Bayard meant to see his friend off the next morning, but was crowded with work. As the day advanced, he was struck with a vague sense of trouble, which continued to deepen. About three o'clock in the afternoon, he telephoned to the garage. The car had not gone out. Later he called up Heald, who had just returned from the city, but knew nothing of Williams. As a last resort, Bayard called up the Sigma Upsilon house. The voice that replied was unfamiliar and indifferent.

"Williams back? No, he isn't. Where did he go, anyway? Oh, I remember, he said he was going to the city. I suppose he took the eight-thirty limited, but I don't know. He didn't say when he was coming back. How did he seem this morning? Oh, I don't know. He's acted kind o'funny lately—down in the mouth, you know. I don't know what's eating him; mebbe Hanson could tell. He's out, though."

Bayard did not care to inquire of Hanson. He felt confident that little information and no sympathy was to be had in that quarter. Bayard was pacing his room in keen anxiety, pondering the next step, when he was called to the telephone by Professor Carter, the Dean of college men.

The moment's descent of the stairs was an eternity of apprehension. Bayard's first thought was that Williams had flung off all restraint and gone headlong to the Devil. He was doubtless in the hands of the police, having run violently amuck and fallen into some hideous disgrace. Why else had he given up taking the car and gone into the city alone, after expressing the contrary intention?

Bayard took down the receiver with a hand that trembled.

"This is Dean Carter," said the well-known voice. "I've had word from Lakeside Hospital in the city that Williams is there, hurt by a street car. Oh, no, not seriously; a scalp-wound and a good many bruises. He wants to come back, but they think it's best to wait till tomorrow. He began asking for you as soon as he was able to speak. I wonder if Doctor Kent would be willing to go in with you in your car? I'd go myself, but I can't well get away now—work piling up at the end of the term. I know you've been seeing a good deal of Williams lately, and I've been glad of it. You've done him good."

Bayard hurried to consult his Cousin Richard, newly returned from a southern trip in search of help. Yes, Doctor Kent would be glad to go. The needful preparations were soon made. Mrs. Kent begged them to eat before they started, but Bayard was too much disturbed in mind. It was a sad ride. The generous lunch basket prepared for them by Mrs. Kent, remained untouched. It was well that the road was level and straight, for Bayard had little mind for running the car. "Not seriously hurt," had been the message, but what might they find of moral wreck? What if they should be forced to say "Better dead"?

It was almost a surprise when Bayard found himself on the outskirts of the city. A few minutes later he drew up at the curb in front of the hospital, leaping out almost recklessly, forgetful, for once, of the other occupant of the car.

He pulled himself together a little before meeting Williams, trying to throw off his anxieties with his goggles, cap and gauntlets.

Harry raised his head eagerly, anticipating the question Bayard hardly dared ask even in thought.

"I know what you're thinking, Bayard, but it isn't true. I didn't want Heald, I didn't want the auto, I wanted to think. I was trying to decide. My mind was full of it as I left the street-car and tried to cross the tracks. I didn't know a thing from that minute till I found myself here."

The surgeon supplemented this account. "He was struck by a car coming

from the opposite direction, and was thrown twenty feet—happily away from the moving car, but in front of the one he had just left. The motorman saw him and did not start at the signal. It was a close call.

"It must have struck the back of his head. There is quite a scalp-wound, as you can see, and he is pretty badly bruised. I am somewhat fearful of concussion of the brain. He began talking excitedly before he knew where he was or what had happened. His first words were, 'Tell Bayard Kent I've decided; what's the use of fighting off help?' He repeated that so often and so emphatically that I asked Dean Carter, whom I know very well, to send you in if possible."

Williams had been urged not to try to talk, but it was hard to restrain him. "It's settled, Bayard. I'm so glad. It was just giving up, as you said. I can't see why I should have hesitated a minute."

"You didn't know what it meant," said Bayard joyfully; "I'm so glad you do now. And you will understand better and better as you get more help."

The surgeon was somewhat reluctant to let Williams leave the hospital that day, but finally consented to give him over to the hands of Doctor Kent.

A few minutes sufficed to make all ready for their departure, and the sun was still shining when they left the city streets.

Williams had been bruised from head to foot, and even the gentlest motion gave him some discomfort, but the balmy spring air was an antidote to bodily distress, and even more so was the new peace of mind. He wanted to ride in front with Bayard, but was induced to take the more comfortable place in the tonneau with the Doctor.

The return, like the earlier journey, was passed in silence. They entered Marlboro in the deepening dusk. As they swept into the curving driveway of the Kent home, they saw the Dean awaiting them.

He helped Williams out with a cheery greeting. "No bones broken? Able to walk and, I presume, to talk. Well, young man, you are to be congratulated."

But how much he was to be congrat-

ulated, only Harry and Bayard knew.

Williams was helped up to Bayard's large, cheerful room, where a handsome divan, stripped of its Oriental cover, was revealed as a sanitary cot.

"You're to be my guest for the present, if you don't object, Harry. You and I don't like hospitals, except as a last resort. I ought to make a tolerable nurse, for I've had a fair share of nursing myself; and if you see anything you want that isn't here, as the Irishman said, don't fail to mention it."

"Thank the Lord, and you, Bayard, the last obstacle is removed. I somehow felt it would be." And Bayard knew what it meant.

Williams' bruises grew more painful during the next few days, but the surgeon's fears for his brain proved groundless. He seemed overwrought nervously, but his state was rather that of exaltation than depression. His recovery, though slow, was in all respects gratifying. He clung to Bayard like a child, yet with a touching desire not to be a burden.

Williams' accident had a sobering effect upon Sigma Upsilon and their confreres. They had had one previous loss for disciplinary reasons, and as a club the shadow of the axe fell upon their heads.

Unfortunately, few of them remained for commencement, else they would have heard some stirring words of warning from the editor of a great metropolitan daily.

His theme was "Democracy and Colleges." Speaking of himself and his generation, he said that the most valued inheritance of his college days, and, as he believed, "the greatest boon which a college has in its power to bestow upon the youth who come under its tuition" was, "the initiation into the spirit of the finest democracy; in the free and natural association of young men and women for four years, there is something * * * of high educational value at the time, and * * * certainly of incalculable benefit in shaping one's idea of what the proper ordering of society should be."

"For, if the college is what it ought to be, it insists upon a fair field and no favor. It insists that the career should be open to talent. It demands that men and women should be graded wholly by

the test of ability and of character. In the college it is not necessary to express the wish that the best man may win, because the best man does win."

Continuing, he spoke of certain forms of exclusiveness and luxury that tend to break down this fine spirit of democracy, "the finest and freest thing in college."

The situation in Marlboro he said, he did not know and had taken pains not to inquire, that he might speak with the greater freedom. But he did know of one great and venerable institution on the Atlantic seaboard whose president had made sweeping and radical changes in both curriculum and teaching force, and all with universal applause.

"But when this college president went further and boldly struck at certain luxurious and exclusive undergraduate clubs, and maintained that they were antagonistic to the finest and freest development of young men seeking a liberal education, why, the cry went up that he was a dangerous innovator, a radical. Some even questioned his entire sanity. "But, of course, young ladies and gentlemen," declared the speaker, "the really insane thing would be to allow overweening luxury and extravagance and social distinctions between man and man to creep into a community which ought to be the freest and most equal on earth. I mean, a college society."

The speaker might have gone further and added that the college president of whom he spoke had been obliged to bow to the storm of censure that followed his attacks upon the caste spirit in the college, and resign his position.

That Woodrow Wilson lost nothing in popularity or influence by his attitude is shown by his present exalted position, and by the fact that he went to his inaugural attended by a thousand Princeton students.

The commencement address had an enthusiastic hearing from Bayard Kent, and from his parents, as well. They were making a brief visit to Marlboro as a preliminary to a motor trip to Mrs. Kent's early home in New England.

Williams was not in Marlboro for commencement. A few days after the accident Bayard remembered the errand that had taken his friend to the city.

"What about that job, Harry?" he inquired.

"I was hurt, you know, just after I left the interurban, and I never made any further inquiries. I'm going back to the farm, Bayard. I think my father would like it, and I believe it would be the best thing for me."

"You'll be back next fall, of course?"

"I don't know whether the Dean will want me. I find, though he hasn't said so outright, that he knows about—things—just as you said. I started to tell him. He said, 'It's all right, Harry; don't tire your head.' He has been wonderfully kind. O, Bayard, how much kindness and goodness there are in the world once you come to know the real people."

The day Williams started for the train in Bayard's car, the Dean met them as they were leaving the house. Bayard invited him to get in, which was obviously what he was wanting.

"I meant to have you up to dinner, Williams, before you went," he said cordially, "but Mrs. Carter has been ill. I want to tell you how gratified your friends in the faculty are by your recovered health and your improvement in other ways. We hope you may come back to us in the fall. I think you are going to get more out of the next two years in Marlboro than you have out of the last two."

(To be continued.)

CHEAP RATES.

This heading was suddenly written, and already we are disturbed by misgivings. Cheapness depends on the ratio of cost and value. What if the value should happen to be a minus quantity? The Nobles of the Mystic Shrine, a secret order of Mohammedan origin and characteristics, defeated an attempt to raise the minimum fee for degrees from 25 to 50 dollars. This action was due to the protest of small Temples. The Imperial Potentate was allowed \$1,500 for traveling expenses. Cheap enough for wandering over burning sands, to say nothing of drinking Zem Zem fire water. "The per diem of delegates was increased to \$15 per day," though we do not quite see why the additional alteration was made which changed *per diem* to per day. Will the next be perdition?

Editorial.

A PASSING OPPORTUNITY.

By his own indiscreet moves an enemy opens the way to his defeat, yet we rescue him if through ignoring his false move we allow him to escape resulting disadvantage. Twice within fifteen years, Freemasonry has ventured to open itself to detection where it cherishes a favorite but fictitious claim. Nothing daunted by Washington's own repudiation of such claims repeatedly made while he lived, or by abundant disproof since he died, the order which is itself based on emptiness continues to build on its imaginary foundation equally imaginary self vindication. Nevertheless, the Sesquicentennial celebration evoked illuminating response. The CYNOSURE was a pole star of truth and the *Lodge Lamp* shined into dark falsity. It seemed as if the celebration was less open and aggressive than it would have been but for their broad illumination thrown far and wide. In this case the tide was taken as it rose, and any new opportunity should be wisely taken, as we believe this to have been. We are already passing through these months during which Masonry is making a fresh attempt to fix upon the name of Washington a false seal it has never scrupled to impose. Alexandria is to have a memorial lodge which will be associated with the name of its pretended master, and exercises have begun to be held in connection with which a late successor of Washington as president gave the first one hundred dollars to perpetuate in building stone a fossilized biographic fiction.

This magazine is making an effort to improve the opportunity to meet live news with live truth. The more noise error makes, the more attention will the response of truth win. From among

those who value truth, who love their country and honor its revered father, the magazine calls for allies. Other journals ought not to let such news get past them. Our own readers ought to be looking for chances to contradict the deceiver. With the friendly voice they can more privately reach ears where we cannot attract eyes. Now is the opportune moment for this specific task. When the tide rises sails should rise to catch the favoring combination which comes once then goes again. Shall the enemy of truth pour whole broadsides and only one battery reply? Or shall the air be vocal with error while truth perishes in silence? Let those who profess to love light indulge no apathy in such a planned crisis as this one. Let every man gird his sword upon his thigh and bear lamp, pitcher and trumpet out into the darkness of the camp of the false foe.

If now it be asked: "But what can we do?" we make a simple, practical answer. *Know at least one or two facts which are conclusive.* Know these definitely; fix them so firmly that under no circumstances can you become confused or seem to be refuted. One such fact is this: Washington was never a member of any lodge besides the one in Fredericksburg. *That single fact annihilates the Alexandria claim.* He could not be master of any lodge to which he did not belong. If some talker tries to make it appear that he could nevertheless occupy the chair by invitation, one fact more may help to silence him, and that is that he held no office in his own lodge.

Since one mind might more readily select, retain, and use one fact while another mind would adopt another, we may amplify help without introducing complexity by offering a few short statements without any pretense of exhausting abundant proof.

Fredericksburg was his only lodge.

No other lodge reported his death to any grand lodge.

He was not transferred from Fredricksburg lodge.

Fredericksburg reported his death to the grand lodge as that of a private, that is, unofficial member.

No lodge reported his death as that of a master or past master.

At the same identical time, he was in some sense:

1. Member of Fredericksburg.
2. "Honorary," and so merely nominal member of Holland lodge in N. Y.
3. Honorary and merely nominal member of Alexandria lodge.
4. Honorary and purely nominal master of Alexandria lodge.

During this time, he attended neither and officiated in none.

This is a condensed and limited selection. It does not include all proofs, but if it includes one that impresses a reader as conclusive, that is one for him to fix firmly in mind. An anchor which holds and cannot drag serves the same purpose as two or more could serve. It holds. The list seems to show that it is no impossible service to know a conclusive fact, and then make it known. Now is the time to do the task faithfully and hopefully, striking while the iron remains hot, and while a blow struck with the mere force of truth can make some change worth making.

INSIDE VIEW OF YALE.

Most of the leading sophomores in Yale are said to be interested in a movement for secret society reform. A powerful arraignment of present customs has been signed by ten names, representing one hundred and fifty men. They complain that "The general tone of secrecy pervading the institution—due to the fact that the majority of the most influential undergraduates are shrouded or are to become shrouded in this secrecy—does in a measure suppress in-

dividuality and create an irrational mysticism which though not desired nevertheless exists, checking freedom of thought and originality." They urge that the best qualities a man can bring to college are the very ones suppressed; "his imagination, his critical faculties and his individual ideas." Oppressive conditions are now stifling spontaneity, engendering hypocrisy, and creating unnatural and strained relations. There is a resulting tendency to "undermine existing friendships." "All this may be attributed directly to excessive secrecy." The manner of making choice of new members known, aggravates the evils due to secrecy. "The secrecy which this publicity makes doubly evident, immediately places the senior societies, peculiar institutions as they are, still more conspicuously before the undergraduate mind, resulting in a tendency to overrate the senior social system, making it an end, not a means; thus stimulating a too keen pursuit of extra curriculum activities in order to attain to the desired end, with a corresponding depreciation in curriculum interest and attention." They "suggest that secrecy be reduced to a reasonable privacy; that tap day as it now exists be abolished; and that the greatest care in the choice of men as outlined above be exercised. Such external criticism as this can be effective only in proportion to the influence which it exerts on the members of the societies themselves, for we well know that whatever change may occur must come from within."

In a letter written to the *New York Times* from Florence, Italy, Owen Johnson says that the news came to him as a great surprise. "In 'Stover at Yale' I incurred much criticism by my exposition therein, that this lingering fetish of mediaeval flummery produced a stagnating effect on the minds of the freshmen who accepted it with seriousness. I still believe it is the most intellectually depressing factor in the Yale life." Mr. Johnson shows the senior societies to be the dominant authority in Yale. The system "has become the backbone and the fiber of the university. Its graduates have in their hands the entire direction of official Yale, including the President, the Dean, the Secretary and the Treasurer. Its influence is paramount in the

faculty. It controls that all-important organ for the suppression of opinion, *The Yale Daily News*." "Forty years ago the senior society membership was overwhelmingly intellectual; the orators, scholars, writers—the intellectual leaders—were almost certain of election. Today this element has dwindled, constantly yielding to a social note." He quotes the remark of a critic who has said: "Yale is the most democratic of colleges. A millionaire's son, who behaves himself, is never discriminated against."

The letter, which occupies a column and a third of the *New York Times* of May 1st, shows thorough knowledge of Yale, together with some knowledge gained by direct observation of European university conditions and society customs, and does not limit itself to description of what already exists but tries to show what might be possible. "This dream is so visionary" says Mr. Johnson, "that I am quite startled to find how naturally such an organization operates in aristocratic Europe. Let us be devoutly thankful, however, for what the day brings us. I repeat, the action of the sophomore class at Yale in deciding to *think for itself*, is to me the most encouraging, as well as the most amazing, manifestation in the whole history of fraternity conflict. If it succeeds in any measure, it will have given to Yale that inestimable advertisement which awaits the first university that has the foresight, as well as the courage, to make itself truly democratic, serious, and adaptable to larger national purposes."

AN AUTHENTIC CONFESSION.

A lodge in a well known Eastern city was holding a banquet on its fortieth anniversary, and among the members who spoke was the mayor of the city, whom the *Fraternal News* reported as saying that on account of something he claimed, "Many found in a fraternity their religion." As an inside statement made to an assembly of lodge people, and not brought against an order as a charge made from without, this may interest some new reader of this magazine who suspects us of going too far to be really just. The speaker was mayor of the city, member of the order, and connected with the local lodge holding this anniversary

banquet. Very likely he was a member of another order. He therefore spoke as one who knew about the "many" to whom he referred.

If his meaning had been that many found this sort of organization an agency calling their attention to the religion of Jesus Christ, and using an influence that often led men toward Him who is the way, the truth and the life, the case would have been different. His commendation would have claimed respectful attention and hopeful interest. What he actually meant was that many regarded this as their sufficient religion, content with which, they let the claim of Jesus on their loyalty alone. He more than intimated that they did not admit that their personal faith in the true Savior would be necessary to their eternal salvation.

His intended praise thus became an actual criticism. These people had an assessment piety. Their passport to the grand lodge beyond was a treasurer's receipt for regular dues. That sounds harsh, and we almost hesitated to write it; yet on the very next page was this paragraph, standing complete and by itself alone:

Bear in mind that if you forfeit your protection in the Order by becoming suspended, you will have no one to blame but yourself through all eternity. Guard well your acts in this direction.

The acts to be guarded are payments made with promptness and unfailing regularity. These forestall suspension caused by "n. p. d.," which is the fatal non-payment of dues. Possibly it is hoped that, even if death benefits in the form of burial and insurance paid to survivors are lost, these losses at death do not also include loss of eternal life. But if a local lodge below suspends a brother, he has no chance of admission to his grand lodge below: is he sure of easier terms of admission to a grand lodge above?

"Neither is there salvation in any other," was the apostolic claim. The Lord's Supper speaks of one body broken for the saved, and of blood shed for the remission of sins; the lodge banquet speaks of worldly things. True religion is personal; leave out the personality of the Savior and it is not the Christian re-

ligion; is any religion that lacks the only Savior, a religion to offer our fellow men as one that offers them secure salvation in a higher world than this?

AID OF DELTA UPSILON.

Chicago Delta Upsilon Alumni Club, together with representatives of other Greek letter college fraternities, at a meeting held in the evening of April 5, passed a resolution adapted to aid faculties and committees in excluding from high schools fraternities similar to their own. Enthusiasm is reported to have characterized the treatment of this resolution. To its friends this ought to be more encouraging because sentiment adverse to high school secret societies has now had time to prove itself permanent as well as deep and strong. Hence enthusiasm cannot so readily be suspected of mere ebullition.

It is literally a case where Greek meets Greek. Some would go further and say that the pot calls the kettle black. In some high school boys it may stir resentment against college societies which will not permit consideration of ever joining one. In others it may develop a tendency to keep out of anything in college which is not good enough for high school. At all events it seems liable to excite fresh discussion of the question about the relation of fraternities to educational institutions. Agitation is a good servant of any good cause. Contradiction is not so deadly a blight upon truth as silence. Kilkenny cats made it needless for dogs to exterminate any multiple of nine lives. Noise and light are what burglary and secrecy alike dread, and high school boys can make noise in plenty. So welcome and all hail to the alumni resolve as it stands, though it would have been more complete if it had made the term of exclusion eight years instead of a brief four after high school admission.

THE ABSTRACT FALLACY.

A village in one of the Atlantic states has a new lodge which holds its meetings in the upper part of a chapel belonging to a church distinctively evangelical in doctrine. The rooms are leased to the Masons for five years. The church itself represents a denomination from which a section once divided in a way to

leave it speaking emphatically for Christ as the divine mediator, head over all things to the church, apart from whom his disciples could do nothing, and without whom religion cannot be Christianity.

In the afternoon of the second Sunday in February, this new Masonic body was in the church as the guest of that Christian body. The Doxology which followed the prelude, was at once distinctively Christian and distinctively not Masonic. It appears to have been directly followed, however, by a reading of quotations from old British Masonic Charges. After the Lord's Prayer, and singing by a female trio, the Masonic reading was matched with reading from the Holy Scriptures by the clerical chaplain of the lodge. After a hymn, a prayer, and singing by the trio, there followed an address by the pastor of the church on the subject of Fellowship. Then after a hymn and the benediction, all ended in the postlude.

Not more than two days earlier, the lodge had held a meeting of its own over the chapel, to which the church was not invited. In fact, the church was shut out. The sun myth borrowed from Paganism was the basis of the service in which five candidates became full Blue Lodge Masons. Part of what the pastor said in his church, and not the worst but perhaps the very best part of what was reported in the paper next morning, would have been inadmissible in that lodge meeting. The church has been dedicated to Jesus Christ, and the chapel is his own, yet a room has been set apart in which that name cannot be lawfully named. Like the men bowing to the east whom,

"Ezekiel saw, when, by the vision led
His eye surveyed the dark idolatries
Of alienated Judah."

so in this newer shrine than the "Sacred porch," thus entitled in *Paradise Lost*, were men still perpetuating the form of "Worshipping the sun toward the east," seen in Ezekiel eighth.

For the Sunday afternoon address of the pastor, we depend on hardly twenty lines of newspaper report. His subject was Fellowship. He welcomed the lodge members as "representatives of an ancient and honorable order, rich in tradition, upholding character, and associated

with art and religion." That statement seems at once full and empty; full of comprehensive claims, empty of comprehensible facts adequate to support them. The speaker appears to have proceeded to set Fellowship in antithesis to Individualism, by means of the individualistic character, Gilliatt, depicted in Victor Hugo's *Toilers of the Sea*. From that book he seems to have derived a background of individualism, against which to bring out in strengthened relief the fellowship he advocated. "He pleaded for Masonry as a fellowship for every day living." "Individualism failed in Gilliatt; fellowship is to be victorious in Christ." To that last assertion we respond with Christian fellowship, and in a devout antimasonic Amen!

Considered as an abstract idea, fellowship makes little account of diverse possibilities, save to include them. Self contradiction in concrete manifestations, does not extend to nullification of the primary and abstract idea. But in concrete application, while the abstract idea fades the concrete forms derive varied coloring. There is a holy fellowship "with the Father and with His Son Jesus Christ," for the very sake of which one must "have no fellowship with the unfruitful works of darkness." So far as the report indicates, there is no reason why the pastor cannot still preach a sermon in the same church on the identical subject used for the address, if he clings closely to the text to be found in the fourteenth verse of the sixth chapter of Second Corinthians.

The fallacy liable to creep into an address on a subject so general and so abstract, might perhaps be named, by an imitation of Ruskin, the Abstract Fallacy. Ruskin treats what he calls the Pathetic Fallacy, not as necessarily involving what we commonly call pathos, but as the product of "violent feelings" operating particularly through poetic forms, and resulting in "a falseness in all our impressions of external things." He says, for instance, when he has quoted in illustration of the pathetic fallacy,

"The spendthrift crocus, bursting through the mould
Naked and shivering, with his cup of gold,"
"This is very beautiful, and yet very untrue."

Citing another and different illustration, in which one desiring that his body

may be cast into the sea, says:

"Whose changing mound, and foam that
passed away,
Might mock the eye that questioned where I
lay,"

Ruskin opens his analysis of the couplet by saying:

"Observe there is not a single false or even overcharged expression." Poetry thus free from the pathetic fallacy, he holds to be of that high order found for example in Dante and Homer.

We borrow the form, or sound, from Ruskin, to name the falseness liable to affect speaking and hearing when abstract terms used in the obvious presence of concrete examples, or in some close relation "produce a falseness in all our impressions" of the concrete example, which is among "external things" in the fact of being external to mere abstraction. Fellowship was a dangerously general subject to choose for an address to be delivered under circumstances which must deflect, by too obvious implication, its concrete application. In such a way an innocent bait can be affixed to a barbed hook to catch the unwary, who notice not the dangerous hook but the harmless bait. Fellowship as an abstraction, is an object of contemplation; but recognized as a fact, actually existing in that church, it should be recognized as fellowship in Jesus with his friends, and for that reason good. You eliminate its quality when you cancel the reason. If fellowship in Jesus is undeniably good, then fellowship purposely and pointedly without Jesus, may be unfit for his friends and, for them, far from good. They should remember that fellowship as an abstraction has no necessary type, and no absolute claim to praise, while in concrete application it takes indelible color as applied. He who is wise to distinguish things that differ, will not become confused by the Abstract fallacy.

THE LEOPARD SPOT.

One of the most curious studies in connection with Freemasonry relates to facts which in one view appear almost solely psychological. How men otherwise intelligent can become fascinated by absurdities, is as hard to understand as the spell that seems to be cast over his enemy or his victim by a reptile. The amazement of the observer is enhanced by discovering that a devotee sometimes

turns to become an intense foe, and that, moreover, while upholding Masonry as a moral system, and, afterward, while showing the deepest penitence and condemning the same system in terms of severest reprobation, he is still, in all other respects and in every other relation, a wise, sincere, and virtuous man. If the surprise were felt only by an outside observer, a more plausible excuse might be urged, though not very conclusively—on the ground of incomplete opportunity to examine a case hidden in the depths of secrecy. But it is also the fact that Masons are surprised at each other, and that, while yet within the order as well as after secession, they by no means agree.

The truth appears to be that no single reason accounts for all varieties of estimation, while at the same time it should be remembered that men of diverse methods of thought are related within the order, not merely by a single initiation but through a series of degrees—some of which are never known by experience, if even by name, to a large body of Freemasons. Something akin to loyalty toward a political party or a religious sect appears to play a large part, but the fact itself remains obvious though partly unaccounted for by any single and well recognized reason.

These thoughts have been suggested by something which Macauley says of Ferguson, at the point where he treats conditions in England about the time William of Orange resolved to make a personally directed campaign in Ireland. The whole paragraph may seem to throw light on the special allusion.

"There were indeed exceptions, but they were very few; and they were to be found almost exclusively in two classes, which, though widely differing from each other in social position, closely resembled each other in laxity of principle. All the Whigs who are known to have trafficked with Saint Germain belonged, not to the main body of the party, but either to the head or to the tail. They were either patricians high in rank and office, or caiffes who had long been employed in the foulest drudgery of faction. To the former class belonged Shrewsbury. Of the latter class the most remarkable specimen was Robert

Ferguson. From the day on which the Convention Parliament was dissolved Shrewsbury began to waver in his allegiance, but that he had ever wavered was not, till long after, suspected by the public. That Ferguson had, a few months after the revolution, become a furious Jacobite, was no secret to anybody and ought not to have been matter of surprise to anybody. For his apostasy he could not plead even the miserable excuse that he had been neglected. The ignominious services which he had formerly rendered to his party as a spy, a raiser of riots, a dispenser of bribes, a writer of libels, a prompter of false witnesses, had been rewarded only too prodigally for the honor of the new government. That he should hold any high office was of course impossible. But a sinecure place of five hundred a year had been created for him in the department of the excise. He now had what to him was opulence, but opulence did not satisfy him. For money, indeed, he had never scrupled to be guilty of fraud aggravated by hypocrisy, yet the love of money was not his strongest passion. Long habits had developed in him a moral disease from which people who make political agitation their calling are seldom wholly free. He could not be quiet. Sedition, from being his business had become his pleasure. It was as impossible for him to live without doing mischief as for an old dram drinker or an old opium eater to live without the daily dose of poison. The very discomforts and hazards of a lawless life had a strange attraction for him. He could no more be turned into a peaceable and loyal subject than the fox can be turned into a shepherd's dog, or than the kite can be taught the habits of the barn-door fowl. The red Indian prefers his hunting ground to cultivated fields and state cities; the gipsy, sheltered by a commodious roof and provided with meat in due season, still pines for the rugged tent on the moor and the meal of carrion; and even so Ferguson became weary of plenty and security, of his salary, his house, his table and his couch, and longed to be again the president of *societies* where none could enter without a *password*, the director of *secret* presses, the distributor of inflammatory

pamphlets—to see the walls placarded with descriptions of his person, and offers of reward for his apprehension; to have six or seven names, with a different wig and cloak for each, and to change his lodgings thrice a week at dead of night. His hostility was not to Popery or to Protestantism, to monarchical government or to republican government, to the House of Stuart or to the House of Nassau, but to whatever was at the time established.”

DICTUM OF A GRAND SECRETARY.

“Away with him! Away with him!” cried the Jews when Pilate said, “Behold your king.” The spirit of that cry was intense and the expression loud in that deistical century when pagan Mysteries were copied and made the basis of Freemasonry in England. An overflow of the Masonic Order toward the humbler class of English to drunkards was Oddfellowship. Both were deistic in aspect, but pagan in form. Neither assigned any place to Jesus, save as Masonry for a short time may have advised its members to be of whatever religion was prevalent in the country to which a lodge belonged. This did not continue to be practiced long, and to this day each order cries like the Jewish mob, “Away with him!” Associated with either in any hall, a disciple of Jesus virtually denies him, professing, “I know not the man.” Of some we might be fain to say, “Father forgive them, for they know not what they do.” As men can be intensely sectarian without knowing why with any fulness and clearness of knowledge, so can they be secret society devotees without thinking deeply or knowing profoundly. We are glad to hope that many a member of a subordinate lodge is unaware of what an ineffectually protesting grand lodge called putting upon the name of Jesus “a ban.”

Only a year ago, a speaker addressing a convention held by the National Christian Association related this incident. “I met the grand secretary of the grand lodge of Ohio in Springfield, Ohio. His home is in Columbus. I asked, ‘If a case should come up by appeal to the Oddfellows grand lodge of which you are secretary, based on a question as to whether it is lawful to use the name of Jesus Christ in prayer in meetings of

Odd Fellows, how would you decide?’ ‘Rule Christ out,’ he responded.” May we here treat this analytically? First, it is not an accusation made by an uninformed and prejudiced accuser of an order pretending to be “Founded on the Bible.” Neither is it the unwarranted saying of some ignorant member of a local lodge. It is the plain dictum of an officer, not of a subordinate lodge but of the grand lodge of such a state as Ohio. It accords with the well known authoritative response of the grand sire to a question propounded by the grand lodge of Massachusetts. It agrees with the rule governing Freemasonry, that order of which Oddfellowship is the antitype. Anything so maintained and authorized, is warrantably used by friends or foes. Antimasons have much the same right to it as Masons; opponents of secret orders, as Oddfellows. It is proper to ask a woman who belongs to a *Christian* church, a *Christian* Endeavor society, and a Women’s *Christian* Temperance Union, why she cannot speak the *word* Christian inside the four walls of her Rebekah lodge? We are not false accusers, neither is it we who begin. First, a club or order forbids speaking the name. Next it silences protest and quells recalcitration. Then it also speaks outside. In the first instance, it originates that to which we respond; in the fourth, it joins us in concert. We surely cannot be false accusers through repeating a dictum of a grand secretary.

CHARGED THUG CONTROL.

“In Chicago I was introduced to five men, openly, as the men who held the labor situation in the hollow of their hands. All were notorious thugs.” It was at a Ford Hall meeting in Boston that a speaker on trade unions made this startling statement. The subject was in this form: “The way out of the labor chaos,” and the speaker maintained that “Trades unions are directed by thugs, who hold the wage worker in the hollow of their hands, and the wage worker is utilized by union officials to their advantage and his loss.” Not one trade union was credited with being properly organized. The present system of what is called trade union is trade division. Labor chaos comes as the result of poor direction of trade unions. It

also proceeds from the fact that employers take the most solicitous care of every material except humanity, and of every machine except the animate machine. The unprotected human machine is left to rust, rot, and become cordrupted by labor union thugs. "The very thought of the I. W. W. is enough to make one's blood run cold. Giovanitti told me last week that the I. W. W. is against all unionism and capitalism. Both must be wiped out." Capitalism is bunched; all work must be similarly bunched. They will not ask for cooperation or anything; they will simply take what they decide to, whether that is liked or not. "Samuel Gompers recently told me that 'there will be no limit to the reduction of working hours.' When I suggested to him an eight hour day as a fair limit, he declared that 'the unions, the Federation of labor, will continue to demand reductions, eight, seven, six, five and four hours. There will be no limit.'"

The speaker exonerated wage earners from all blame, declaring that as a body they are not in sympathy with unions. They have looked in the wrong direction for sympathy, and so have fallen into dangerous hands. For their good, the unions must be opposed. It was found that there was no more conservative man in the world than the real workman, when the Master Builders' Association of Boston applied a system of cooperation between employers and employes in building trades. It has prevented labor disturbances in Boston. Five managers and five craftsmen composed the board of managers. This board made an annual adjustment of wages, but in the adjustment of wages the employers had no vote. Apparently they have needed none, and have had no occasion to complain of employes in the matter of price scales under the cooperative plan. The speaker regarded the solution of the problem presented by the labor chaos as really in the hands of the people.

The last three presidents of the United States, McKinley, Roosevelt and Taft, have been Freemasons. President Wilson is not a member of the craft.—*Texas Freemason*.

We are not surprised—indeed we would be surprised were President Wil-

son a Freemason. Whatever our political beliefs, good citizens everywhere rejoice in the moral courage of the man and in the breadth and openness of his policies. As we read the following utterances in "The New Freedom," by Woodrow Wilson, in the May number of *The World's Work*, we understand why our President could not consistently ally himself with the secret lodge. "The very fact that so much in politics is done in the dark, behind closed doors, promotes suspicion. Everybody knows that corruption thrives in secret places, and we believe it a fair presumption that secrecy means impropriety. * * * You know there is temptation in loneliness and secrecy. We are never so proper in our conduct as when everybody can look and see exactly what we are doing. * * * The best thing that you can do with anything that is crooked is to lift it up where people can see that it is crooked, and then it will either straightened itself out or disappear. Nothing checks all the bad practices in politics like public exposure."

THE REAL DIFFICULTY.

Whether a certain religious newspaper is right in its detection of a certain point of difficulty or not, it is refreshing to find in its columns, which have seemed to us too freely open to what gave aid to orders, anything like the remark which concludes a brief editorial. The whole paragraph is worth borrowing here.

"The 'Boston Common,' referring to the claim of one of the candidates for the Boston school committee that 'in order to secure religious neutrality it was necessary' to prevent the reading of the Bible in the public schools, says that 'it is surely a pity that the incomparable force and beauty of its moral teachings should be lost to education at its most impressible stage, and the Bible made practically a sealed book to thousands of children because of the inability of rival sects to agree upon a selection of passages which would impress upon the children the great fundamental principles of religion and morality in which all sects agree.' The real difficulty is with the Hebrew and Catholic orders."

AN IDEAL TYPE.

American secret society men call themselves all kinds of animals, but their native negro brethren go a step farther and become "images." The images are made by means of curious costumes, inside which are enclosed human beings who are in this way made to appear like effigies. An alert African near the image holds a large hoop with which to hold back the "image" in case he is in danger, through excitement, of allowing himself to be seen at an unlawful time by some one not initiated into the society. Like others of their ilk, the African societies have the ancient feature, claiming to date back many centuries. At least partly religious, they also form a remarkable feature of negro social organization. African precedent is claimed for the Masonic third degree which is of Egyptian type; and in fact, secrecy is a common adjunct of superstition, while everywhere, all the ages through, costumes and ceremonies, robing and posing make its votaries animated images. Although their devotees are men, that is a singular feature of Masonry with its apron, Oddfellowship with its red ribbon, and Templarism with its feather, which suggests the feminine idea connected with pagan divinities like Isis and Demeter.

Fire destroyed the house of Rev. R. A. Torrey at Northfield, Mass., Sunday morning, May 11, when it was discovered in a chamber where it is inferred to have started from a defective flue. Although the house is a total loss, save for insurance, most of the household goods of a family which had lately moved in were saved. Help to save the house itself could not be obtained quickly enough. Having been built in 1905, it was comparatively new. If we remember rightly it was conspicuously in evidence as a visitor approached the summer conference or the Northfield Seminary grounds, a short distance from which it stood. It was a little nearer the state line, on the road to Winchester, New Hampshire. Dr. Torrey deserves sympathy in this loss, which is of a kind that comes suddenly always, and sometimes when the one who suffers it is not aware.

News of Our Work.**PACIFIC COAST MEETINGS.**

Secretary Phillips is now on the Coast in the interest of these various Conferences. President Blanchard will leave for Seattle on June 18th, stopping off for a day at Helena, Montana.

The contributions towards the expenses of our Conventions have been very gratifying. Some pledges may not be paid until after the Conferences, but they are all good and needed. The more we receive the more we can do. Keep praying and planning. We are expecting to do a great and needed work.

Bear in mind the dates and plan to be present if possible. We meet in Seattle June 24 and 25, in the Reformed Presbyterian church, Rev. Thomas M. Slater, pastor; in Tacoma, June 25 and 26, in the First Free Methodist church, Rev. C. M. DeFoe, pastor; in Portland, June 26 and 27, in Christensen's hall, 171 Eleventh street.

The next number of the CYNOSURE will contain valuable reports of these meetings and many extra copies will doubtless be asked for, and if you order now you will not be disappointed.

Much credit is due to Rev. Thomas M. Slater, of Seattle; Rev. B. Harstad and Rev. C. M. DeFoe, of Tacoma, and Rev. Frank D. Frazer, of Portland, without whose hearty aid and cooperation little could have been done.

Following the last session of the Conferences at Portland, President Blanchard and Secretary Phillips hope to hold meetings in Berkeley or San Francisco and Los Angeles, California.

Secretary Phillips would like to hear from as many friends of the work as possible, and especially from those in the Pacific coast states.

We are glad to give an additional list of contributors to the expense of these

meetings. We believe that there are many friends who have thought they would like to have a share in this work who have not as yet sent in their contributions. To such we would make a special appeal to send your contribution now so that we can accomplish the greatest amount of good in this part of our country. It is not the size of the gift but the fact that we have your sympathy and prayers and help in so far as you are able, that encourages and gives us strength. The smallest amount we received was one cent from a little boy, and a brother sent ten cents in stamps to help. The spirit of sacrifice and goodwill touches us deeply. We have received for the Conferences, from Ellen M. Manter, \$5; E. H. Gould, \$1; Rev. Geo. M. Robb, \$1; Rev. G. A. Pegram, \$4.50; Mrs. M. C. McKee, \$4; Mrs. M. Frink, \$1; Alice A. Miller, \$1; A. J. Loudenback, \$5; S. J. Peter, \$1; Mrs. A. E. Stoddard, \$1; Rev. Edward Kimball, \$2; Milton W. Siemiller and sisters, \$15; Mrs. M. C. Baker, \$1; Rev. D. P. Baker, \$1; N. L. Anderson, \$1; W. I. Phillips, \$15; Mrs. J. E. Phillips, \$2; Mrs. C. A. Johnson, \$1.65.

We also received for the general work of the association: from Mary P. Morris, \$0.45, and John Wynberg, \$0.50. From the Christian Reformed churches there was received: Catechumens of the Christian Reformed Church of Oostburg, Wis., \$5.16; Hope Avenue, Passaic, N. J., Classics of the Hudson, \$8.48, and from Rev. A. W. Meyer, Pease, Minn., \$10. We want to make special note of the contribution to our work sent by the Catechumens of Oostburg, Wisconsin, which augurs well for the future of the church and was very pleasing to the Association.

Sympathy is the safeguard of the human soul against selfishness.—Carlyle.

WHAT IS IT FOR?

When there is a great gathering of men, three questions are in point: What called them? what purpose have they in view? what is the probable result? These questions, and their division or modifications, grow common in a presidential year when the answers relate to politics. They again arise when, in a city containing fifteen thousand textile operatives made idle by a strike, a flock of "Eagles" gathering in from six states displays itself in the streets. Ten thousand men in line of parade, with many floats, at least furnish entertainment to idle mill operatives and their families. Streets are decorated for the flocking birds. "Events" with prizes are arranged for by the committee. Ten white horses draw the float symbolic of the order of Eagles. A fifty dollar prize goes to the aerie having the greatest number of men in line, an equal one to the aerie making the best appearance, and twenty five dollars to the aerie coming the greatest distance—or, to keep up the child's play, flying farthest. Wings seem to rate lower than fine feathers.

Back to our three questions: What brought them? What purpose or what motive had they? What result seems probable? Was this association, which is suggestive of beaks and talons, rapacious? Did they do moral or other harm? Was the city better or worse for their gathering? What was it all for?

Never bear more than one kind of trouble at a time. Some people bear three—all they have now, all they ever had and all they expect to have.

SECRETARY STODDARD'S LETTER.

Chicago, Ill., May 19th, 1913.

Dear CYNOSURE:

This glad springtime is bringing many opportunities for service. The eastern program, as announced in my last letter, was carried out. I found the antisecrecy friends in Boston, Mass., active as usual. Helpful meetings were held in the New England Association headquarters, 560 Columbus avenue, Boston, and in the Norwegian and Danish Lutheran churches, Roxbury, Mass. Attendance at the services in the First United Presbyterian church, Boston, and at the Christian Endeavor rally at Revere, gave

opportunities to many to help the cause. Speaking of the zeal of the members of his Endeavor Society, the president made use of this expression: "They watch like cats for the rats." Since we have rats, cats seem necessary. The rats naturally fear the cats. There is a lodge called "White Rats." It seems that some cats are more watchful than some people. Let us hope that our nation is awakening to the needed destruction of its evil institutions. With President Wilson leading in the campaign to take from business and politics "the temptations of secrecy," we surely have reason for hope.

My lecture in the Norwegian Lutheran church, corner Fourth avenue and Sixty-third street, Brooklyn, N. Y., brought together a good company of earnest people. Many expressed their approval of my remarks, but a few were not so well pleased. At the Nyack, N. Y., Institute of the Christian and Missionary Alliance I found the same devout Christian spirit that always characterizes that institution. I value very highly the opportunity thus afforded to impress important antilodge truths on the receptive minds of the hundreds of young ladies and gentlemen who are receiving there the knowledge which they are to carry in missionary efforts to the ends of the earth.

The western trip brought me through the recently flooded districts in Ohio. Of the points visited, Dayton suffered the most, but the destruction at Columbus was appalling, though not so widespread as at Dayton. Many of our good antisecrecy friends were among those who suffered. Perhaps the loss in dollars and cents fell heaviest on the congregation of the Ohio Lutheran Synod church, to whom Rev. M. C. Hecht ministers. Pastor Hecht said that the damage to his people's property would exceed one hundred thousand dollars. There were some deaths and much suffering in this congregation. Some help has been given them, but much more is needed. Should this writing incline some to contribute to them, address Rev. M. C. Hecht, 239 Wayne avenue, Dayton, Ohio, and you may be sure that you are aiding a loyal antisecrecy church. That water, like fire, is "a good servant but a hard master" is proven again, and years will be

required to rebuild what was so suddenly destroyed. I found our good friend Bishop Milton Wright in good heart and health in his eighty-fifth year. His home was flooded and he was taken to a place of safety in a boat.

It gave me pleasure to accept the invitation of Brother Wesley, pastor of the Free Methodist church of Columbus, Ohio, to minister to his people. Their approval of our work is well known. Capitol University, of the Ohio Lutheran Synod, gave us its accustomed indorsement and support. Under the guidance of its new president, it has enjoyed a season of prosperity and the outlook for the future is very bright. While at Columbus, I was invited to speak in the Friend's church, but I regret that I was not able to accept their kind invitation. Their pastor stands true in his opposition to the lodge. Our work was supported as usual at Cedarville, Ohio. United Presbyterian friends at Xenia, Ohio, were very busy with the events incident to the closing of their seminary year. This school has sent out many strong antisecrecy workers, and we hope that its testimony on this line will continue to be as it always has been.

I was glad to find the faith of some of the Richmond, Indiana, friends of the antisecrecy cause much increased. All the former subscriptions to the CYNOSURE at Richmond were renewed. The evil effects of the lodges there have been so apparent, that those not wilfully blind could not fail to recognize them. The support of the friends at Berne has always been kindly, but it was better than ever this year. Brother Sprunger, who has been, for so long a time, leader of the Mennonites of this city, is still at his post, a faithful minister to them. Berne owes much, for its present healthful condition, to Mr. Fred Rohrer, a man of faith and works, and editor of a local paper. A book that Mr. Rohrer is writing, which gives an account of the experiences of those who were instrumental in putting the saloons out of Berne, and the persecutions which they suffered, will be very interesting. A collection of \$16.48 and fifty-four subscriptions to the CYNOSURE were Berne's contributions at this time. I addressed the young people's society in the new

Mennonite church in that city which is said to be the largest church of this denomination in America.

My request to address the ministers and delegates to the Northern Illinois District of the Missouri Lutheran Synod meeting at Chicago, was enthusiastically granted and the half hour given was extended to an hour to permit the speaker to answer the questions asked. This district has over four hundred pastors and delegates and its membership is rapidly increasing. I also spoke to some four hundred people in three of the six Mennonite missions in this city yesterday. Brethren Leaman, Weins and Gerig have charge of the missions where I spoke. My messages all referred to the lodge evil and were well received. It is delightful to witness the growth of these life-saving stations and to hear of the homes made happy by the entrance of the Gospel light.

God willing, I take the noon train for Michigan City, Indiana, and the conventions of the Covenant Synod and of the Brethern church at Winona Lake are also on my program. God's blessing is evidently attending our work and workers.

Yours in the cause,
W. B. STODDARD.

AGENT DAVIDSON'S LETTER.

Fullerton, La., May 13, 1913.

Dear CYNOSURE:

I am about my Heavenly Father's business, and am sounding the alarm to rebellious Israel. I rejoice to say that "our God" has brought me out conqueror. I met the District Court at Alexandria for trial last week, but so flimsy and unreasonable were the charges against me, and so misleading was the evidence given by my persecutors, that the case was thrown out of Court. Praise the name of God forever! "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity," Ps. 37:1.

Rev. H. B. N. Brown, the leader in all the trouble in Shiloh Baptist Church of Alexandria, has already begun to reap the harvest of the seed of discord which he has sown. A sad state of confusion exists in the churches where he has been pastor for many years—some of his flock desiring to oust him, and a move-

ment is under way to remove him as State Missionary at the Annual Convention in July. Surely the way of the transgressor is hard. Prof. W. E. Sampson, another lodgeman who was one of my bitter and untiring persecutors, is also suffering, having lost nearly all of his scholars.

I was warmly received by the good people of Alexandria and found open doors everywhere. I preached twice at the Union Baptist Church and once at the Progressive Baptist Church. At each place I scored the lodge, the saloon and immorality. Pastor G. W. Davis, of the Union Baptist Church, and pastor C. J. Nicholas, of the Progressive Baptist Church, heartily endorsed all I said, and in both churches I received a large collection, which is an unusual thing in these parts for an antisecrecy lecturer to receive. I then went to DeRidder, and though I staid but a short time, I learned that the lodge evil is strong there.

From DeRidder I came to Fullerton, where I had an invitation from Rev. Wm. Roquemore to preach. It was Oddfellows' Day, and the whole afternoon was given over to the Grand United Order of Oddfellows for their annual thanksgiving address. Rev. A. E. Brown of Lecompte, La., preached the sermon, using as his text, Mark 9:5. He quoted Ps. 133:1 and Ruth 1:6 in an attempt to justify the principles of Oddfellowship, and declared that Peter, when he said, "let us make here three tabernacles," symbolized the three links of Oddfellowship. He failed, however to quote the divine answer from heaven, "This is my beloved Son; hear ye Him." Rev. Brown declared that no man can be a true Oddfellow unless he is first a true child of God. How can he reconcile that statement with the notorious lives of some of our race who are at the head of Oddfellows' lodges? He also declared that God is the Supreme Noble Grand of the universe and that He will wield the gavel in the Supreme Lodge above. He told us that the church is the greatest organization on earth, and that the Oddfellows' lodge is next; that every good man and woman who wants to help raise the standard of the race, should join the Oddfellows and the Household of Ruth. He boasted of his

intention to live and die an Oddfellow, unless God bring him out. God is calling him out of the lodge (Eph. 5:11; 2 Cor. 6:14-18; Ezekiel 33:1), but because of unbelief and hardness of heart, he can not understand.

The most absurd statement made by Rev. Brown was that the advocate of the lodge represents the Holy Ghost; that the Past Grand represents the moon and the Noble Grand the sun, and that these three, the Holy Ghost, the moon and the sun are signified by the three letters "F. L. T." and the three links. There were at least three hundred present, almost all of whom vociferously approved these sentiments.

The pastor of the church, Rev. Wm. Roquemore, in the address of welcome to the lodge said, "The order of Oddfellows is a great organization, doing a great and grand work in helping Christianize the world. You are a great people, and this is a great church, and we can't afford to reject an organization doing so much Christian work as you are. There are many women living in luxury as a result of insurance policies which their husbands carried in the Oddfellows." Oh, Consistency, thou art a jewel! Rev. Roquemore rejoiced that all the male members of the order present were strong young men. The Devil is crafty; his aim is to hoodwink the young and to get them bound under a terrible oath to conceal and never reveal the secret works of darkness.

There were thirty-eight men and thirty-four women in the parade which wended its way from the church to the lodge hall, through a drizzling rain where, I am reliably informed, free lunch and beer were served. This is the institution which is making men and women better and helping Christianize the world according to the words of these two ministers. This service was one of the greatest efforts to mix sin and grace, light and darkness, truth and unrighteousness, which I have witnessed in a long time.

That night, by invitation of Pastor Roquemore, I preached to an audience of about fifty. I discussed the lodge question at length and repudiated some of the statements made by the pastors in the afternoon. Some of my hearers seemed to enjoy what I said. The

church took up an offering for me, and I secured a few subscriptions to the CYNOSURE.

Let us continue to watch and pray for His coming.

Yours sincerely,
FRANCIS J. DAVIDSON.

Leesville, La.

"LIZZIE WOODS' LETTER."

Newbern, Tenn., May 6th, 1913.

Dear CYNOSURE:

I am glad to say I am out from my home again. I have been in the midst of a terrible epidemic, that dreaded disease "Meningitis." We came home the 16th of December and on New Year's Day, Dyersburg was quarantined from all of western Tennessee. We were not allowed to have any services at the churches; all the schools were closed and nearly all the public works were shut down. Men, women and children died so fast that it was awful to think about it. Twenty-four hours was the usual length of sickness, but sometimes a man would be dead within seven hours. We could do nothing but pray. This is the first time we have been out of the city this year. The disease is not so bad now—a few persons out in the country are still afflicted with it. Thank God, He has spared our lives.

Times are hard since all work is shut down which caused the people to go into debt, and now these debts have to be paid. Then the high water came and filled our town with refugees. The water stopped work in the mills and in the timber and the men had nothing to do. I read the 21st Chapter of 1st Chronicles and said, Lord, of a truth the angel of the Lord must have a drawn sword over this land. Oh, Lord, the people are dying with the pestilence and the water is drowning them in the bottoms and the cyclone is sweeping them off the face of the earth, and yet for all this the whole nation still serves idols.

Thank God for His goodness to me. I was not here long before I met a Royal Arch Mason and a K. of P. brother, both of whom are Baptist ministers. I showed the Masonic brother one of their rituals that you sent me. He said, "That used to be Masonry but it is changed now. That which you have is clandestine Masonry." I said to him, Was that Masonry that Capt. Morgan

exposed? He said, "Yes." I said, Well, look at this candidate kneeling here for the first degree. Is there any difference in this from that given in the Morgan exposure? He looked at another man and laughed and said, "You don't know whether that is just like the Morgan exposure or not." I said, Yes, I do know for I saw my brother's ritual in 1886 and it was just like this one. I said, Now brother, you are a preacher and you are not truthful on this matter because of your oath's sake. You are sent to preach the Gospel that men might be saved, and to be an example unto them. I love and honor you as a man of God but how can I believe all you say after hearing you try to cover up this wicked idolatry. He seemed to come to his senses and laughing said, "Don't run me up so close."

Then the K. of P. pastor looked at the ritual I had given him and said, "I just went into this lodge to leave something for my wife and children." I said, Have you ever read Matt. 6:25-33? Verses 32 and 33, say that sinners seek after these things, "for your heavenly Father knoweth that ye have need of all these things, but seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Then we looked at Romans 14:17, and could readily see that the kingdom of God is not meat and drink. The K. of P. preacher said, "Well, you are right. I will tell you another thing; these lodges are the best thing to cover up any dirty work that I ever saw. I don't love them. I am in them for the money." The Masonic brother would not say anything more because he loves Masonry, but the K. of P. brother said, "These lodges are ruining the church. If a person does anything for which he ought to be excluded, we, for our oath's sake, cover him up." I said, Well, my brother, I believe that both of you are God's preachers, but what will your record be when you have to stand before God and give account to Him for the souls of men? Are you feeding the flock which is among you? Are you taking the oversight, not by constraint but willingly? Are you just after filthy lucre? Are you of a ready mind to do the work the Master has assigned to you? When the chief Shepherd shall appear, will you

receive a crown of glory that fadeth not away? 1 Peter 5:2-4. They said, "We will have to think our way out. We knew that the church has lost her power but we could not tell the cause. There is too much mixing up with the world, we can see that. The sinners and Christians are going hand in hand to the moving picture shows, to bootleggers, parks, the saloon and every other place but the church and the Sunday school." I said, Blind leaders of the blind, and all fall into the ditch. May God help you before it is too late.

Yours in Christ,

LIZZIE ROBERSON.

Castle Rock, Okla., Feb. 10th, 1913.
Mr. W. I. Phillips.

My Dear Brother: It was with much interest that I read what you said in the last CYNOSURE with reference to *The Menace*, of Aurora, Missouri and Freemasonry.

I have been a reader of *The Menace* almost from its beginning and have been grieved, and so have others of whom I know, that it has been used by Masonry from time to time, in this unwise way.

I called the editor's attention to these things about a year ago: it was at a time when he was producing what are supposed to be the oaths of Jesuits and other Roman Catholic orders. I asked the editor to also publish the horrid oaths of the Masonic degrees, that *The Menace* readers might be able to determine how Catholic and Masonic oaths compare with each other. I called his attention to some of the dangerous and un-American features of these monstrous obligations.

In his reply he feigned ignorance of Masonic oaths. He did not think anyone out of the order could know anything about them, they being secret. He also requested that if I was in possession of the Masonic obligations that I let him have them. I believed him to be ignorant of these things and at once mailed to him "Oaths and Penalties of Thirty-three Degrees of Freemasonry." Of this subject I never heard again from him.

I have called *The Menace* editor's attention to the fact that if Masonic oaths could not be known outside the order, neither could Jesuit nor Knights of Columbus nor the oaths of any other Ro-

man Catholic order, but he never answered me again as to these things.

There are many ways in which Freemasonry and Romanism closely resemble each other. Both are unsafe and un-American. They alike boast of their freedom while they bind and enslave their dupes. They alike boast of their light while they lead their subject into the grossest of darkness and superstition and accomplish their work in dark ways and dark places and by dark methods. They alike deify man and blasphemously worship their official heads. They alike boast of power and authority over the souls and destinies of men in the future world. They alike scheme and scramble for official position and power and when in possession of office, will use their official power to defeat justice and equity, in defense of their own order and clan. They alike love to see their emblems placed in public places and at public expense. But where shall we stop in our comparison of these two pagan systems—the enemies of the church, the home and the state.

Brother Phillips, I have had many Catholic friends and I have many Masonic friends. The rank and file of the members of either of these systems are not bad, but once they have the hood-wink on their eyes, it seldom ever comes off. "They all believe a lie that they might be damned together."

Yours for truth and light,
L. F. CASSLER.

Dear Mr. Phillips:

Enclosed please find P. O. Order for which send the CHRISTIAN CYNOSURE to Mr. _____. I gave Mr. _____ my old CYNOSURE to read with the above result.

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Yours in His name,
(Rev.) E. COUNTRYMAN.

A subscriber in Ohio writes these words of appreciation: "I have been a subscriber to the CHRISTIAN CYNOSURE for over six years and do not feel as though I want to be without the magazine, though often I find no more than

enough time to hastily scan it over as I do many numbers of my dailies. But I know that some others find more time to read it, that it is very helpful to them and I hope that I may sometime in the future, find time to peruse some of the back numbers, which I am saving up for that purpose. And even if I never hoped to find time to read them I would wish to pay at least the small subscription price to have the paper published for the help of those who are reaping benefit from it. I only wish the time might come when I could do more personally to fight this great evil, against which the shafts of the CYNOSURE are directed—the Lodge System."

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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NUMBER 3.

THE SECRET OF A HAPPY DAY.

Just to leave in His dear hand
Little things,
All we cannot understand,
All that stings.
Just to let him take the care,
Sorely pressing,
Finding all we let him bear
Changed to blessing.
That is all, and yet the way
Marked by him who loves thee best,
Secret of a happy day,
Secret of his promised rest.
—*Frances Ridley Havergal.*

KEEP SWEET.

Keep sweet and you will be the stronger,
And climb the steep with steadier feet;
You'll bear the daily burden longer,
If you'll just keep sweet.

The cold neglect that cuts so often,
The jar and thrust we daily meet;
The word unkindly said will soften,
If you'll just keep sweet.

Let Satan's fierce artillery rattle,
And sharp on shield and helmet beat.
Stand fast! You'll turn the tide of battle,
If you'll just keep sweet.

Have faith in God, and do not falter,
For trust in Him is peace complete;
And we can wait till fortunes alter,
If we'll just keep sweet.

Then just keep sweet
With folks you meet,
And things that go awry;
And wear the while
A sunny smile,
And a twinkle in your eye.
—*J. H. S. in The Advance.*

Rest is not idleness, and to lie sometimes on the grass under the trees on a summer's day listening to the murmur of water or watching the clouds float across the sky is by no means waste of time.—Lord Avebury.

INSURANCE AND THE CHURCH.

BY REV. M. P. F. DOERMANN.

This address, in the absence of Rev. Mr. Doermann, was read by Secretary Phillips at the Seattle Convention, June, 1913.

It not only gives me pleasure to address you—I regard it a duty imposed upon me by my Master, when He tells His disciples that whosoever confesses Him before men, Him will He also confess before His Father, which is in Heaven. These words express my chief desire. I will now seek to answer the question as best I may: What should be the position of each follower of Christ and of the church at large as to insurance lodges as they exist today?

The question is one of principle, not of persons. The question is not, Are there still Christians in these orders? but the question is this: Are the principles, which obtain in these orders, in agreement with the principles laid down by our Lord and Savior?

If the lodge principles are in agreement with the teachings of our Savior, then we owe the lodges our moral support. But if they are in principle opposed to His teachings, then each Christian and the Church at large must stand forth in opposition to them openly, because confessing Christ, practically speaking, is siding with Christ against everything that opposes Him and the work of the Holy Spirit. Confessing Christ is accepting every true doctrine, and being opposed to every error; it is following His life of holiness and being opposed to every form of sin and darkness—following Him in everything and choosing as our friends and brethren those who are His friends, and refusing

to walk "in the ways of the ungodly" or sit "in the seat of the scornful."

The question before us is of tremendous importance to the Church, as well as to every Christian. The secret insurance orders exert a powerful influence on account of their popularity, numbers and resources. The field also is a very wide one. There are so many of them that it would be impossible to particularize. Nevertheless most of them have so many principles in common that even these could not be exhaustively treated in one address. I will speak only of these common principles that govern them, and of their common usages. In dealing with this question the inquiry should be: Does Christ in His sayings and in His life teach the principles of the secret orders to be correct and true? In joining an insurance order are we taking Christ as an example, are we obeying His Word?

Secretism.

In the first place we note that these insurance lodges are secret. They are, as such, children of the prolific mother, Masonry. From her they have their cult of secretism; from her they have their religious tenets.

I deem it hardly necessary to prove that these orders are secret. Their passwords, their grips and obligations are so well known that it is hardly necessary to mention them, or to endeavor to prove that they are secret. If any one is in doubt, let him ask a friend, who is a member, to take him along into one of their regular meetings. Of course he will find that they are secret.

The principal question, then, is: How does Christ in His teachings and examples speak of the principles of secretism?

There is one verse, in the words of Christ, which shows the principle of His whole life. He being accused by His enemies, and they seeking ground against Him—at such a time He was asked as to His teachings and His doctrine—He said to them: "I have always taught openly among you, and in secret have I said nothing." That is Christ's example for us. This principle He lays down also very emphatically in the third chapter of John: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be

reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." He calls His disciples "the light of the world," Matthew 5th. And He taught them that "no man lighteth a candle and putteth it under a bushel, but on a candle stick so that all may see." Secretism seems to teach, on the other hand, that the correct and proper thing to do is to put the light under a bushel so that no one can see, excepting the few who have themselves gotten under the bushel.

What does the Apostle Paul say about this? Listen: "Walk as children of light and have no fellowship with the unfruitful works of darkness; but rather reprove them, for it is a shame even to speak of those things which are done by them in secret." (Eph. 5:9) and again (Romans 13), "Let us therefore cast off the works of darkness, and let us put on the armor of light; let us walk honestly as in the day."

Now, what do these passages from God's Word and a great many more similar ones mean? What do they show us as to the principles which Christ would inculcate? Do they not place in opposition to each other the principle of light and the principle of darkness? The kingdom of God and the kingdom of the Prince of darkness? These passages tell us that whatsoever is kept hidden of purpose—that whatsoever cannot bear the light of truth, and the light of the sun—is thereby condemned.

Jesus Christ and His disciples are not alone in the application of this principle. People generally make use of the very same principle in judging others. Let us look back into our own lives. What are those things which we would not have revealed for anything? Why, they are those things of which we are ashamed—things, possibly, where punishment would follow their becoming known; things which, if confessed, would be severely reproved. It was so when I was a boy. Those were the things I was afraid of. They are those things which are done under cover of night, when no one is looking on. Deeds of darkness, crimes and the like, look for cover. But Christ did not look for cover. If a man moves into our midst who is unknown to us, who speaks of everything else, but never touches upon the

subject of his life before he came into our midst, if anyone asks, will parry the question, it will not be very long before we form this conviction: There is something wrong in the man's life, otherwise he would not keep it secret. Let there be a house in our midst in which no one ever enters without the password; no one has ever been known to have divulged what was in that house. Why, the neighbors would be suspicious within the first week; in a month it would be a case of police interference. Why? Simply on the basis of this principle, whatsoever is good need not shun the light. That is the Bible principle; that principle we regard as true; and the world regards it as true also, except it be in regard to a lodge.

A good thing need not shun the light; but along come our secretists and attempt to invert this principle, and to teach that our views are all wrong. "We have a thing so good that we must keep it secret in order to protect it and ourselves." This reason has been advanced time and time again. They say that unless their means of identification were secret they would be imposed upon; that they could in no other way manage their business. Time and again I have been told this. But that argument does not appeal to me. There are other people who are in danger of being imposed upon, where just as much, or more, is at stake. If one of you had a check for a thousand dollars, more or less, on a bank, the banker will not give you the money on that check without proper identification, open and above board. And you will not have any trouble getting the money after you have established the fact that you are the man to whom the check belongs. The only class or men to whom identification is a problem is the criminal class. They need to shun the light.

Secretism as such cannot stand in the light of the principle of our Lord and Savior, because these two sets of principles do not agree. The Savior requires our lives to be open and above board. For that reason we cannot sanction organized secrecy, and particularly so because of the danger in it. Danger! you will say. Yes, positive danger. God knows that we have troubles enough in fighting the enemy of darkness. It is

made difficult enough for us to resist the evil one; but when we forsake the light of the Word of God, when we leave the light of the open road, then we get into the enemy's country, into his domain, and we give him an advantage second to none.

The Temptations of Secrecy.

It reminds me of the time when I had my first lesson in organized secrecy. I didn't understand it so very well then—it was long ago. I understand it more fully now. As a boy of thirteen, being one who loved to read, father gave me quite an extensive *World's History* in German. There were a great many illustrations. I began to read that book and near the center of it, in the times of the thirteenth or fourteenth century, I read an account of a secret tribunal. It made a lasting impression upon my mind, particularly as there was a large sized picture illustrating this tribunal in session. In those times (if there ever was a time in which secret societies might be deemed right it was these feudal times) the barons and their vassals under their guidance did as they pleased. They lived on pillage, highway robbery and murder. And they even divided the German kingdom among themselves. The whole country of Germany was under the burden of these barons and could not free itself. Then someone, no one knows whom, conceived the idea that this state of affairs could best be opposed by creating a secret conclave. Forthwith a number of men, public minded, patriotic men, banded together in secret; held their meetings in caves and forests, and other out-of-the-way places, and whenever a new deed of depredation was announced to them, and the perpetrator named, they sent him notice to appear before them. If he appeared the evidence was heard—they had regular court proceedings. If he was guilty he was put to death; if he was innocent he was put under oath not to reveal anything of what he had seen there. He could not recognize any of these men before him because they wore masks. By and by this secret tribunal gained such a tremendous power that they really did curb the barons. And it delighted my boyish soul at the time to see those robber barons get their due. But, ah, what was in store for Germany! A few pages later

I noted the degeneration of this order. It had become large and powerful. Even our emperor became a secretist and belonged to it. At one time, it is claimed, between fifty and one hundred thousand men belonged to it. Then began the abuse of this awful secret power. The cure became worse than the disease. It became the source of all kinds of blackmail, so that nobody that had any property was safe.

When I expressed my sorrow and anger, in my boyish way, father said to me: "You could not expect anything else, because it was secret." I did not understand that at the time. I understand it more fully now. The temptation to do wrong was always at its highest on account of its secrecy. Secretism is an awful danger. Go back to the times when you were tempted to do a thing that was not right. If you could say, nobody will find it out, didn't that generally turn you the wrong way? The crimes that are committed probably would be lessened to one-tenth of what they are, and perhaps never committed, if people did not believe that their crime would remain a secret. *There is no body of men living on earth that can afford to face such a condition.* The temptations that would be his who believed everything he should do would remain secret from the world would be tremendous. Friends, let us walk in the open. If you go into secrecy you go into the enemy's country. There is the most positive danger in it.

Now, do not say that I declared that in these secret orders all kinds of crimes are committed and all kinds of wrong things done. The question I am talking upon is one of principle. The underlying principle is that organized secrecy is a positive danger to man. And examples of that fact might be quoted by the hundred.

Questionable Benefits.

Some have asked me whether these little secrets which the lodges have are not more than counteracted by the great amount of good which these societies do.

I take it that there is a double fallacy in that question. The first fallacy is in the amount of good. What is the amount of good in these insurance orders? Why, they help the fatherless and the orphans along. The beneficiary receives from

five hundred to a thousand, or two thousand dollars and the like, and is it not good to have that much money to fall back upon in the hour of need? I would not in a general way deny this, though on the other hand I do say frankly that it is a very uncertain quantity. Money has as often proven a curse to a man, as it has proven a blessing, and I have known cases, to my sorrow, where just such a gift has been the very opposite of what we could possibly think good. Particularly is this the case when money is made the basis of everything that is good, which makes life peaceable and happy. We have before us in it a form of idolatry; we have before us a specious form of that golden calf worship, of which I find altogether too much in these times. Some years ago—it is not a lodge case, but one that will illustrate my point—a man was suddenly killed, very suddenly, in a steel mill of South Chicago, and a woman, not able to speak the English language, and very helpless, came to me in her need. I went to the officials of the Steel Company and procured for her from them twelve hundred dollars. I was very glad that I had been able to be of assistance to that woman, and I thought it was just the help that she needed. But not very long after I was shocked to learn that she had married again. The man, however, had married the thousand dollars and had considered her thrown in, and soon after he had thrown her out. Then she was poor. Then she was, indeed, worse off than before.

When will we learn what real good is? When will we learn thoroughly what it is that makes a people or person happy and good? When will we learn that to be at rest and happy is to rest in God? To have goods is well enough when we have them with our God. But rather let us be without a cent, and be in fellowship with our God. Joseph in a dungeon was better off and happier than the ruler's wife in the palace. Let us confess our Lord and never do anything to invalidate our standing as the children of our Father in Heaven.

Is this not another fallacy also when they ask: "Is it not our duty, and is it not good for a man to provide for his family, and for these reasons are not these secret institutions good?"

My answer to the question as a whole is, "No." It is true that a man that does not provide for his own family is worse than a heathen. Saint Paul says so. No question about that; but it must be in God's manner, and it must be in God's way of providing. The fallacy in that question is this, that simply for the good that is done they would sanctify all the means they use to attain the so-called good. That is wrong. Why, a father wants to provide for his family, is it therefore right to steal? The gambler seeks to keep his wife and children from starving; is his conduct right for that reason? Let us follow God's way; work, sing, pray and be not over anxious for anything, for your Father in Heaven cares for you. Behold the birds of the air. They sow not, neither do they reap, yet your Heavenly Father provideth for them. Are ye not much more in His eyes?

The question of insurance in itself is one that should lead a man to think twice and three times before, in a public meeting, expressing himself on that subject; but I am perfectly clear and honest in my conviction as to that. By all means let us insure ourselves and our wives and children; by all means let us have them as safely insured as possible; but let us not forget that the safest policy, the richest and most liberal policy, under the face of the sun is the one that begins with the words, "The Lord is my Shepherd, I shall not want." The man that has this policy—it matters little whether he has another one or not! Not that I would call other insurance wrong in itself, but they must not invalidate in any way this first and greatest of all. And when man, in order to gain an earthly insurance, does anything of wrong, or in any way connives at something which is not altogether according to the principles of his Master, then that is sin. That is denying his Lord by every act committed to secure such insurance.

Obligations and Penalties.

There is another sin that comes into view here, and that is the sin of the oath or promise upon honor which the candidate has to make. I will not deal long with that. The insurance lodges have these obligations. An oath is an *awful* thing. I use that word advisedly. For to ask God to be my witness that I speak

the truth, and punish me if I keep not my promise, and to give that promise especially for things for which I do not know whether I can keep them or not, is an awful sin. It was such an oath that Herod took on his birthday, when Herodia's daughter danced before him. His promise in the first place was a very nonsensical promise—everything that she desired, even if she asked for half of his kingdom! An oath caused John the Baptist's death, because Herod could not break the oath that he had made before that august assembly. And such foolish oaths of secrecy have caused the death of more than one person since that day. We should never, according to the words of Christ, harbor such an oath. He tells us, "Swear not at all." He tells us, "Let your communication be yea, yea, nay, nay; whatsoever is more than this cometh of evil." The obligations and the penalties implied in the insurance orders are the same in kind as in Masonry, though they do not generally contain the blood curdling expressions that the Masons use. Take, for instance, the Modern Woodmen obligation, which has this penalty: "*May I be dashed to pieces as I dash this fragile vessel into fragments.*" The penalty that the Maccabee took upon himself when the order started was to have his left arm cut off above the elbow if he was not faithful to his obligation unto death. It is distinctly anti-Christian to take upon himself such an agreement, and for that reason we cannot agree with these practices, because we are agreed with our Lord and Master, Jesus Christ.

Belief in a God.

But the main point of all our objections is the religious tendencies that we find in these insurance lodges. One may hear various expressions about this. One man will tell us, "We have nothing to do with religion—no religion whatever." Another man will tell us, "Why, we are good people; we have the Bible in our meetings; we have prayers; we have singing and the like," and in numerous cases I have had the same man make both statements inside of five minutes, and I wondered what his idea of religion was. That the lodge is religious everything shows. Among lodge furniture is an altar, the emblem of worship; their officers include generally a prelate, chap-

lain or something that stands for the same thing; on the altar generally lies the Bible—not always among the minor orders—a great many times these things are omitted. They have their funeral services. If anybody wishes to convince himself whether they have a religious faith or not let him attend one of these lodge funeral services. That would be convincing. And that method of investigating is open to everyone.

The question, then, would be, Is the religion that they have the true religion, the religion of Christ, or is it not? There are some things in common in the religion of the insurance lodges—some things common to all, I mean to say. In the first place, they require a belief in God, just as Masonry does. On the whole question of religion they show their descent very plainly. But when you ask who this God is, then you will receive a very hazy answer. The heathen religion, and every religion, acknowledges its belief in a God. Christ said, "The devils also believe and tremble," so that statement of belief in God does not in itself make their faith a true faith. But no man cometh to the Father except through His Son, Jesus Christ, and where Jesus Christ is not known the Father is not known, and Jesus Christ is not present. This is the Bible teaching. The Trinity as such is *not* acknowledged by the lodge. As a body these lodges take the same position toward the Christian Church, as did the heathen religions in the apostolic times. These heathen believed in a god. Why, they loved their religions and their gods; and they had hundreds of them, and they welcomed the advent of every new one. As in Athens, when Paul was there, there was an altar inscribed "to the Unknown God," and when Christianity was first proclaimed it was not at the very outset opposed by heathendom and the various heathen religions. They welcomed it, glad to hear something new, but when the Christian religion came forth with the claim that *Christ alone* could save us, then persecution began. Go to these different orders—and you can go with any god you please, so that you believe there is a God,—and you are received with open arms; but say to them that every man must profess his belief in Jesus

Christ, and that they should acknowledge it, then the war is on.

In the Modern Woodmen, for instance, they quote the Bible very freely. In the Modern Woodmen ritual there is a passage in the burial service from 1st Cor. 15, that beautiful prophecy of the Resurrection, and doctrine of the Resurrection, in which it is set forth that as by the first man Adam all die, so through the second Adam all shall live. They quote quite a number of verses of this long chapter, but they *skip one*; it is *the one verse on which the whole doctrine hinges*, and that is the verse "The second man is the Lord from Heaven." *Everything else is verbatim!* Not only is the name of Christ omitted, it must not be used. And it is so with a good many other lodges, though let me say this in justice, that quite a number of these minor orders are very loose in their discipline, and while you cannot find a sanction for the use of the name of Christ in any of their rituals, yet when they are in session, and there are none that object, they sometimes pray in the name of Christ, but when the question is raised—when it comes to a question of right—then Christ's name is omitted. Can we sanction that? Can we in any way connive at this, either as a church or as a Christian, openly or on the quiet? I say, "No." It would be denying my Lord and Savior.

Lodge System of Morals.

In their religious observances there is a moral teaching that is good, is there not? Yes, if it be the morality of the Ten Commandments it is very good. But is it that? Or is it a morality restricted to fellow brothers of that lodge, or to their kind? The Woodman is told, for instance, that he must not defraud his order, or his neighbor, meaning a Modern Woodman. Just a word here about who is our neighbor. Christ uses the story of the Good Samaritan in showing who our neighbor is. The Jews believe that their friends were their neighbors, and Christ tells them of a man who fell among thieves, and the priest passed him by, the Levite passed him by, and finally an enemy came and helped him, and He tells them, "Go and do thou likewise." The Modern Woodmen use this story of the Good Samaritan and the word

"neighbor," applying it to all those who are members of the lodge—their friends. Is not that just the opposite of what Christ says is Christian morality? Suppose I tell my little girl, "You have a good many schoolmates, and you must be very careful not to lie to either Laura or Ella or Louise." What would my daughter understand? She would think: Father doesn't seem to care much how I lie to the others. If I should tell my boy, "You must not lie to or steal from John," would he not make the same kind of an inference as my daughter? Christian morality as taught by Christ is: Love your enemies, bless them that curse you, do good unto them that hate you, and pray for them which despitefully use you and persecute you." If we are good only to our friends, He says, are we better than the heathen? The Bible teaches true morality, and we cannot but regard Modern Woodmen morality as something different from the morality of Christ.

Charity.

"But, then, they do acts of charity." Do they? If they do, if there is actual charity, let us go slow about condemning, and let charity cover a multitude of sins. Charity is divine. Who are the receivers of charity? Who receives the lodge benefits in each case? Only those who have a legal claim upon it, which claim they can take into court and have enforced. The payment of a thousand dollars to the widow of that man, who has paid dues for this very thing, is only common honesty, and to withhold such payment would be the act of a blackleg. Would you call such payment charity? If some member—but has anybody ever heard of a man being accepted into a lodge who was poor and blind, or a cripple, who was soon to die and his family be in need? I don't think you have. I have not. Has the physician of the Modern Woodmen heard of such a case? The physician is expected to be very wise and careful and diligent in the performance of his duties—the examination of applicants, because by being so he keeps a great burden from the shoulders of his brethren and "neighbors." If he were not so careful, they might get into a position where they really would have to do some charity work, but they take every means to protect themselves against those who may need charity, so that the

lodge may not give any more than it has received. If a man has at any time lapsed in his payments to the lodge, for a month or two or three, or possibly a year, would they let charity rule and credit him that much? I have heard of a few exceptional cases, but I have heard ten times as many of the other kind, and I have heard of men who have paid hundreds of dollars—in one case eighteen hundred dollars—into lodges and neither he nor his family ever received a cent. Those fraternal insurance orders had died or made an assignment. Is the work done by the members of these orders for charity, or is it done to promote their own individual welfare? Ask those who enter the lodge, "Do you join in order to help others along, or for a selfish reason—to get something for yourself?" If you get a truthful answer you will have no reason whatever for calling it charity!

A Future Life.

They teach a future life. The heathen do the same. How to attain to the happy hunting grounds of the Red Men, or to the grand lodge above, or "the glories of his Maker," as the Woodmen say, seems to be an important purpose of the lodge. We touch here the most serious objection that I run up against. My greatest objection is to this very religion that they speak of getting—assuring themselves of eternal life without a Savior, simply by their own living, as model members of such and such orders. The Modern Woodman, when he is dead, is said to be "in the eternal glories of his Maker," no matter what he was on earth, no matter what he has done, no matter what he has believed.

In this whole religious teaching I have never found one word about sin, never one word about repentance, never one word of the necessity for the shedding of the blood of the Lamb of God for our sins, never one word of faith in Christ as the only way of salvation.

If they had left religion out altogether, had never touched it, made the lodge simply a business affair, my main objection would drop—not all of them, though, but my main objection would be stopped. When they speak of religion and the future life in Heaven, and leave out my Savior and my God, then it is a formal denial of my Lord and Savior.

Choose Ye Today.

Many a church thinks it wise to ignore this lodge question, but let me tell you the lodge will not ignore the church. I do not think there is any force today so dangerous to any church as is the lodge. It is imperative for us that we take an open course and a decided stand. I know it is unpopular; it was always unpopular to declare that the religion of Christ is exclusive. Possibly it was unpopular to the children of Israel when Joshua stepped before the twelve tribes of Israel and told them: "Choose ye today whom ye will serve, the God of your fathers or the gods of the Amorites in whose country ye live; but I and my house—we will serve the Lord!" It might have been very unpopular, but it was vital truth and the only thing to do.

If I may utter one more word and conclude, it shall be that in the words of the Apostle Paul, whose very strong language is recorded in 2 Cor. 6th chapter: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

And may we reverence and obey this exhortation, for it is a kindly admonition and one which will bring us to confess our Lord and Master, and be His true sons and daughters.

No man can calculate how much of the efficiency and stability of our American institutions has been due to the churches; which have trained millions of people in the art of self-government, and put the love of liberty into their souls.

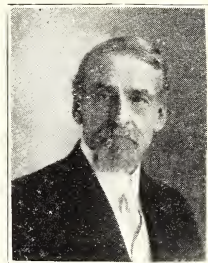
—Professor Walter Rauschenbusch.

THE ABUSE THAT SECRET ORDERS MAKE OF SACRED THINGS.

BY REV. J. H. LEIPER.

The following address was delivered by Rev. J. H. Leiper, D. D., at the N. C. A. Conference in Portland, Ore., June, 1913:

The recent coming to our shores of the devotees of non-Christian faiths lays on



all Christian citizens an obligation of unflinching fidelity to the truth as it is in Jesus Christ.

From our beginning, as a nation, we have been a Christian commonwealth, so declared thrice by our United States Supreme Court. The failure of the national Constitution to give literal expression to this does not nullify the fact which is also emphasized in our jurisprudence.

Latterly, there has come into our midst Vedantism, one of the six forms of Buddhism. The Japanese and Chinese have erected temples and shrines, one of which contains an ancient image of Buddha, which its devotees are permitted to worship. Some converts of Anglo-Saxon blood have already been made to this form of paganism. Theosophists, Freemasons and Oddfellows are here, who attempt to put Buddha and Christ on a level, and, with ten millions of Mormons and fifty millions of other pagans and non-Christians in our midst, is Christian America in no danger of losing her crown? It behooves our Christian citizens to awake and put on the strength of their profession.

The record of the divine care with which sacred things were guarded in the typical ages is a prominent feature of God's Word. And the divine disapproval of rival systems of religion is equally prominent therein. The Bible student easily recalls such incidents as Aaron's golden calf, and the consequent anger of God and the dramatic disposi-

tion that was made of the calf to the humiliation of its worshippers; the ark of the covenant containing the tables of the decalogues; the pot of manna, and the rod of Aaron that budded furnishes other examples. What fearful penalties were visited upon the Philistines while they held the ark in captivity; and also upon the Bethshemites for peeping into it; and upon Uzzah, who was not a Levite, for daring to put forth his hand to steady it on the cart.

Do you not know that all of these sacred things are prostituted to uses in the secret lodges of our day?

The priesthood were a special type of Christ, our great High Priest, who gave Himself a sacrifice for our sins. The priests must be of the tribe of Levi. It was a fearful offense to God when even a king, not a Levite, usurped the functions of this office; as in the cases of Saul and Jeroboam. And yet there are those of our own day in the secret lodges who dare to call themselves priests, and high priests. Paul writes: "No man taketh this honor unto himself, but he that is called of God as was Aaron," Heb. 5-4 "Fools go in where Angels dare not tread."

An effort to perpetuate any of the types fulfilled by Christ is either to disregard what He did for us by His death, or practically to burlesque the typical ceremonies of the Old Testament dispensation. The true followers of Christ regard the rending of the veil of the Temple from the top to the bottom, at the moment of the death of Christ upon the cross, as God's sign of the complete fulfillment of all Old Testament Messianic types, and their abolishment forever. When Christ exclaimed: "It is finished," and then yielded up his spirit, the dispensation of types was ended, and the New Testament dispensation of human salvation began. In both dispensations redemption by mere human merit was absolutely discarded, and salvation by faith in the crucified Redeemer impressively and emphatically taught.

Now, in justification of the assertion that Freemasonry is a parody on Old Testament ceremonies and also a rejection of the atonement for our sins by the vicarious death of the Son of God: we refer to information gotten from a Masonic Manual of the lodge by Albert G.

Mackey, M. D., who is styled "General Grand High Priest of the general grand Chapter of the United States." In his manual there is abundant proof that sacred things and titles are applied to persons and functions of the lodge. The title assumed by the author of this manual is one of them, "Grand High Priest." Most Worshipful Master is another.

Christ forbids such assumptions: "Call no man master, for One is your Master, even Christ, and all ye are brethren," Matt. 23-8. Moreover, it is nothing short of blasphemy to apply to any mere man the title of "Grand High Priest." Jesus Christ is the only person to whom that title belongs; and it is a most precious title to the saved sinner and it implies his redemption through his crucified Redeemer.

Dr. Albert G. Mackey calls the initiation of a candidate into the first degree of Masonry the "shock of entrance," and addressing the candidate this language is used: "There he stands without our portals, on the threshold of this new masonic life in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our door seeking the new birth and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight." And here, as with Moses at the burning bush, the solemn admonition is given: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Could anything be more daring than that? Then, according to this same author, the lecture ends thus: "The shock of entrance is a symbol of the disruption of the candidate from the ties of the world and an introduction into the life of Masonry. It is the symbol of the agonies of the first death and the throes of the new birth." (Mackey's Manual, pages 20-21.) Now, recall the words of Jesus to Nicodemus: "Except that a man be born of water (as the symbol) and the spirit he cannot enter into the kingdom of God." John 3-5. The Masonic burlesque is evident.

If the voluntary secret orders would keep their hands off sacred things and offices they would remove many of the objections brought against them. Why is it that they will not?

The Treatment Given Christ's Name in His Own Word.

They pervert the meaning of the inspired Word who expunge the precious name of our Savior in their quotations of Scripture. I give one example as found in Webb's Masonic Monitor, page 156: "Now, we command you, brethren" (in the name of our Lord, Jesus Christ is omitted from the Manual) "that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he (ye) received from us, etc." II Thes. 3-6. The omission of our Lord's name occurs in the quotation of the twelfth verse; and from all authorized prayers in the Masonic lodge the name of Christ is carefully excluded until after the Royal Arch or seventh degree is passed. The question arises, Why is this? Dr. Mackey answers this question in his manual, page 216: "Though in ancient times Masons were charged in every country to be of the religion of that country, or nation, whatever it was, it is now thought more expedient only to obligate them to that religion in which all men agree."

An atheist cannot be admitted into membership in the Masonic fraternity. But the Mohammedan is not an atheist, nor is the Buddhist, nor the Mormon. As a matter of fact, any people or tribe acknowledging the existence of a Supreme Being is eligible to membership in the Masonic lodge. Does this harmonize with the prohibition of the inspired Word: "Be ye not unequally yoked together with unbelievers"? Can a Christian form such alliances consistently? The same inspired writer thus directs: "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." Col. 3-17.

Associated or organized secrecy is both un-Christian and un-American. This is especially true when secrecy is imposed in regard to unknown matters of the future, and of public interest. The Word of God expressly forbids such obligations. Lev. 5:4-5, "If any one swear rashly with his lips to do evil or to do good; whatsoever it be that a man shall utter rashly with an oath and it be hidden from him, when he knows of it, then he shall be guilty in one of these things. And it shall be when he shall be guilty

in one of these things that he shall confess that wherein he has sinned." (R. V.). Disobedience to this was Herod's sin, which led him into the awful crime of beheading the forerunner of Christ, John the Baptist; and the disregard of this command in Leviticus was the cause of the sin of the bigoted Jews, who bound themselves with an oath that they would starve themselves until they had murdered Paul, Acts 23:14. The reputed oaths of some modern lodges are of the class of these just mentioned and condemned. What caused 45,000 Masons to forsake the order in 1826-1831? The murder of William Morgan.

Let Us Follow Jesus.

Listen to the testimony of Jesus before His accusers at the judgment bar of the high priest when he was asked of His doctrine: "I spake openly to the world: I ever taught in the synagogue and in the Temple whither the Jews always resort and in secret have I said nothing." John 18:20. Shall we imitate Jesus?

Secret orders cannot resist the trend of their teaching and example, and may become foes of free institutions. It is believed that it was in harmony with the resolution of the united secret orders of Charleston, South Carolina, that Fort Sumpter was fired upon on April 12, 1861. It has been said that the bloody draft riots in the streets of New York were instigated by the secret oath-bound order of Jesuits. This was after the recognition of the Southern Confederacy by Pope Pius IX, and was a demonstration in resistance of the President's draft order. We are speaking of a system and not of men, and of the evil possibilities of associated oath-bound secrecy which shuts out the public.

Some of our great statesmen have been opposers of the secret lodge system. Let me name a few of them: Ex-President John Quincy Adams, Daniel Webster, Thaddeus Stevens, and Samuel Dexter; and among the great leaders of religious thought—of a host we name Timothy Dwight, Charles G. Finney and Charles Spurgeon. It is claimed that Washington was a Mason; it is true he joined when a young man, but just before his death, in a letter dated "Mt. Vernon, Sept. 25, 1798," he uses this language: "I have little more to add

than thanks for your wishes and favorable sentiments, except to correct an error you have run into of my presiding over English lodges in this country. The fact is, I have presided over none, nor have I been in one more than once or twice within the last thirty years."

I close with the strong language of the Hon. Wm. H. Seward: "Secret societies, sir! Before I would place my hand between the hands of other men in a secret lodge, order, class or council and bending on my knee before them enter into combination with them for any object, personal or political, good or bad, I would pray God that that hand and that knee might be paralyzed and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrender my judgment to their judgment and my conscience to their keeping! No, no, sir! I know quite well the fallibility of my own judgment and my liability to fall into error and temptation. My life has been spent in breaking the bonds of the slavery of men. I therefore know too well the danger of confining power to irresponsible hands, to make myself a willing slave."

Why did William H. Seward entertain and utter such sentiments? How account for sentiments in books by such seceding lodgemen as Elder Bernard and Charles G. Finney, once president of Oberlin College, and one of the most godly men of his day? And how account for the work of Franklin Payne, Sr., who published all the oaths of thirty-three degrees of Free Masonry with their horrible penalties—not exceeded by the bloody tragedies enacted by American Indians?

Were the men named above perjured villains? What about the Masons, who, before the entire body of the Legislature of Rhode Island testified under oath that the revelations of Wm. Morgan was true? Were they perjured villains? Are these secret lodges in harmony with American institutions?—Are they in harmony with His life and teachings, who declared, "In secret have I said nothing." John 18:20.

God is calling His people out of all as-

sociations not wholly Christian. "Be ye not unequally yoked together with unbelievers. * * * Come out from among them and be ye separate, said the Lord. Touch not the unsanctified and I will receive you; and I will be a father to you and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:17-18. Say with the psalmist: "God is our refuge and strength, a very present help in trouble." Psalm 46:1.

A MASONIC BAPTISM.

The Buffalo Times of June 2d, 1913, states the following:

For the first time in this country since 1771, baptismal services were conducted yesterday at the Scottish Rite Cathedral, when Ruth Katherine Daggett, daughter of Mr. and Mrs. Byron B. Daggett, was made the ward of the Palmoni Lodge of Masons. All the officers of the lodge took part in these ceremonies, which were last performed in this country in 1771 at the institution of the Lodge of Perfection, at Albany. The ceremony is historical and was performed as far back as 762 B. C. Nine officers of the lodge took the oath to watch and guard over the little girl. During the service a collection was taken up and when the ward reaches the age of twenty-one the money with accumulated interest will be given to her. It will be the occasion of elaborate ceremonies.

The ceremonies were opened with an organ solo, after which George K. Staples, commander-in-chief, announced the purpose of the session. Then came the processional entrance of the officers and brethren in reverse order of rank. The father, mother and child were seated in front of the dais of the presiding officer, Charles W. Mann, past thrice potent master. Near them were the god-father, George K. Staples, and the godmother, Mrs. John Miller Horton. Charles E. Rhodes, orator, gave the preliminary prayer. Mr. Mann, assisted by the officers of the Lodge of Perfection, opened the lodge. After the child's hands were dipped in water, she was anointed with oil and then she was decorated with a triangle and a locket and chain.

Jesus went to prepare a place for all—and a palace for some.

AN ODDFELLOW SERMON.

BY PRESIDENT BLANCHARD,

WHEATON COLLEGE, WHEATON, ILL.

I received this week a clipping from a Freeport paper containing a sermon delivered by a United Brethren minister before the Oddfellows of that city. It is apparently printed in full and I think deserves more extended notice than some discourses of that kind are entitled to. I will therefore devote this entire letter to the subject, and I will begin by a brief statement of the teaching of the address.

I. He says that Oddfellowship is a great organization; one of the greatest fraternities in the world, and that he cannot understand why anyone should criticise or find fault with it.

II. He says that persons who find fault with the Oddfellows have never been members of the order, have never taken its obligations, and therefore know nothing about the subject; that if they had been in the lodges and taken the obligations then they would think very differently from what they do.

III. He declares that opposition to secret societies, arising from ignorance and superstition, is like the belief in witches and ghosts and that there is just as much reason for condemning the church as there is for condemning the Oddfellow lodges.

IV. He raises the question whether there is anything in Oddfellowship to make men worse and affirms that on the contrary there is everything in the order to make men better; that instead of secret societies being against the churches of Jesus Christ they assist them; that lodges in place of antagonizing the churches, really are working for them, and that their teachings and practices are according to Christian faith and doctrine.

V. He states that as the teachings of Oddfellowship and all other secret societies of which he has knowledge are in perfect harmony with the teachings of Jesus Christ, and so some of the best men in the church and public life are connected with the order and that their presence is positive proof that there is nothing in the organization which could do harm.

VI. He repeats once more the statement familiar to all who are students of secret societies that there are no infidels among the Oddfellows. He alludes to

the fact that the creeds of secret societies—Oddfellows he particularly mentions—require a confession of belief in God. He says nothing about the Bible or Jesus Christ, but assumes that a person who believes in God necessarily believes in the Christian religion. Of course many men are ignorant of the fact that the whole heathen world believes in God, or if they are not ignorant of this fact they speak as if they were. They do not seem to know the difference between atheists and infidels. Perhaps they do not.

VII. He speaks of the fact that lodge meetings are opened with prayer and singing and says that he cannot conceive how a man could go very far astray when under such influences.

VIII. He used this expression: "While Oddfellowship does not sound a trumpet and declare in a loud voice that it is the only society, yet it does declare that it is doing as much as any other society to alleviate suffering and distress and to make men better." Of course this statement includes the church of Jesus Christ.

IX. He mentions the fact that saloon keepers, beer drinkers, habitual drunkards, professional gamblers, etc., are not permitted membership in the Oddfellows and that drinking intoxicating liquors is not permitted in the lodges of the order.

X. He says: "We war against vice in all its forms. There is not a sin that Oddfellowship places its sanction upon. Like the church, it condemns wrong in all its forms and seeks to make men what they should be in the sight of God. Oddfellowship does indeed seek to improve and elevate the character of man and imbues him with the proper knowledge of his capabilities for good."

XI. He closes with language which is usually found in addresses of this description. His words are: "The Independent Order of Oddfellows is one of the most charitable organizations in the world. It distributes with a loving and tender hand necessities to the poor, suffering and destitute. But time forbids that I speak of this. We bury the dead, pay weekly sick benefits to the sick, care for the orphan and old people. God looks down from His throne upon this splendid work and gives it His divine recognition and approval."

It will perhaps be a little wearisome to follow an address of this kind step by step with such suggestions as seem called for, but it will perhaps be the most satisfactory method of dealing with the subject, and with your permission I will rather slavishly confine myself to the path which the speaker marked out.

The Argument From Size.

This is one of the favorite arguments of all evil institutions. It is an attempt to produce an impression by an affirmation of magnitude. Of course this argument has absolutely no weight in the reason or religion. There is nothing in numbers or wealth or public fame to prove good character. The other thing that can be said in this direction is that we should judge charitably an organization which includes in its membership a large number of our fellow beings. This unquestionably is true and if the speaker had said that Oddfellowship, having existed for a number of years and including within its membership a very large number of persons, was entitled to this judgment and was not believed to be evil until the fact was established, he would have been quite within the bounds of reason and right. But there is nothing in numbers to prove character. The largest institution in the world is probably the worst; that is to say, the company of those who do not know Jesus Christ and who are enlisted under the banners of Satan. So much for this beginning proposition that Oddfellowship is to be assumed to be worthy because it is big.

You Know Nothing About It.

The speaker went on to rehearse another of the antiquated, often repeated arguments in favor of lodgism. It is a little difficult to understand how a minister can affirm that no persons are entitled to object to secret societies unless they have been connected with them. If there were any weight in this argument at all it would seem to bar out from the Christian ministry all persons who have not sounded every depth of sin. What right has this preacher to object to drunkenness if he has never been drunk, to object to stealing if he has never been a thief, or even to warn men to avoid Hell unless he has been there?

The teachings and effects of Freemasonry, Oddfellowship, Knights of Pythias, etc., are as well known as

the results of liquor drinking, tobacco using or the miseries of eternal death. The fact is that no man has to personally associate himself with any evil in order to have a well founded judgment concerning it. In fact, there are reasons for affirming that the man who has kept himself clear from evil is in some directions better qualified to pass an opinion concerning it than one who has associated himself with it.

This minister is supported by a church. He goes about from time to time, it seems, making arguments for secret societies and one of the things he tells the people who listen is that they can never know whether secret societies are evil until they unite with them. He wishes the people who listen to believe that they are good and well deserving without uniting with them, but he holds that they cannot know the contrary unless they have sworn their oaths, submitted to their initiations and come into lifelong fellowship with godless and wicked men who are everywhere found in the orders. If the speaker were an ignorant person, a hostler in a livery stable or a trackman on a railway, he might be excused for a statement of this kind, but there is no vindication for a man who is able to preach a sermon and care for a congregation who indulges in talk of this description.

The third statement of this speaker, that opposition to secret societies arises from ignorance or superstition and resembles the belief in witches and ghosts, is an example of the manner in which lodge men put affirmation in place of argument. It is safe to say that there is not a great evangelist in the English-speaking world who is not opposed to secret societies. Wesley, Finney, Moody, Torrey, Whittle, Stough, Lyon, Chapman, and a great host of men of like spirit and power have declared themselves on this subject. Here now is a minister, we will suppose a very reputable person, but comparatively unknown, who says that these persons are opposed to his secret society because they are ignorant and superstitious.

The greatest of our statesmen, Daniel Webster, W. H. Seward, Millard Fillmore, T. Weed, Abraham Lincoln, U. S. Grant, and Grover Cleveland and others, many others, have publicly or privately

taken the same position. They have either been silently separate from lodges or openly opposed to them, and a Rev. Mr. Somebody, preaching in a church in one of our Illinois towns, says that these men, world-wide in reputations, highly honored for gifts and attainments, are ignorant and superstitious; that they opposed lodges as men used to believe in witches and ghosts, and winds up with the affirmation that men might just as well condemn the church as the lodge. Really it is a matter of great patience to listen to such talk as this from such a speaker as delivered this address before the Oddfellows of Freeport.

The Why of Secretism.

If the statement which the speaker makes, that there is nothing in a secret society to injure, but everything to help men spiritually, that there is nothing in lodgism to hinder the work of the church, but everything to help it were true, one is utterly at a loss to understand why these organizations should be constructed on the plan of secretism. No one has to ask why a band of thieves or counterfeiters or rebels do their work in secret; the reason is obvious. If they did not do their work in secret they could not do it at all; that is, they could not in a well organized society. They must meet in the lowest vales or on the tops of the highest hills. The doors to the places where they meet must be duly tyled. The only way they can carry on their work is to hide. But this preacher declares that there is nothing in lodgism to injure men, that the whole tendency and effect of the society is to improve and benefit men.

He says that there is nothing in secretism to injure or destroy the churches of Jesus Christ or the families of men. Well and good, so let it be. This is more delightful if it is true, but if it is true, why do these orders hide? Why do they blind the eyes of the candidates who are being initiated? Why do some of them swear men to have their throats cut and tongues torn out, their hearts taken out, their bodies cut in two, the tops of their heads smitten off, their heads smitten off, etc.? Why, I say, are men obligated to conceal teachings and practices which are calculated to benefit individuals, communities and the entire

world. The simple fact is that teaching of that kind is absurd. Every man, fairly intelligent, knows when he listens to it that he is listening to a lie. Jesus, long years ago, said that men who did the truth came to the light and that men who did not come to the light were doers of evil. It was true in Palestine, it is true in Illinois. It was true in the year thirty, it is true in the year 1913. It will be true to the end of the age.

"The Greatest and Best Men."

It is one of the facts which all students of the lodge system have become acquainted with that there are no new arguments under the sun in defense of these organizations. We have here a repetition of the old falsehood that good men generally have approved of secret societies. I have above dealt with the fact that evangelists and statesmen in our country and others have been opposed to lodgism. It is equally true that the rank and file of godly men and women have neither time nor money nor strength for secret societies, and it is also true that persons who have money and time and strength for secret societies have generally very little for the church. Exceptions are to be accepted. No one will affirm that there are not professed Christians who live reputable lives who have become tangled up with the lodges, but that the masses of godly men and women who support our churches are friends and adherents of secret orders; everyone who is conversant with the facts in the case knows to be not true. Our Lord spoke to this point when He said: "No man can serve two masters; either he will love the one and hate the other, or else he will cleave to the one and despise the other. You cannot serve God and mammon." He does not say you had better, He does not even say you will find it extremely difficult. He says you *cannot* and leaves it there.

First or last all persons who are willing to know the truth learn that what Jesus Christ says is to be relied upon, that it conforms to the facts in the case. Take a single fact: The Reformed Presbyterians, the United Presbyterians, the Friend Quakers, the Wesleyan Methodist, the Free Methodists, large synods of the Lutheran

Church, the Church of the Brethren, the Mennonite Church and others which might be named have been from their very organization witnessing against secret societies. Those who are conversant with the facts in the case know that these peoples and those who bear with them this testimony against lodgism are among the most godly, self-sacrificing and generous of all Christian peoples. Why, then, should a man who is called a minister intimate, if he does not affirm, that the Christian world is in sympathy with lodgism, barring a few narrow-minded fanatics who believe in witches and ghosts. The very fact that such continued misrepresentation and falsehood is repeated to bolster up secretism shows that it has no valid reason for existence.

One may say, "Why, then, does a preacher like this one at Freeport preach a sermon in defense of a lodge?" Probably the immediate reason was that he was invited to do so and received a fee for doing so. While he is supported by the church, twenty-five, fifty or a hundred dollars from a lodge comes in pleasantly as a sort of addition to salary. If he were supported by the lodge, if the secret society paid his salary, no one could object to his acting as a runner and barker for it, but is it not a singular situation for a man who confesses himself a Christian and is supported by a church for preaching the gospel of Jesus Christ to offer himself as the advocate and representative of a secret lodge, which he declares is quite like the church, is in some respects better than the church, which at the worst never antagonizes the church, but which other disinterested people declare to be the deadliest rival which the church of Jesus Christ has in our age?

(To be concluded in the August number.)

Commencement exercises at Wheaton College were held June 18th, when a class of twenty was graduated. The college reports a very successful year.

A Bible school under the direction of Dr. Pardington, of Nyack, N. Y., and lasting a month, opens July 10th, and promises to be very helpful to all who can attend.

THE REFORMED PRESBYTERIAN SYNOD.

Report of the Committee on Secret Societies.

During past years able reports on secret societies have been adopted by this synod. To make these easily available for present reference an index of the phases of the question presented since the year 1900 is here given:

"Secret Societies a Perversion of the Instinct of Brotherhood," Minutes of 1900.

"Labor and Trades Unions," 1901, 1908.

"The Spirit of Secretism versus the Spirit of Christianity," 1903.

"Statistical Evidence of the Freedom of Communion of the Reformed Presbyterian Church from Members of Secret Orders," 1905.

General Treatment, 1902, 1904, 1906, 1907, 1909, 1910, 1911.

The increasing tide of public opinion against the presence of secret fraternities in grammar and high schools was discussed by the Committee on Secret Societies for 1912, whose report was not included in last year's minutes, but published in the Christian Nation, July 17, 1912. A perusal of the literature on this question reveals the fact that many opponents of the high school fraternity are nevertheless in favor of similar organizations in colleges and universities. We believe there is no such gulf between the high school and college that what is evil in the former is good in the latter, and therefore present for your consideration the problem of

College Fraternities.

The oldest college fraternity, the Phi Beta Kappa, was organized in a tavern at Raleigh, Va., by five students of William and Mary College, on December, 1776. Its formation is supposed to have been suggested by Thomas Jefferson, who, while abroad, had become acquainted with the Illuminati, infidel societies which at that time were speedily gaining a foothold in France. Phi Beta Kappa and rival societies were speedily established in the New York and New England colleges and then west of the Alleghenies. Their growth was checked for a time by the antimasonic agitation of 1826-31. During that period, the Harvard chapter of the Phi Beta Kappa,

under the leadership of John Quincy Adams, Joseph Story and Edward Everett, abolished its secret features; the other chapters followed suit, and today the Phi Beta Kappa society, an open graduate fraternity, with admission determined largely by scholarship, is the most honored of all such college organizations. When Masonry regained a foothold its youthful imitators also took courage. Old fraternities were reorganized and new were established. The young women caught the infection and in 1870, at Monmouth College, the first sorority was founded and soon had numerous imitators. Both fraternities and sororities held national conventions and perfected national organizations. To-day, according to the World's Almanac for 1913, there are 37 general college fraternities with 43,292 members; law school fraternities with 16,690 members; 18 general sororities with 43,292 members, which may include many local fraternities and gives a total of 320,638.

It must not be supposed that these vast organizations have grown without opposition. A multitude of notable college men, as James A. Garfield at Hiram, have followed the example of Adams, Story and Everett in seeking to free higher education of this incubus; many small colleges as our own Geneva, have rigorously kept themselves free from it. During the past two years the sororities at Mt. Holyoke have voluntarily disbanded for the good of the institution; the faculties and trustees of Wooster University and the Ohio Northern University have abolished secret organizations among the students under their care, and the legislatures of Wisconsin and Ohio have considered bills prohibiting them in all educational institutions which are supported in whole or in part by State funds.

The limits of this report permit only a summary of the facts which have inspired this opposition:

First, the fraternities by oath or pledge bind their members to the concealment of that which is hid from them and thus lead them to violate the command of Him who Himself said nothing in secret. "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it is hid from him; when he

kneweth of it, then he shall be guilty in one of these." Lev. 5:4.

Second, the fraternities stunt the individualities of their members. While his mind still has the plasticity of youth, the student is wildly "rushed" into vows which he regards as only a degree less sacred than those of marriage, and thus in the very place whither he has gone to develop a stalwart, independent personality, he is confined to the close atmosphere of a predetermined fellowship; is restricted in freedom of thought, freedom of speech, and freedom of action, and is compelled to follow the dictates of men with whom at first he may have little in common; he is fashioned after the type of a narrow group, and finally graduates not only with jeweled Greek letters on his watchfob, but with subtle spiritual bonds cramping his very soul.

Third, the fraternities are essentially aristocratic. New students are quickly sized up as to wealth, athletic ability, and social attraction. One is taken and another left. "He who is so bold as to ask to join probably would never be permitted to do so." Thus in the very institutions founded and supported by public gratuities and private philanthropy and devoted to the development of proper leaders for a national democracy, is fostered an ingrowing cliquocracy, "who worship at their own little shrine with their backs to the winds of the world." Said Woodrow Wilson, when addressing Princeton alumni a few years ago: "The universities would make the men forget their common origin, forget their common sympathies, and join a class—and no class can serve America.* * * I know that the colleges of this country must be reconstructed from top to bottom, and I know that America is going to demand it. Perhaps the agitation in Wisconsin and Ohio is the precursor of a movement more widespread.

These three evils—secrecy, constraint when individual personality should be developed, sham aristocracy in the proper home of democracy—are fundamental. They tend to be followed by other evils.

Fourth, the fraternities are detrimental to normal college activities. This is a sufficient answer to those who maintain that they satisfy a general need in college and university life. In the classroom it is a general rule that the non-

fraternity men excel. The vigor of literary societies is in inverse ratio to that of fraternity organizations. In athletics, in student government associations, in the distribution of class honors, so far as this is in the hands of the class itself, fraternity wire-pulling discourages healthful ambition, and "patient merit scorns of th'unworthy takes."

Fifth, the fraternities afford a cloak for immorality. They may not be used to this end, but experience has proved that there is danger in freeing impulsive youths from restraint of public opinion. The chairman of this committee has himself seen in a fraternity apartment the evidence of drinking, has heard the confession of a fraternity president-elect that there is gambling in his chapter house, and has been informed by a college professor that the bitter struggles to abolish secret societies among the students of his institution was due to their concealment of gross immorality. "It is a shame even to speak of those things which are done of them in secret."

Sixth, the fraternities tend to prevent discipline. They cover violations of college rules and present a united front to faculty control. President Albert E. Smith of Ohio Northern University said in answer to a recent questionist concerning college fraternities: "After eight years of battling, I class them with the lawless saloon-keepers who have no hesitancy in violating any trust or any order or any law if it is antagonistic to their interest."

Finally, the fraternities are feeders for the even more pernicious orders of later life. Most of them have borrowed freely from the Masonic oaths, ritual and general custom; they have trained their members to the same secrecy, have developed the same system of limited brotherhood and special social privilege, have offered like protection from lawfully constituted authorities—they differ in degree rather than in kind, and the sequence of membership is well nigh inevitable.

We, therefore, recommend:

First, that our young people be warned against the dangers to intellectual and spiritual life encountered by the initiate of a college fraternity.

Second, that parents consider the evils of fraternities when choosing the institution which their children shall attend.

Third, that the third Sabbath of January be designated as a date on which our Young People's Societies be asked to make secret orders a topic of consideration.

Winona Lake, Ind., May, 1913.

TRY TO PREVENT SALE OF EXPOSURES.

The grand master of the Oddfellows of Indiana seems to be greatly worried because rituals of the order are being sold in his state. Apparently the people of Indiana are learning that there are cheaper and easier ways to get the "secrets" than by joining the order, and so this bit of oratory is used to convince those who do not already know better, that a ritual which is not purchased from the grand secretary himself is a "fraud." If these rituals really are spurious, why should a member who purchases one be "guilty of conduct unbecoming an Oddfellow," and be in danger of expulsion from the lodge?

The grand master spoke as follows, according to the *Indianapolis News*:

"I wish to say to the lodges of Indiana that any book purporting to contain the secret work of the Order of Oddfellows is a fraud that is not sent out by authority of this grand lodge and purchased from the grand secretary, and lodges must not, under penalty of losing their charter, secure any of these books or papers which purport to be the ritualistic work of the I. O. O. F. from any mail order house, agent or anyone whatever, whether pocket edition or otherwise, and any member purchasing one of these books is guilty of conduct unbecoming an Oddfellow, and the lodge of which he is a member tolerating the same is likewise subject to a forfeiture of its charter if such brother is not expelled from their ranks. We realize the importance of keeping within our own limits the secret work of Oddfellowship, and if necessary must use severe means to enforce this section of our laws."

MACCABEE COFFIN ASTRAY.

While a crowd of people stood reverently bare-headed, police officers pried the lid off a coffin found in the basement of a house at 530 West Town Street, Friday afternoon, and disclosed a papier-mache skeleton inside the box. A charter and a Bible also inside the coffin told that the whole was part of the paraphernalia of the Knights of Maccabees used in initiation.

The finding of the coffin in the cellar, where it had floated, was a signal for the calling of the police, and people who gathered when the officers brought out the coffin, fully believed they were to look upon the dead.—*Columbus Dispatch*.



Marlboro

By

Miss Susan F. Hinman



CHAPTER X.

The End of Vain Confidence.

Synopsis.—Democracy in college life is on trial in the case of four Marlboro students, Ruth Markham, Celia Bond, Lyman Russell and Bayard Kent. Ruth loses one hundred dollars and undertakes to pay her board by housework, but falls ill, making a second attempt under more favorable conditions after her recovery. Lyman earns his way by painting signs. Bayard refuses to join an exclusive club because of its undemocratic character. Bayard and a colored student, Ennis Ratcliff, apply for membership in one of the literary societies, which are non-secret, and the latter is refused because of his color. This action is later reversed. Bayard receives an automobile as a birthday gift, and uses it as a means to help his friend Williams, who has been going wrong. He meets with an accident and his life is changed. The commencement orator of 1910 denounces the caste spirit in college life.

The prophetic voice of the commencement orator sounded a note of needed warning. What standards should rule the social life of Marlboro College? Were the old creeds and codes outworn? Marlboro, the freeborn, had been the liberator of others. Was she now to turn to the "beggary elements" of bondage? As a prophet of the future, she had borne heroic testimony to unpopular truth. Was her end to be that of Lucifer, Son of the Morning?

Fraternities had never found a place in Marlboro College life. The Great Evangelist who had molded Marlboro's early life had been a stern opponent of organized secrecy. The utterances of his successors, though milder in tone, were not less positive. The literary societies, despite their Greek names, were and had always been open.

Stumble not, O reader, at Greek letters. The writings of Saint Paul and Saint John contain no others. On the other hand, the famous senior fraternities of Yale, which carry secrecy to the acme of absurdity, do not bear Greek names.

Yet, if Greek letters make my brother to offend, I will cast aside my Phi Beta

Kappa key, and wear it no more while the world standeth.

A word about Phi Beta Kappa. This fraternity, founded in a Southern college while Washington was crossing the Delaware, soon spread to the New England colleges, as a factor in the unifying of the colonies. It is now known from coast to coast, having about eighty chapters in the leading educational institutions of the land. It was at first secret—as was even the missionary association of Williams College students from which sprang the first foreign missionary society on this continent—and limited to men, who were then the only collegians.

The antimasonic movement of 1826 resulted in the elimination of secrecy from Phi Beta Kappa, which is now open to both men and women. It is strictly an honor society, membership depending on scholarship. This is determined solely by the college records. Those attaining a specified rank, automatically become members, just as they obtain their degrees. The terms "election" and "initiation" are mere survivals. The former refers to the publication by the college authorities of the names of the successful students, and the latter to such exercises, literary and social, as mark the anniversaries. Membership is fettered by no dues or other arbitrary requirements. The honor involved, like the giving of prizes, is simply an added incentive to scholarship.

Marlboro College was admitted to the ranks of Phi Beta Kappa in 1907, earlier students obtaining membership on their college records, as indicated. Our quartet of friends all cherished secret hopes of making Phi Beta Kappa, though Ruth felt that she had lost ground by the many hours given to housework.

We owe Ruth and Celia an apology for leaving them so long unnoticed. We left them in one of the most charming and cultured homes in Marlboro, presided over by a lady who to know was

to love, and whom to love was "a liberal education." Perhaps it may have been imagined that they "lived happily ever after" in this sheltered haven, for the remainder of their college life.

As a matter of fact, they were in the Kent home but a month. Then came the holiday vacation. This was ushered in by a complete overturning in the Kent household. Doctor Kent, who was far from well, was persuaded to pass the winter in Florida. His wife resolutely sent him away, promising to follow at the earliest possible moment. The twins cheerfully offered to eliminate themselves from the problem, the process of elimination consisting in their removal to Endicott Hall. So the dignified colonial house, with its elegant simplicity, was shut up for the winter.

Bayard, Celia and Ruth went home for the two-weeks' vacation to the pretty Illinois town, so like Marlboro in some respects, so unlike it in others, but so inexpressibly dear, as the only home the three had ever known.

The last Mrs. Bluebeard did not leave the fatal closet with a heavier consciousness of dark secrets than Ruth, returning to her adoring family. It had been comparatively easy in her brief and somewhat formal letters to conceal the fact of her domestic labors and of her narrow escape from serious illness.

But now the whole family fell upon her with loving violence and wrested from her the guilty secret.

"Who would have thought, Sweetness, that you were such a horrible deceiver?" This from her sixteen-year-old sister, Gertrude.

"Sis, don't you let them bluff you a minute," was the warm protest of brother Harold. "You're an old brick. All the same, you shan't do it again."

"No, Girlie, this must never happen again, as the man said when his office boy asked leave of absence to attend his mother's funeral. If your services are worth four dollars and a half week to some Marlboro matron, they are worth that to your mother. Suppose you try your fine cooking on me and your brothers and sisters next summer, while I send mother to Mackinac for a long and much-needed vacation. Eleven or twelve weeks' wages would make up the rest of your

hundred dollars, since you are so scrupulous about it."

The entire family seemed to look upon her as a martyr who had been snatched from the flames at the last possible minute, and whose sufferings must be made up to her. All the rest contented themselves with the cheapest and shabbiest Christmas presents, but Ruth must have everything that was elegant and costly, furs, a silver mesh purse, embroidered lingerie, marvelous confections of lace and ribbons in the shape of toilet accessories, gloves, handkerchiefs. Her protests were vain.

Any less sweet-spirited girl would have been spoiled by attentions so overwhelming. But the Ruth who had come home was not the Ruth who went away. There was a chastened softness in her voice and manner, a self-forgetfulness quite new and irresistibly winning.

The holiday vacation had brought no such tokens of affection to Celia. In fact, Ruth in sheer pity had asked Celia to spend one of the two weeks with her, and connived with other friends that invitations from them might fill a large part of the other week. For in the Bond home was a young stepmother, not five years older than Celia, and insanely jealous if her father showed her the simplest marks of paternal affection. It was with unconcealed eagerness that Celia made ready to return with Ruth to Marlboro, giving her father to understand that she should not be home for the brief spring vacation, and that she might conclude to stay on and study in the summer school.

Sternly forbidden to try any more experiments in self-support, Ruth gleefully defied her indulgent parents by taking the cheapest board offered in any of the college halls, and settled down happily to two terms of unbroken study. In her eagerness to recover lost ground, she gave little more time to social life than before. Bayard and Lyman remained her only acquaintances among the young men of her class.

With the coming of summer, Ruth entered upon her home duties with equal enthusiasm. The joy of knowing that she was giving her mother opportunity for a rest that might prevent an absolute breakdown made the exacting labors of the summer a source of deep satisfac-

tion. The cheerful co-operation of the younger members of the family was an added happiness. She did not envy even Bayard the delights of travel and of luxurious rest by the lake shore. She heard frequently from Celia, still studying at Marlboro, and knew, vaguely, that Lyman was out struggling with the great world, wresting from it the means to pursue another year's study.

Autumn brought them all together again at Marlboro. It brought back President Earle also from his journey around the world, with an enlarged world-vision, and a deepened sense of the brotherhood of man.

These found expression, not only in his new book on "The Moral and Religious Challenge of our Times," but still earlier, in his splendid series of chapel addresses, on "Democracy and the College," which gave deeper and ampler treatment to the theme of the commencement address of the previous June.

The first three addresses dealt with the general aspects of the subject and with the "negro problem," as it affected the life of Marlboro College. The last three dealt with the literary societies and with certain tendencies looking toward fraternities, tendencies which we have already noted, and which could not escape the keen eye of the present.

Both Bayard and Lyman, though so unlike temperamentally, had the blood of reformers in their veins.

"Thank the Lord," said the former, fervently, at the close of the last address, "Marlboro's light hasn't failed."

"I hope not," replied Lyman, less hopeful by nature; "it's up to the students now."

The student body adored President Earle. The very deliberateness and caution of his moral instructions gave them greater weight. The sensitive *amour-propre* of independent and aggressive adolescence could not quarrel with his appeals to their reason and their conscience.

The opening note of his first address had no uncertain sound. It came from a man whose universal rule for solving all moral problems was "Remember Jesus Christ."

"The great central, dominating conviction of Jesus was that God is Father, and every man a child of God, and He

thereby once and for all leveled all artificial distinctions between man and man."

Enforced with every form of argument and appeal that could touch the college man and woman, President Earle urged complete surrender to the spirit of this central conviction of Jesus. Such was the spirit that stooped down and wrote on the ground, unwilling to witness the humiliation of a guilty woman; that held up the despised Samaritan as the pattern of true philanthropy; that made childlikeness the test of citizenship in the kingdom of God, when the Roman law reckoned the child as a slave and a slave as a kind of higher cattle.

"The race problem—most difficult, most delicate, most vital—can never be solved," said President Earle, "without genuine loyalty to this one deep-going, far-reaching, fructifying principle of reverence for the person, as such."

The president did not fail to indicate the negro's share in the solution of the problem, through "self-reverence, self-knowledge, self-control." The contribution which the negro race has made and is still to make to mankind may well fill him with race pride.

"The conquest of race prejudice," insisted the President, "is necessary to the largest world progress. * * * I am pleading, not simply for the negro; in one sense not mainly for the negro, but for the possibility in national and college life of a genuine and thoroughgoing democracy. Are we to be unworthy here of our great heritage?"

Dealing with democracy in college societies, President Earle quoted the allusion to President Wilson of Princeton and his apparently fruitless struggle with the caste spirit in college life.

"The testimony of even the friends of the fraternity makes one hesitate to encourage any tendency toward the fraternity spirit."

He quoted from a university president who is a defender of fraternities, but who, nevertheless, says: "The man who feels himself worthy of a place in a fraternity and who remains uninvited without the pale, often becomes so disgruntled and sour during college days that he lays the foundation for a future that makes him a destructive cynic. It is not much wonder that these neglected outsiders, usually in the majority, should

gather themselves together in loosely-bound organizations, of questionable ideals, to control the politics of the institution, thus exerting an influence inimical to all that is best in college life."

President Earle said further: "The experience of the high schools with the fraternity system, and the practically unanimous opinion of high school principals that the fraternities have a detrimental effect on the life of the high schools, should have weight with us. A system that by common consent has worked such well-nigh universal evil in the secondary schools, is not likely to be a wholesome influence in college."

The attempt to justify the snobbish spirit by the plea of exalting scholarship, was scored in the following words:

"The plea that the rejection of applicants from membership in the literary societies was on grounds of scholarship, breaks down with the knowledge that one of the women's literary societies declined to receive three young women who afterwards proved to be of Phi Beta Kappa rank. * * * In a neighboring university one of the ablest of its recent graduates, who has abundantly proven himself stimulating to a degree quite unusual, was turned down by three fraternities in succession."

With the senseless and puerile "traditions" which accompany the fraternity spirit, President Earle showed less severity than Lyman would have been glad to see; but there was no mistaking the vigor of the president's opposition to all that could mar the absolute democracy of college life.

Not long after this series of addresses, the men's building was completed and opened as a dormitory for men students. Immediately following, the faculty adopted this regulation:

"No secret society is allowed in the institution"—this, of course, was merely a repetition of the already existing rule—"and no other society is allowed among the students except by permission of the faculty. This is understood to include social and rooming-house clubs. The constitution, by-laws and usages of all societies are to be open to the inspection of the faculty. No self-perpetuating student organizations except such as receive specific faculty approval are allowed."

This, of course, was aimed at Sigma Upsilon and the two or three other near-fraternities which had recently crept into Marlboro.

Of the first, Hanson the Magnificent was now the head. Not long after the passage of this regulation, he received the following letter from Dean Carter:

"The college authorities wish me to call your attention, together with the young men with whom you are associated, to the recent regulation of the college faculty concerning secret societies, house clubs and social clubs. This regulation is an addendum to the rule concerning secret societies"—which was then stated.

"This will be interpreted to mean that no rooms shall be rented and used as centers for social groups. I also understand it to mean that no clubs shall occupy rooming houses; that groups that expect to room together must do so in houses in which there is some matron or other responsible person in charge. My understanding is that this will not permit the mere renting of a house with the expectation that the owner of the house is to occupy rooms in it, but not to have full charge of the rooms that are rented.

"The college does not wish to work any hardship in respect to plans that have already been made; on the other hand, it does not feel that plans made since the position of the college was stated last fall need to be regarded.

"It has been rumored that certain groups have taken in additional members and have made certain arrangements for next year in an attempt to provide for carrying on their groups as they now exist without technically violating the letter of the regulation.

"The college will not allow this. My understanding is that the college means to enforce this regulation to the letter, and that any attempt to evade it will be regarded as meriting dismissal."

This, the dean added, was not made as a threat, but as a statement of the position of the college. The dean would be glad, he wrote, to answer any questions, and he asked for a reply.

Hanson was reading this letter on the way to French class. He had no mind to reply to Dean Carter. In fact, his relations with the faculty had for some

time been strained. With his fellow students, too, he was losing what popularity he had had. His former companion and understudy, Williams, had deserted him. A thorough-going egotist, Hanson had lost all his worshipers but himself.

And one other. This, strangely enough, was Celia. Her home trouble had grown acute. Her desolate state made her sympathize with the friendless Hanson. They had met in French class. Celia was specializing in the subject, while Hanson had taken it under the supposition that French is a "soft snap."

Now, this is a mistake. You may pick up a work in the French tongue, a little knowledge of which may give you an unwarranted confidence. The alluring page, half the words familiar at a glance, looks charmingly easy. Specious delusion! Try to render it into smooth and accurate English, and see if you do not find yourself pulled up short in each of the short, snappy sentences and forced to help out your progress with repeated mention of that ancient city of the Chaldees!

Better try sight translation in Greek, where it is a laudable thing, upon occasion, than in French under Professor Masters. Mr. Hanson's extemporaneous recitations were the one diversion of a serious-minded class. The fatuous serenity of that gilded youth, his graceful tissue of guess-work, and the waxing rage of the irascible Professor Masters, were a spectacle for the well-prepared students to behold with chastened and tremulous glee. The professor's poisoned shafts of sarcasm were "counted as stubble" by Hanson's leviathan pride. Had he shown the least trace of resentment, the rest might have felt some compunction for their amusement at his expense, but as it was, Celia was his only sympathizer.

"That was a difficult passage you had today," she would remark to him after class. It was the last class in the afternoon, so they had time to linger.

"Oh, I don't know," he would say airily, "perhaps some of you thought so. But it would surprise you, Miss Bond, to know how little time it takes me to get my French lessons."

"I'm sure," replied Celia, quite sin-

cerely, "that I couldn't do so well in the same length of time."

"And I'm not particularly fond of French, either," pursued Hanson. "I sometimes think Professor Masters knows it, and has it in for me, rather, on that account."

"I think myself," Celia said warmly, "that Professor Masters has the kind of disposition the English call 'a nahsty temper, don't you know.'"

And then both laughed. Sometimes Hanson would offer to carry Celia's books while he put upon her the far heavier burden of listening to the outpourings of his prodigious self-esteem.

Truly, said Agur, the son of Jakeh, that "the way of a man with a maid" is past comprehension. By spring it seemed plain that Celia Bond, the most quiet, self-contained and studious girl in Marlboro, was completely infatuated with the empty-headed Hanson, whose one claim to distinction was that he was "the best-dressed man in college." The condescension of this radiant magnificence to her Quaker-like simplicity was flattering, but still more so was the knowledge that Hanson had hitherto been an avowed misogynist.

Ruth was first amused and then annoyed to find Celia accepting Hanson's company so frequently as to draw attention. In general Celia was so much more staid and proper than herself that Ruth did not venture to remonstrate, though Celia was conscious of her disapproval. Strangely enough, it made the usually gentle girl resentful and obstinate.

She was in a state bordering on recklessness. All through the year she had heard from her father but two or three times, and at last came a letter so heartlessly cruel as to indicate a complete alienation of his affection.

Never, in Celia's home, had there been any lack of money. Knowing her simple tastes and good judgment, her father had given her a liberal allowance with frequent "extras." He had even encouraged her in what she thought extravagance. Now, however, he wrote that as his household expenses were increasing and would doubtless continue to do so, he did not feel that he could do any more for Celia. She would prob-

ably be glad, he said, to teach awhile. By joining an agency now, she could undoubtedly get a position by fall. Perhaps she could find a place near Marlboro. She had written of possible summer employment, and he assumed that was arranged for.

To Celia this cruel letter came as a shocking blow. Far more than any financial deprivation was the loss of her father's affection. It was all so unnatural, so unjust. She had loved books and quiet, and had made few friends. Now that her father had forsaken her, life seemed empty, indeed.

This letter reached Celia at the opening of the spring vacation. In bitterness of spirit, she resolved to go to the city and seek employment, without waiting for the close of the college year. It was a proof of the selfishness of Hanson that she never thought of going to him for sympathy or counsel. Throughout their acquaintance, she had been the sole giver.

Celia did not even confide in Ruth, who was departing somewhat reluctantly for a week-end party in the country. Putting on her Sunday frock and adding two or three coquettish touches to her usually modest and simple toilet, Celia started with a tempestuous heart for the electric station. Who should she find there but Hanson?

"Bound for the city?" he inquired with his loftily indifferent air.

She assented.

"So am I. Great, isn't it? Awf'ly glad of your company. Isn't this a bum road, though? Going to do your Easter shopping?"

"No," said Celia, hardily; "I expect to spend Easter Sunday in coffee-sacking and ashes. I am going to look for a job."

Hanson whistled. "Now, isn't that a what-do-ye-call-'em-coincidence? So am I."

He did not give the reason in his own case. His reply to the Dean's letter had been little more satisfactory than his college record, and he had been informed that he was at liberty to pursue his studies elsewhere. Meanwhile, his enthusiasm for the superior educational advantages of the Eastern universities had abated. This may have been due in part to his lack of credentials. He had like-

wise received a paternal intimation that his credit in that quarter was exhausted.

All this did not seem to jolt his self-complacency. He had not especially enjoyed his college life, in spite of the fact that it had always meant more play than work. He had a letter of recommendation to a business man in the city who was under obligations to his father, which he was positive would secure him a position. In any case, he had a superb confidence in his extraordinary personal advantages.

The two hours of the journey into the city seemed very short. The two chatted with a certain recklessness of abandon. Celia's gaiety, indeed, savored of tragedy.

"Now, see here," said the young man as they left the car at the Public Square, "we can't separate like this. Where do you plan to lunch?"

Celia had no plan.

"I know a good place not far from here," he said, mentioning street and number. "Suppose we meet there at 12:30. And if we both land a job, we'll go to the matinee this afternoon; how's that?"

Celia smiled and they parted. The maelstrom of the city terrified her. After two or three fruitless applications for employment, she retreated, cowed, to the rest-room of a large department store, where she sat for a long time, clasping and unclasping her small, helpless hands, mopping her eyes, and trying vainly to divert her mind with a current magazine.

As twelve drew near, she freshened her toilet and hurried away to the rendezvous. She was somewhat dismayed to see bottles in the window, but before she could give the matter a second thought, Hanson soon appeared, greeting her joyously and hurrying her inside.

Hanson had been successful, he told her. "It was a dead cinch, anyway. Now, what shall we have?"

He placed a chair for her and stood somewhat surprised that she did not seat herself.

"Isn't there a mistake about the place?" she ventured timidly.

"No mistake," he declared, positively; "why?"

"The bottles in the window," she pro-

tested, blushing. "Is this a place for ladies?"

"Why not? Don't you see those ladies yonder? Don't be provincial. Marlboro isn't the world." So she was overruled.

After lunch they strolled around together gazing at the city sights until it was time for the matinee. Hanson made no inquiries about Celia's morning, and she was glad to forget it. By the time they reached the theater, she was in a mood of reckless gaiety.

She had heard of the play they were to attend as one that had given offence to some worthy people not given to sweeping condemnation of the theater. "But that may mean anything or nothing," she said. "I don't take much stock in the critics."

It did not take her long, however, to find that the critics were right. She turned away from the stage in disgust, grateful that her companion's duller mind had not caught the suggestiveness of the lines. She was fidgeting in her seat, restlessly fumbling with her handkerchief, when she suddenly looked up at Hanson. She caught a flash of understanding in his face—and more than understanding. It was a torch kindled at the flames of hell. Smitten with horror, she rose without a word from her place beside him and hurried to the door.

The spring sunlight reached her senses like the light of another world. She hurried to the Square and took the first car for Marlboro.

There were several Marlboro people on the car. One extended a hand in cheery greeting. It was Mrs. Kent.

"You're spending the vacation in Marlboro?" she asked. "Why can't you come and make me a visit? I'm alone just now."

Celia felt like the spent runner who sees the gate of the City of Refuge open at his approach.

"You can run down after dinner for your suit case, the days are so long now. Or, no, you'll probably just have time while I'm getting dinner ready."

Mrs. Kent was plainly tired. She had lost some of the elasticity of youth, and the trip to the city had been trying.

Celia spoke up boldly. "Mrs. Kent, I think nothing could make me happier than to go into such a delightful kitchen

as yours and get a meal. I can't do so well as Ruth, but I can try."

Mrs. Kent protested, but finally accepted the offer with genuine relief, seeing that Celia's words were dictated by a deeper feeling than mere politeness.

The two at last sat down together, but Celia had no sooner lifted the first spoonful of soup to her lips, than she let it fall with a stifled sob.

"My dear girl, you were too tired. I ought not to have let you get dinner."

Celia shook her head, quite unable to control her voice. She rose to leave the table, then sat down again in dreary hopelessness.

"What you need, my dear, is to rest half an hour before eating. Go right up to your old room—I'll call you down again in half an hour."

The half hour passed. Mrs. Kent called, but there was no response. Going upstairs, she found Celia on her knees beside her bed, torn with such sobs as never had been heard from her before.

With infinite tact and patience Mrs. Kent drew from the girl, not the whole story, but such hints as revealed more than she meant. She was cast off. She must find work, and she did not know how to look for it. There was no one to help her or care for her.

Mrs. Kent was somewhat at a loss how to comfort a spirit so sorely wounded. But on one point she was clear. It would never do for one of the best members of '13, irreproachable in conduct, and sure of making Phi Beta Kappa, to drop out of college. There was a provision for just such cases as hers. It could easily be arranged without any sacrifice of her feelings. And so, almost without Celia's knowledge, it was done.

Celia never saw Hanson again. Nor did she greatly mourn thereat. His end was like that of one vain-confidence, who, turning aside from the road to the Celestial City into By-path Meadow, fell into a pit dugged by the prince of that land for such as he, and was seen no more.

(To be continued.)

Be noble—that is more than wealth; do right—that is more than place; then in the spirit there is health and gladness in the face.

KNIGHTS OF LUTHER.

The following interesting comments on the new Knights of Luther is taken from the *Lutheran Standard*:

We are now in possession of direct information as to the personnel of the new order's first staff of officers. Their church affiliations are as follows: Sovereign Dictator Scroggie, Sovereign Messenger Brandt, and Sovereign Guard Miller are Presbyterians; Sovereign Counsel Lingenfelter, Sovereign Purser Case and Sovereign Patriarch Hall belong to the Disciple Church; Sovereign Scribe and Templar Spurgeon is a Baptist minister; Sovereign Templar Clark is supposed to be a Methodist; and Sovereign Templar Brown is not a member of any church.

All of these men except two, Clark and Brown, live in Des Moines. Brown is the associate editor of *The Menace*, published at Aurora, Mo.* * *

The declaration of principles of the new knighthood declares for absolute separation of State and church; for free speech; for freedom to worship God according to conscience dictates; for the maintenance of the public school system as non-sectarian; for the prohibition of any religious garb in the schools; for taxation of church property; it declares against land and money grants by the government, both federal and state, to any religious society; against the election to office of any person owing allegiance to a foreign potentate; and against the toleration of any closed or cloistered institutions of any kind in this country, especially against the consignment of public wards to such institutions.

This declaration suffers at certain points by reason of careless wording. It sometimes evidently says more than it wants to say. The article which says that every child, even shall be allowed to worship God according to the dictates of its conscience, and that its right so to do shall not be interfered with in any degree, might forbid parents to train their children up in the fear of the Lord Jesus Christ.

Again, the article which opposes "the maintenance within this republic of any closed or cloistered institutions of any kind whatever, under a religious pretext," clearly condemns Masonry and other secret societies. We are willing

that it should, but was this within the intent of the framers of these articles?

But even if these articles were in every way acceptable, we do not believe that Lutheran clergymen will unite in furthering the movement in its present shape. The very fashioning of the order on the last on which all the secret orders of the land are fashioned, with its sovereign thises and thats, goes against the grain with the average, sober-minded, evenly balanced Lutheran minister. * * *

Our attitude toward the new movement is neither friendly nor hostile, neither hopeful nor forlorn. We do hope the day will come when more will be done to oppose the agencies which are inimical to the interests and liberties of our beloved country; but we will wait a while and see whether or not the new movement meets just expectations. In the meantime, we who consider ourselves the real knights of Luther will continue to fight the foe as he fought him: as churchmen unswervingly championing the old truth of the old faith; as citizens exercising our liberties with all the intelligence that God may give us.

Editorial.

AWAITING ADJUSTMENT.

Relics appear to be receiving great attention in connection with the new Alexandria lodge enterprise, and from the first a Washington relic has been a valued asset of any lodge. One of these, the Lafayette apron, was probably made for a special occasion. It is doubtful whether Washington ever wore it again publicly, or whether he knew of its existence until, being halted on his way to the Capitol cornerstone laying and taken for a moment into an improvised lodge, he was vested with this apron prepared by the wife of his friend. Another precious relic is the Alexandria master's chair in which he never sat. This may have stood in the lodge during that year when, though living near, he never entered the room, and when Masonic fiction named him master, where he was not a real member. Masonic relics of this kind go well with those exhibited by priests or monks. Indeed, the famous chair might have provided the Irish

showman a seat, when displaying various curiosities to a crowd he took up an old sword, saying as he drew it from the sheath: "And now, ladies and gentlemen, I here show you one of the most surprising relics in this vast collection. 'Tis more than likely you have heard of the prophet Balaam, whose blind madness was rebuked by the mouth of a dumb beast. This, ladies and gentlemen, is the sacred sword with which Balaam slew the ass."

"Why!" exclaimed a man listening, "he had no sword; he only wished he had one."

"Well, this is the very sword he wished he had."

Washington did not sit in the chair exhibited, but the Masons wish he had.

Credulity will hardly bear the strain, yet let us imagine, nevertheless, that we try to listen without demur and gaze without suspicion. Forthwith, it becomes necessary to adjust everything else to facts already known and nowhere denied. On all hands a few are accepted as firmly fixed. For instance, no one denies that Washington was initiated. Again, all agree that a mistaken rumor made him grand master of America, though he was not even master of any village lodge anywhere in America. These are specimens of facts freely admitted, or even asserted, to which genuine facts must, of course, conform in perfect adjustment.

Among specific things to be aligned is the express or implied allegation that from 1750 until 1799 Washington was an earnest, active and devoted Freemason. Official service to Freemasonry is included. Certain striking outside facts at once emphasize the call for internal adjustment. Among these may be noted his being the richest man in America; his eminence as a man of ability and character; his military rank, which was the highest; together with his elevation to the highest office in political rank. No man was more desirable as a patron of the craft, none more desired. This was shown, for instance, when a grand lodge asked the privilege of making him grand master. Yet a quarter of a century after his initiation, he wrote that he had never been master of any subordinate lodge or even deacon. Records of a Rhode Island lodge include a committee report which indicates that,

after about thirty years following initiation, he was neither grand master, master nor past master of any lodge. In the light of his record outside, which includes holding at this very time the position of Commander-in-Chief, the combination of alleged zeal and actual obscurity inside the lodge requires more obvious adjustment. Why, though desired for grand master, was he not made junior deacon?

So obvious has been the need of explaining his relation to Masonry during two wars, the French and Indian war and the war of the Revolution, that Masonry has made some attempt to account for the lack of evidence that he paid the craft much attention. No explanation has after all been devised, which meets the demand fully enough to be satisfactory. His lodge record is blank for the fifteen years spent at Mt. Vernon after the Revolution, but it nowise differs from that for those earlier years which were spent in the French and Indian war. Zealous and enthusiastic activity needs adjusting to utter absence of record relating to the Masonic life of an eminent and extremely desirable patron of the craft. The task seems to be to adjust to more than tongue could tell or pen could write, a blank which a cowan could hardly have left whiter.

During the Revolution occurred an episode which needs adjusting to such a history as Alexandrian enthusiasts wish to celebrate an enshrine. Until the close of the war his secretary and first aide de camp, Trumbull, was a member of his family. During three preceding years he was paymaster of the army and he had spent several still earlier years in the legislature and had been speaker of the house. He was a member of Congress, speaker of the house and United States Senator. After being lieutenant-governor of Connecticut, he became governor, and died in office. He was one of three distinguished brothers who, like their father, the famous war governor, were graduated from Harvard. No one will challenge the conclusion that he was such an acquisition as any lodge would have been proud to gain. To him the door of entrance would promptly have opened wide. "Clear in the East, clear in the South, and clear in the West," would have been an unhesitating an-

nouncement. Any member to whom he allowed a glimpse of his half-formed purpose to enter the order, would be expected to foster it in every available way; and how much more, if possible, the devoted Mason whose name is to grace the Alexandria memorial. Yet Washington kept Trumbull from becoming a Mason.

We pause for the present here, yet do not promise that, after all these clear facts and those mysterious allegations have been adjusted to each other, we will refrain from showing our appreciation by asking further aid of the same kind.

UNITED AMERICAN MECHANICS.

The Order of United American Mechanics was organized during the financial depression of 1845 as a means of counteracting the fierce competition with American-born workmen by the immigrants who were rapidly displacing them at a nominal wage. A conference was therefore called for the purpose of forming a secret protective society among American mechanics. About sixty were present, and it is said that after the leader announced the object of the meeting the majority retired as they did not favor secret societies. Of those that remained, four were then Freemasons, and three others later joined the order. The square and compass, and the arm wielding the hammer, which appear among their emblems, suggest Masonic influence.

The Order of United American Mechanics is a secret, fraternal, benevolent and patriotic society. Only white, male, native citizens are eligible to membership. It stands for the American school system and for separation of church and state. Besides the usual benefits to widows and orphans, etc., it proposes to defend its members from "injurious competition" of immigrants and the government "from their corrupting influence." It does not claim to be political or sectarian in character, nor to proscribe the foreigner, and even claims to give him a cordial welcome, but demands that the immigrant shall keep his hands off our rights and privileges until given the legal right to them. It claims no trades union connections and denies that

it enters into disputes between capital and labor. The original intention was to confine its membership to operative mechanics, but it was soon induced to take in any native-born American whether a mechanic or not.

During the war, the members of this order affiliated themselves with the Know Nothing party and the society was practically absorbed by it. It was revived at the end of the war and is now said to have some 60,000 members. The order has a funeral assessment plan and a system of insurance for the benefit of its members.

The Loyal Legion of United American Mechanics is the uniformed division, with a separate ritual and ceremonies which are copied more or less from those of the Oddfellows, Knights of Pythias and Foresters of America.

The men's and women's auxiliary is called the Daughters of Liberty, which are said to number some 30,000 and whose objects are to promote social intercourse, visit the sick and distressed and to promote American principles in connection with the Order of United American Mechanics.

The Junior Order of United American Mechanics was organized in 1853 to train youths to become members of the parent organization when they should arrive at the required age. By 1885 it had become so strong that it severed its connection with the Order of United American Mechanics and became an independent order, with principles very much like that of the former. It is said to have a membership of over 200,000.

We were pleased to receive calls recently from Rev. Thomas M. Slater, of Seattle, Wash., and Rev. J. M. Wylie, of Kansas City, Mo., when on their way to attend the conference of the Reformed Presbyterian Churches at Winoona Lake, Indiana. Both of these pastors took prominent parts in our conventions on the Pacific Coast in the latter part of June.

So long as there is work to do there will be interruptions—breaks in its progress—and it is a part of one's character growth to bear these timely or untimely interruptions without any break in good temper or courtesy.

News of Our Work.

PACIFIC COAST MEETINGS.

Indiana and Ohio State Conventions.

As we go to press, the conferences in Seattle, Tacoma and Portland are in progress. We trust that our readers will remember these meetings and their leaders in their prayers, not only that the immediate benefits may be great, but that the testimony may be far reaching and lasting.

In our next issue we will give a more complete account of these meetings than is possible at this time. The addresses of Rev. Doermann at Seattle, and Rev. Lieper at Portland, which are printed in this number of the CYNOSURE, are especially helpful.

The Indiana State Convention was held too late in June to have a report at this time.

The Ohio State Convention will probably be held July 22nd and 23rd. The program is not announced as yet.

Secretary Stoddard, who is assisting in both of these state conferences, gives them a more detailed notice in his letter in the issue of the CYNOSURE.

We acknowledge, with thanks, the following contributions, which have been received since our last report: John Allwardt, \$1; Estate of George S. Hitchcock, \$5; a friend, \$8; For the Pacific Coast Conventions: Rev. J. B. Galloway, \$1.50; Mrs. Lizzie Woods Roberson, \$1; Rev. P. Beck, \$1; and J. B. Barnes, \$10. From Christian Reformed Churches: Carnes, Ia., \$12.55; Ireton, Ia., \$8.52; Rock Valley, Ia., \$14.71; Hull, Ia., \$5; Franklin Avenue, Grand Rapids, Mich., \$13.70; Lagrave Avenue, Grand Rapids, Mich., \$10.87, and Alpine Avenue, Grand Rapids, Mich., \$13.92.

CORRECTION.

In the May number was an item taken from a letter received from Mr. John L. Stauffer, Altoona, Pa., which was misquoted. What he did say was: "This city is high and dry," meaning that for situation it was a high and well drained city. "Unfortunately," he says, "there are some fifty licensed hotels where liquor is dispensed."

SECRETARY STODDARD'S LETTER.

Chicago, Ill., June 13, 1913.

DEAR CYNOSURE:

Almost all of my time since my last report has been spent at Winona Lake, Indiana, where I found unusual opportunities for doing good. A meeting of the Covenanter Synod, followed by a gathering of the Church of the Brethren, gave access to friends from all parts of the United States, Canada and the mission fields.

The Covenanter Synod.

The Covenanter Synod was noteworthy for its deep spirituality. There was a tenseness of devotion; a humbleness before God; a penitence for and confession of sin, that was very uplifting. It is one thing to talk about the "royal prerogatives and crown rights of our Lord Jesus Christ" and quite another thing to confess our sins. Both are important. If the spirit manifested in this Synod is carried into the congregations, there must be increased devotion in the days to come. This church has lost much in the death of many of the revered fathers, but her hope is in the consecrated, strong young men coming into her pulpits. God bless each one of this noble company. Your representative was given the courtesy and opportunity to address the assembly. The report of the committee on antisecrecy (which appears elsewhere in the CYNOSURE) dealt with a phase of the question now in the public mind. The writer, in his address to the Synod called attention to the increasing tendency in some quarters to forget the antisecrecy cause when mentioning the many needed reforms. With fifteen million or more men and women already entrapped in the lodge snare, and with the number of these snares constantly increasing, surely this is no time for Christians to go to sleep or lessen their efforts. When "iniquity abounds," the love of many will wax cold, but they are the dead, not the live Christians. Great need calls for great effort.

Church of the Brethren Conference.

Impressed by the gathering of the Brethren to their conference, a friend remarked that at first they came by tens, then by hundreds, then by thousands, and finally by the acre! The great inter-

est this people have in their church is very evident, and their religion is no mere form. Like the children of Israel in annual pilgrimage to Jerusalem, they brought the whole family, and made this the event of the year. They waste no money on theatres or fairs, and so have money for the church. The addresses at the conference pertained to the advancement of the kingdom along educational and missionary lines. As one realized the tremendous power for righteousness in this conference, his heart would be hard indeed if it would not swell with hope and expectation for the future of the church. The committee on program arranged a place for your representative on the early part of the program. The response at the Covenanter Synod and the Brethren Conference in the way of CYNOSURE subscriptions exceeded our expectations. Since the first of May I have secured some two hundred and seventy-five subscriptions, which, I believe, shows that friends are awakening to the need of a great united national movement against secret orders, such as the National Christian Association offers, and that they must support the CYNOSURE because it represents this great cause.

Call on "Billy" Sunday.

While at Winona Lake, I called on "Billy" Sunday in his delightful cottage home on the hillside, and found him, surrounded by family and friends, seeking a much needed rest. I apologized for intruding and excused myself on account of my desire that he read the June number of the CYNOSURE. With the characteristic toss of a ball player he threw the CYNOSURE into the corner with the statement that he did not wish to enter into a discussion of the question. He said that he knew "Blanchard and the whole bunch;" that he did not belong to any lodge, but that he converted more people than any of the other evangelists because he knew how to deal with them. Pointing to a beautiful clock in the corner, he said that it was a present from the Masons. It is said that "great men have great failings." There are multitudes that testify that they have been greatly helped by Mr. Sunday, and this is in spite of the fact that he is so evidently wrong in his attitude on the lodge question. A thing that is fundamentally

wrong can not be made right by attending circumstances. Brother Sunday seems to believe that the lodges will be brought up to a higher standard if the individual members are converted, whereas the truth of the matter is there would be no lodges at all if all their members were truly converted. Moral light banishes spiritual darkness. Let us pray for this man. His address before the Covenanter Synod was both forceful and very helpful.

I had an amusing experience with the Mason in whose cottage I stayed. I rented my room from the wife and chanced to meet the husband for the first time when away from the house. Noting his Masonic badge, I referred to my work. In defense of the lodge, he said that, were I a Mason, and sick or in need of money, I would be cared for. I suggested in reply that he would hardly want to put me out should I get sick in his home even if I did not have the right grip or sign. I returned to the house before he did and his wife, not knowing of our conversation, undertook to introduce us. "Oh," I said, "we have already met on the level and parted on the square." He asked if I had traveled East. I replied, "Yes, and met the three ruffians, Jubela, Jubelo and Jubelum." He then knew that I knew of the work, of course. Puck says, "What fools these mortals be!"

Indiana State Convention.

Our Indiana State Conference is to be held in the Brethren Church, Middlebury, June 23rd and 24th, and is attracting quite a little interest. Although this is in haying time, nevertheless many farmers are making plans to attend. Some seceders from the lodge and a returned missionary, of thirteen years' experience in China, are among the attractions. Dr. Wm. Dillon, D. D., has a big subject, well suited to the man. He is to address the convention on "Secret Societies, Ancient and Modern."

Ohio State Convention.

Before the August number of the CYNOSURE will reach our readers, the Ohio State Convention should be held. President Long writes that July 22nd and 23rd will suit his convenience and letters of inquiry have been written to others. We will probably meet at Orrville or at some point in that part of the

state. Those specially interested can secure programs by applying to the CYNOSURE office.

All the help that friends can give will, of course, be needed. When the state conferences are well sustained both in money and attendance, the work in that state grows strong.

Well, friends, let us remember that the Lord fights with us. The Owls, Bats, Moose, Elks, and what-not are in abundance in the valley where the fogs are dense and things of darkness hide, but children of the light are on higher ground. Shall we not look up and lift up as we go on our way rejoicing?

Yours for victory,

W. B. STODDARD.

We publish in this number a very able and interesting report of the Reformed Presbyterian Synod at its meeting last May in Winona Lake, Indiana.

Secretary W. B. Stoddard was granted the courtesy of a hearing. The following is from a local paper:

"Dr. W. B. Stoddard of the National Christian Association was heard in connection with the consideration of the report on secret societies. He said that of the forty or more organizations which have given deliverances against secrecy, none had been more faithful and consistent in maintaining a testimony. About fifteen million people are now identified with the secret empire. This large number cause many to keep silence with reference to this evil. Because so many voices have been silenced, we should not forget to let our voices be heard. The past year has in many respects been the best in the history of the association. He has secured many subscriptions to the 'CHRISTIAN CYNOSURE,' the official organ of the association. The speaker enumerated a number of churches which are waking up along this line.

"President Henry George of Geneva College declared that such organizations are contrary to the ends of a liberal culture. They destroy self reliant manhood. They frustrate discipline, and are contrary to the teachings of Jesus.

"Rev. Frank D. Frazer has found such organizations favorable to the cultivation of selfishness. He has observed that those who join these associations in

college readily pass into similar organizations in later life.

"Dr. R. J. G. McKnight told of a student who through being drawn into one of these societies was led into drunkenness.

"Dr. H. H. George highly commended the report. He felt that these organizations are destructive of the soul.

"Rev. Robt. Park showed from his own experience in Syracuse University that it is no great advantage to have membership in these organizations.

"Dr. J. M. Coleman, Rev. J. R. Latimer, Dr. W. B. Stoddard, Dr. D. C. Martin, and others spoke in support of the report, which was adopted."

AGENT DAVIDSON'S LETTER.

Lake Charles, La., June 6, 1913.

DEAR CYNOSURE:

Our God is a man of war and I am still on the firing line, in the thick of the fray. God's truth is marching on.

I was cordially received and entertained at De Ridder, La., at the home of Brother G. W. Wells. He is a Master Mason, but has long since found that secret societies are great foes to spiritual growth. Through Brother Wells' assistance, I spoke for an hour in the pulpit of the Baptist church, reproving the unfruitful works of darkness and urging my hearers to separate themselves from the world. Secret lodges are legion in De Ridder although the town has not more than two thousand inhabitants. The people seemed to enjoy my talk and responded very liberally with a collection. Fifteen came forward for prayer.

At West Lake, La., I was courteously entertained in the family of Mrs. L. K. Gindry, and through her intercession I both lectured and preached in Good Hope Baptist church. My talks were listened to with respectful attention and I received a small donation, and secured a large list of CYNOSURE subscribers. The secret lodge has a strong hold on people here, as in most places. There are one Methodist and two Baptist Churches in West Lake, none of which are doing very much. I visited the public school and through the kindness of Prof. J. H. Yates, addressed the 120 students under his care. I also addressed a fireside school and Bible band under the leadership of Mrs. R. A. Floyd, a pupil of

Miss J. P. Moore, now of Chicago, but who worked so long and faithfully among the negroes of the South. Miss Floyd, like Dorcas of old, is doing a good work. She is an antisecretist and a subscriber to the CYNOSURE.

I stopped at Lake Charles, expecting an appointment in the Emanuel Baptist Church, but was disappointed in this as the pastor, Rev. G. M. Hunter, D. D., was not at home. However, I found Rev. Fryerson, the oldest resident preacher here, a lifelong antisecretist, and I secured a good list of CYNOSURE subscribers. This town is beautifully situated on the banks of the Calcasieu river and Lake Charles, from which it derives its name. It has a negro population of four thousand, which are served by six Baptist and six Methodist churches. Secret societies are very strong and thriving at the expense of the ignorant masses. I am planning to make another visit here ere long and I am praying for an opening to lecture on this subject.

Yours for truth and righteousness,

FRANCIS J. DAVIDSON.

Leesville, La.

"LIZZIE WOODS' LETTER."

Dyersburg, Tenn., June 6, 1913.

DEAR CYNOSURE:

At Newbern, Tenn., I met a woman who was the Most Worthy Matron of the Eastern Star, the Most Noble Governor of the House of Ruth, the Grand Orator of the Daughters of the Tabernacle, the High Priestess of the Mysterious Ten, and the queen of all the idolatrous worship in Newbern.

She came to call on the sister at whose house I was staying. I was sitting on the porch when she arrived and asked for my hostess. I said:

"She will be here in a few minutes. Please take this chair." She took the seat I offered and said:

"I believe you are the woman that was here last year fighting our lodges. You don't like me because I belong to them." I replied:

"Dear, I hardly know you. How could I dislike you?" She said:

"The people that belong to the lodges here say that you talk against all of us." I said:

"No, I am not fighting anyone. I am

fighting the sin that you are in." She answered:

"All of the orders that I belong to are based on the Bible, and we keep our obligations. We are doing better than the church." I replied:

"Sister, Christ gave Himself for the church." (Eph. 5:25-27.) She was so angry that she retorted:

"I don't care if He did give Himself for the church. The lodges are having their day here and everywhere else. If a member does wrong in my lodge, she is forced to get out; but the church is full of all kinds of devils, and no one can get them out. In the lodges we make them do what we want them to do, or get out." I said:

"Yes, you women make your members get out and the men kill theirs if they tell the secrets!" She answered:

"They ought to be killed if they don't keep their obligations." I said to her:

"Wait now, and let me talk to you, because I love you. I am not against you for being a member of secret orders. Your leaders have preached annual sermons for the lodges and made you believe that they are right. I want to show you that they are wrong and that they are, all of them, enemies of the church." She said:

"No, the lodge is not the enemy of the church. I belong to the lodge and I belong to the church, and we have better behavior in the lodge than we do in the church. If they don't behave in the lodge hall they have to pay a fine; but in the church they cover up the sins of their members. The preachers are not honest. They steal all the money they can get from the church and then come into the lodge to get our money, but they will never get it." She laughed and said: "We have got the preachers! They may leave out the annual sermons if they want to, but they stay with us anyway. In a few more years the church will not be in the race. We make our members do right and the church can not do that with theirs." I asked her:

"What do you call the church; those houses over there?" She replied:

"Yes; there are three in this town—Methodist, Baptist and Presbyterian—and all the negroes that are Christians in Newbern belong to these three churches. They are mixed up with

bad things in the churches, but when they come into our lodge hall they have to walk the chalk-line or pay for it." I said:

"Now give me another chance to speak for Christ and the church. The church is God's building. Jesus Christ is its foundation." (1 Cor. 3:9-23.) I said: "Now look what you are building on (verses 12 to 14) and then in verses 16 to 17 we see that we are the temple of God, and that if any man defile the temple of God, him will God destroy, for the temple of God is holy, which temple ye are. Let no man deceive you. We are the church of God. (1 Cor. 1:2.) God has set us in the church (1 Cor. 12:28.) You see, dear sister, that He has chosen us in Him before the foundation of the world, that we should be holy and without blemish before Him in love. (Eph. 1:4.) Christ is married to the church (Eph. 5:24), and as the husband is to the wife, so the church must be subject to Him. She is the Lamb's wife." (Rev. 19:7-9.) She said:

"I don't want to say anything to hurt the church, and I am glad that you love me." I answered:

"Yes, I love you and all of God's children, and even my enemies." (Eph. 5:44.) She answered:

"I was practically raised in the lodges since I was nine years old, and I have never seen anything wrong in them. My husband is a high priest in the Masonic lodge." I asked her if she knew what her husband had to swear to in order to join the Masons. She said "No," so I told her their oaths. She was surprised and left me with friendly expressions when she found that I was not her enemy, and invited me to call on her when making my house to house visits. In parting I warned her not to be like the men and women in Jer. 44:15-27.

May God bless the brethren in the coming conventions on the Pacific Coast.

Yours in Christ, LIZZIE ROBERSON.

Oswego, Kan., May 28, 1913.

DEAR SIRs:

Please keep the CYNOSURE coming our way. I love to read it, and I much appreciate the war it is waging.

Wishing you the best of success in your efforts, I am,

Yours very truly, J. L. TROLLOPE.

LODGE DEBATE.

Rev. H. W. Estrem writes in the *Lutheran Herald* concerning the debate between the church and secret orders in Cranfills Gap, Tex., on March 31st:

"Only one man, a lawyer from Dallas, Tex., was ignorant enough of the Lutheran Church to venture upon the platform in this debate, and he was so completely snowed under by the many and convincing arguments of the church that he was glad to sit down with twenty minutes still to his credit. Our speakers had but fairly warmed up to the subject.

"It had been previous arranged that there should be two speakers on each side. As only one appeared for the lodge, he was given double time and out of charity ten minutes extra to recompense him for his loneliness. The local lodge men made many attempts to obtain speakers, but failed in every attempt save the one mentioned above. Their headquarters had even advised them to drop the debate."

A friend in Alabama writes:

"I asked you, three or four months ago, to send me a sample copy of the CYNOSURE, stating that, if the paper was what I was looking for, I would subscribe for it. I want to say that the CYNOSURE you sent me is as fine a Christian paper as I have ever read. I like the way you handle those trifling secret orders. Secret societies are the worst enemies that the church has today. I have been a Mason for about six years and up until about a year ago, when I was converted. I found that I had to be either an antichrist or an antimason. I am glad you stand against these evils as you do."

PRESIDENT FINNEY'S BOOK.

A friend who recently received one of the new edition of President Finney's great book, writes these words of appreciation:

"The volume bound in cloth is attractive and the facts regarding 'The Character, Claims and Practical Workings of Freemasonry' are interesting and startling and cannot fail to benefit every careful and candid reader."

"No man can mortgage his injustice as a pawn for his fidelity."

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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HEAVEN AND HOME.

By the Late Joseph Cook.

Breath of God from Heaven's hills,
Fill our souls as music fills
Harps Eolian. Every tone
In life's anthem make Thine own.

Fill our homes, Thou God of might!
Goodness, beauty, truth, delight.
In at all their windows pour.
Enter Thou at every door.

Friends of God our friends shall be;
Love we every land and sea,
Both the silent wheeling poles
And the universe of souls.

Myriad homes by Heaven blessed
Bind Thou around the sad earth's breast
One roof only is the sky;
One household, humanity.

Let our labor be a song,
Wise, alluring, swift, and long.
Kneeling on our fathers' graves,
Pray we for the Faith that saves.

Be our only roof the sky
And the Hand of God Most High.
Build we not upon the sands;
Ours a House not made with hands.

True humility is not an abject, groveling, self-despising spirit; it is but a right estimate of ourselves, as God sees us.—Tryon Edwards.

"Turn defeat into victory;
Don't let your courage fade,
And if you get a 'Lemon'
Just make the lemon—aid."

Western Campaign

The Seattle, Tacoma and Portland meetings of June, 1913, are now history. They will remain pleasant memories to many—"a waymark to the sons" of the Pacific Coast.

The most surprising discovery in my trip was the large number in sympathy with our work. The lodge has been for many years strong and popular in that section of our land. From the time that a man is born until his life closes he has had no need on the Pacific Coast, to call upon the church. He can find his social life in the secret society temple, and receive his sick benefits and have prayers, baptisms and religious services and be sure also of the benefit of funeral rites—all provided by his lodge. The church is superseded and Jesus ignored. Hence to find so many in sympathy with the National Christian Association, came as a surprise. I visited, for example, a pastor and asked what the sentiment of the neighboring pastors was. He was not sure, but thought them unfavorable, and that he practically stood alone as opposed to secret societies. We called upon eight of these ministers, and found every one of them, with one exception, more or less sympathetic; every one of them willing to announce our meetings; willing to distribute programs and to promise, if possible, to be present themselves at the convention. Of course such unanimity is unusual, but the fact remains that there is a splendid body of Christians on the Pacific Coast and that they ought to be brought to-

gether annually, as they have been this summer. I found the same condition on the railroad trains, on the steamboats, in the street cars and wherever I met men. There are more than seven thousand who have not bowed the knee to Baal. No one can estimate the full results of our work in the six cities of Washington, Oregon and California, in which meetings were held. Indeed, I doubt if the value of the testimony given to one man on the railway train can be fully measured. After reading a tract he thanked me and asked where he could get more of such literature, explaining that he was constantly in touch with young people and needed such tracts for them. He is a representative of one of our largest denominations as its Sunday School Superintendent for that state, and is constantly establishing new Sunday Schools and strengthening weak churches. He did not know of our work, but he knew that the young people needed it, and ought to keep out of the secret societies of the day.

This superintendent gave an instance of personal experience, that is worth repeating. While he was pastor of a church he was visited one morning by a delegation who came to his study and in a very solemn way unrolled a somewhat formal looking document, which had been filled out and only required his signature. The committee told him that they had been sent by their Masonic lodge to get his consent to membership, and that all he had to do was to sign the application. There would be no expense whatever to him. He expressed his surprise, saying that he had always understood that Masons never solicited members. The committee excused themselves on the ground that the lodge thought it would be not only a good thing for the pastor but for the lodge itself to have him for a member. He thanked them for their intended courtesy, but told them that it was impossible for him to ever become yoked up in such an organization. This Christian worker has now come into touch with the N. C. A. It is one of the fruits of this Western campaign. He has a wide and very important field among the young people. Pray for him!

The meetings in Seattle, Tacoma and Portland were not largely attended; I

should judge that none of them numbered over four hundred and that in the evening sessions they ranged from two hundred fifty to four hundred in numbers. The same may be said of those held in Albany, Oregon, Berkeley, California and in Los Angeles.

In the three cities first named we endeavored to give every pastor at least two invitations to attend the convention in his city and to cooperate with us in the meetings. Each received a personal letter, with N. C. A. literature, and later program and packages of programs for distribution to their congregation, where such were acceptable. Some fifteen thousand programs were distributed, which while not a large number, was as many as we could well attend to. Good five inch display advertisements were inserted in the daily press of the different cities, which was also helpful. The number of lodge men in attendance was not large, but there were some and convictions were quite deep on the part of a few.

An interesting incident occurred at one of our meetings at which President Blanchard was answering questions: someone asked how about the Eastern Star? In replying he told of the experience of Miss Drake in a lodge of Eastern Stars of Elgin, Illinois, which she had joined hoping to get good and do good, but found that it was the custom of the men of the Masonic lodge to enter and take an advantage of their relationship which she considered insulting. They would say, "don't get angry, Miss Drake. We are all brothers and sisters here." She found later in the Chicago lodge of the Eastern Star, to which she had been transferred, a still worse condition morally. At the close of the meeting a fine looking gentleman came forward with his wife and she said to President Blanchard: "I am the woman from Elgin."

I met a number of professional men who had not been drawn into lodge bondage and who had the courage of their convictions. One, a physician in Tacoma, whom I met on the steamer and to whom I handed a tract, expressed himself adverse to secret societies, though he admitted lacking information. He seemed glad to get the tract and the invitation to the confer-

ence, which he promised to attend if possible. Another physician, Dr. Ball, of Tacoma, has a large practice and has been a member of sixteen different secret societies, but is opposed to all such organizations, and offered to give and gave one of the addresses at the conference in his own city. The short extempore talks in the Seattle conference by Dr. McCracken and Dr. Dodds were to the point and helpful to the courage of everyone and especially those inclined to be timid in the presence of such a mighty force as the secret empire.

I believe that so far as Washington and Oregon are concerned a very important step has been taken. The Washington Christian Association, opposed to secret societies, was organized with Rev. Thomas M. Slater, of Seattle, as president; and the Oregon Christian Association, opposed to secret societies, under the leadership of Rev. Frank D. Frazer of Portland, as president.

We had a most delightful meeting with friends in Albany, Oregon, and a fair attendance at the evening meeting. The work in that state will have the strong backing and sympathy of Rev. Mr. White of the United Presbyterian Church, in which the meeting was held, and of his elders, among whom is Mr. E. F. Sox, whom it was our pleasure to know many years ago. Mr. Horace A. Johnson of Berkeley, California, opened the way for a meeting in the First Baptist Church of his city. It was the time of the church prayer meeting, and the room was crowded. The meeting in the Nazarene church in Los Angeles was an afternoon meeting and only about three hundred fifty were present, and there was evidence of it being a valuable meeting and greatly appreciated, and I am sure it prepared the way for greater things in the future. In this meeting when the call was made for those who had abandoned secret societies for Christ's sake to manifest it, some forty different people responded.

Though President Blanchard and Mrs. Blanchard and myself were absent from home for so long a time and experienced so great a variety of climatic conditions and traveled so many thousand miles, yet we returned home without having had a day's sickness, nor an

accident. The success of the meetings and the wonderful care and protection which we experienced from our Heavenly Father is undoubtedly due to the prayers of the multitude of the friends, who have daily prayed for the work and for the meetings and for us, because they were so deeply interested in this summer campaign and the people on our far Western border. W. I. P.



J. M. WYLIE, D. D.

CIVIL GOVERNMENT AND SECRET SOCIETIES.

BY REV. J. M. WYLIE, D. D.

The following address was delivered by Rev. J. M. Wylie, D. D., of Kansas City, Missouri, at the Conventions held in Seattle, Washington and Portland, Oregon, June, 1913.

Civil government sustains a twofold relation to public opinion: It is an important factor in shaping the opinions of the people, and we also find in our

civil institutions an index of the thought of the people. We learn right and wrong from the authorities that are over us. In the home and in the church as well as in the state we find influences which largely determine our conceptions of what we ought to do. How many people regard the statute laws as their ultimate standard of civic duty! This fact alone reveals the necessity of having our civil enactments in harmony with the Divine will.

This study, however, is to ascertain the power of popular influences upon the government itself. In any land the most potent factor in determining the character of a government is the religion of that land. There is no nation without a religion and the government of each nation reflects the standards set by the religion of that nation. Whatever therefore affects the religion of a people will affect their civil government. It will be recognized that the standard of morals in a pagan or in a Mohammedan nation is distinctly different from that of a Christian nation. If secret societies have any influence on the religion of their numbers these societies will in the manner influence the government of the nation.

This investigation is not to follow a circuitous route but to seek the direct influences of secret societies upon civil government. The many points at which civil government touches society make it necessary that the government be responsive to public opinion. It has control of our property, our public education. The organization and dissolution of the marriage relation, our property, our commercial transactions and also over life itself. The sensitiveness with which it responds to public opinion is, when properly exercised, a measure of its power. This fact alone justifies an investigation into the relation between secret societies and civil government.

It would not be reasonable to even imagine that ten millions of our citizens could be organized into secret, oath-bound societies and not in some measure affect our public institutions. If it be asserted that the purpose of secrecy is the benefit of its own members in social and financial respects it may be answered that even these interests reach to other relations. The family, the

church, and the state, which God has intended should each exist distinct from the other nevertheless mutually influence one another, and it is inevitable that there be a relation of influence between the lodge power and the civil power. We believe it can be demonstrated that what polygamy and easy divorce are to the family; what unbelief and superstition are to the church, such is the influence of oath-bound secrecy to civil government. The Devil's shrewdest stroke is to corrupt institutions. It is more injurious to one's efficiency to have the vital organs impaired than to have the members of the body injured or even destroyed, and when Satan has succeeded in corrupting those divine institutions of the family, the church, and the state, he has poisoned those fountains of love, and of holiness, and of righteousness which are to purify and bless humanity and has thereby made it impossible to build up a Christian civilization. In this manner the Devil destroys humanity by the wholesale. He is not satisfied to pick off a few individuals, and the Christian forces will not meet him successfully until they cease to regard the church as merely an ambulance corps to pick up the dead and wounded, and come to regard the church as an army to put down a rebellion.

The influence of secret, oath-bound societies upon the family and the church are quite well understood, we wish to present a few considerations which will show their inherent tendency to vitiate and destroy the legitimate power of civil government.

The Lodge Assumes Authority which Belongs Only to the State.

The lodge does this in at least two respects. The authority assumed over the lives of its members is a blasphemous arrogation of power which God has delegated to the state alone. The poisonous influence of the social compact theory of government reaches its greatest virulence when a number of citizens usurp the power over life. God holds our lives in His power. He delegates this power to the citizens of a state or nation when they are acting as members of the moral organism which God has created. Authority over life does not reside in the individual members of so-

ciety who in turn delegate this authority to a magistrate. The authority is given to persons in a relationship, as members of the moral person known as the state. The authority of a man and a woman over a child does not reside in them as individuals, it belongs to them as parents. It is to the divine relationship instituted by God that this authority is given. To a man and a woman not living in this relationship of husband and wife no such authority is given. It is equally unwarranted for a few individuals coming together in an organization of their own devising to assume to punish by death one who violates their will. It is to the civil magistrate whom God has appointed that the sword has been committed. When individuals or groups of individuals assume this prerogative it becomes murder.

The use of the oath is another assumption of authority which belongs only to the church or to the state. The seriousness of this prostitution of a divine ordinance appears when we recognize the place of the oath in civil life. The oath has been designated as "the bond of human society." It is the only bond we require of many public officials. Later on in this discussion we shall see the effect upon the consciences of men of the perversion of this solemn ordinance. Just here we wish to produce some testimonies from eminent authorities to prove that a voluntary society has no right to administer an oath.

An oath must be taken in accordance with its divine institution in order to be binding upon the conscience; this implies that the obligation must be moral in itself and that those who administer the oath be properly authorized. Dr. J. R. W. Sloane says: "No organization that has not a divine institution, and authority from God to make Him a party to its formation, has any right to use His name, or employ an oath as the bond of its existence. Any such use of the oath is therefore unwarranted, and consequently a prostitution and profanation, not a proper administration of it, and consequently the sin is in the making, not the breaking of it."

Blackstone says (Book IX, p. 137): "The law takes no notice of any perjury but such as is committed in some court

of justice having power to administer an oath, or before some magistrate, or proper officer invested with similar authority, in some proceeding relative to a civic suit or criminal prosecution."

Dr. Junkin on The Oath, p. 193, says: "Before any association of men should dare to tender the oath, they must be able to show that God is a party to the compact under which they are associated, and that, by virtue of that compact, they may exercise sovereign authority. No society has a right to call upon God to be a party to the covenant of the oath until they show that they are ordained of God." But this no merely human society can do, much less one whose methods are subversive of the well being of human society.

The arrogance of the lodge is further seen in its removal of the name of Jesus Christ from passages of Scripture which they use in their ceremonies. They not only assume the functions of the state but they ignore Him to whom all authority has been committed. "The Father * * * gave him authority to execute judgment because he is the son of man." What mean those titles which are assumed? "Worshipful Master," "Most Excellent and Super Excellent Master," "Grand High Priest," "King and Grand King," "Captain of the Host," "Most Eminent Grand Commander," "Most Illustrious Sovereign Perfect Generalissimo," "Sublime Prince and Commander of the Royal Secret." It will be seen from these extravagant appellations which they have attached to their names that they do not stop with the assumption of civil authority but are ready to claim ecclesiastical and even divine prerogatives.

Secret Oath-bound Societies Are Subversive of the Righteous Administration of Civil Government.

This statement does not mean that there is no righteous administration, but that so far as the inherent principles of secrecy are operative they are destructive of righteousness. We are able to appreciate the evil tendencies of any organization which affects human interests, but the real peril of any institution is when it departs from the divine order which God has ordained for human society. So long as our organizations are linked to the divine will society

is secure, but let men cut loose from God and there is no length to which they may not go.

The necessity for candor and openness in conducting the affairs of state are clearly set forth by Dr. Francis Leiber in his work on "Civil Liberty and Self Government." "Publicity," he says, "begets confidence, and confidence is indispensable for the government of free countries; it is the soul of loyalty in jealous freemen. This necessary influence is twofold, confidence in the government and confidence of society in itself. It is with reference to the latter that secret political societies in free countries are essentially injurious to all liberty, in addition to their preventing the growth and development of manly character, and promoting vanity; that they are as all secret societies must inherently be, submissive to secret, superior will and decision, a great danger in politics, and unjust to the rest of the citizens, by deciding on public measures and men without the trial of public discussion, and by bringing the influence of a secretly united body to bear on the decision or the election. Secret societies in free countries are cancers against which history teaches us that men who value freedom ought to guard themselves most attentively."

The force of these words will be recognized by all fair-minded persons. Secrecy naturally arouses suspicion and leads to hatred, strife, and disaster. It is the favorite method of the enemies of liberty, justice and righteousness. Jesuitism, Mormonism, The Mafia, and other organizations which might be named are illustrations of this truth. The mention of each is an argument in itself.

A secret organization, although started by good men with good ends in view, speedily falls under the management of bad men, because secrecy requires deception, and unscrupulous men can use the Devil's tools more successfully than good men can? The very fact that men act in secret suggests the possible use of methods which weaken confidence and create distrust. The Author of civil government has nowhere suggested secrecy as a method necessary to the administration of civil govern-

ment, but He has commanded to "choose out able men, such as fear God, men of truth, hating unjust gain." Such men need no secret conclave to secure their election.

Secrecy, as it is "exercised in companies of men in the community and in the state, united together merely by a common bond of interest or principle, or by an agreement among them to hold in common, but not to disclose, innocent facts and acts in their knowledge and possession," is not the question under discussion. We mean persons bound under oaths to keep secret influential and important facts and acts, to which oaths are affixed penalties as a consideration or a menace against revealing the secrets in question. In a word, by secrecy we mean the secrecy that is found in any of the secret, oath-bound, penalty-threatened, groups and societies, the minor of which are frequently dominated by the major lodges.

The privacies of the home are not to be classed with the secrets of the lodge. The home is of God's appointment. Propriety suggests a certain amount of reticence concerning the affairs and interests of the family, but if even the members of a family should take an oath to forever conceal and never reveal what occurred, that so-called home would become a peril to society.

The fundamental principles of secrecy to which we object are the following: "First, *exclusiveness* as applied to nonmembers. Second, *privilege*, which is denied to nonmembers. Third, *advantage* over and to be gained by members as distinguished from nonmembers. Fourth, *power* exercised in their own interests as against nonmembers."

That such advantage and power will be employed unfairly is as certain as that human nature is selfish. "A special group refusing to permit the state to know its purposes and methods, closed in by hostile and repelling barriers, shutting out the state and its representatives as such, not only has no place as a friendly and essential body within the state, but is contrary to the purpose and character of all those other groups which make up the essential parts of the state." "They constitute an independent power within the state which has not divine sanction."

Washington's testimony on the influence of secret order on administration and government is to be found in his Farewell address. He said: "All combinations and associations under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities are destructive to this fundamental principle (the duty of every individual to obey the established government) and of fatal tendency. They serve to organize faction * * * and to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common counsels, and modified by mutual interests." That Washington applied this truth to the secret lodge must be evident from his statement that he had not attended a lodge for 40 years and from his further statements in his farewell address when he said: "However combinations and associations of the above description may now and then answer popular ends, they are likely in the course of time and things to become potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people and to usurp for themselves the reins of government, destroying afterward the very engines which had lifted them to unjust dominion." There is a continuous line of witnesses against secret orders from George Washington to Woodrow Wilson.

After the testimony of Washington which has been already quoted we have the following: *Samuel Adams* said: I am decidedly opposed to all secret societies whatever." *John Hancock's* testimony is: "I am opposed to all secret associations." *John Quincy Adams* said: "I am prepared to complete the demonstration before God and man, that Masonic oaths, obligations, and penalties cannot, by any possibility, be reconciled to the laws of morality, Christianity or of the land." *William Wirt* declared that he considered Masonry "at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man that ought to be put down." *John Marshall*, the great chief justice, gave it as his

conviction that "the institution of Masonry ought to be abandoned as one capable of producing much evil and incapable of producing any good, which might not be effected by safe and open means."

Grant, Chase, Sumner, Seward, Thurlow Weed, Thaddeus Stevens, Wendell Phillips, and others openly and explicitly opposed secretism. Secretary Hay leaves the testimony that Abraham Lincoln was not a Freemason. Masonry was much more closely identified with the upbuilding of the southern confederacy than with its overthrow. The men who were in authority at the downfall of slavery and of the Confederacy were not Masons. Had they been, we could not have hoped for the same results. It has been boldly stated in the daily press that rebels who were captured by Union soldiers were allowed special favors when they revealed the fact of their lodge relationship.

As revealing the attitude of secret orders toward the administration of justice, it may be recalled that about 1908, the head of the United States secret service was compelled to assert his independence of lodge obligations. When counterfeiters and other violators of law were appealing to him to free them, he said to President Blanchard that he notified his lodge that he must be excused from his lodge oath so long as he was in that department of government service. The fact that his obligation to his lodge interfered with his oath to his government to execute common justice, demonstrates that the lodge is a peril to the republic.

The essential evil of selfishness appears in the extent to which it will go in seeking special privilege. When the consequences of their own conduct begin to affect the advocates of secretism they cry out against it. A secular paper in Chicago which has no objection to secret societies in general, observes that secret societies among policemen are dangerous to the public and declares for the abolition of such societies. This paper said editorially: "It is inevitable also that the police department must permanently rid itself of a secret political organization that exists mainly to defend dishonest police officers from the consequences of their dishonesty."

This editorial was forced by the discovery that the police system of Chicago was in league and collusion with all the centers of vice and crime. It was proved that persons engaged in the horrible business of marketing white women for the slums of Chicago were able to secure police officers to escort their victims from one infamous resort to another. Saloonkeepers were able to violate laws in any way they chose, with no interference from police authorities. Everyone could see that police officers were living in fine houses, riding in autos and doing other things which honest men could not do, but until the recent exposure no one could fasten crime upon them. It is to be hoped that when these men's eyes are opened to the results of secret organizations among police officials that they will see with a yet wider vision how any and all secret order which grant favors to their own members which are not available to every citizen are robbing others of that right which belongs to the humblest and the most unprotected member of society. Equal justice and fair play ought to be the motto of every man and woman.

The movement against fraternities in high schools on the part of men who themselves are no doubt in sworn allegiance to organizations for their own selfish benefit while inconsistent is nevertheless an encouraging sign of the times. "The United States authorities have recently been moving in the same direction respecting secret societies among officers in the postal department." We may reasonably hope that before long all mankind will adopt the principle of the open life, and recognize the truth asserted by Wendell Phillips; that "secret societies are needless for good purposes, are capable of all bad purposes, and therefore should be abolished by law."

A few words are necessary to meet the plausible argument that secret organizations are necessary to defeat other similar organizations. A friend remarked to the writer a few years ago that there were a good many who were swearing the "solemn league and covenant." He referred to the A. P. A.'s as being necessary to defeat the insidious foe of Ro-

manism. But everyone should know that it is perilous to fight the devil with fire. Mexico furnishes a fearful illustration of that principle. One secret revolution is organized to destroy another. The peril of such a policy is that it constitutes an education in the principles of revolution. The seeds of rebellion are planted in the very movement which it is supposed will cure rebellion. Thus revolution succeeds revolution and the end, unless checked, must be anarchy. Earnest, but sadly mistaken men who propose to destroy one secret empire by organizing another will find they are only perpetuating that which they seek to destroy.

Secret Oath-bound Societies Destroy, in Their Members, the Sense of Religious Obligation to God.

Civil government is powerless and will fail of its great end unless God work through it and secure the purposes it is intended to serve. One of the points of contact between God and civil government is the oath. This sacred institution has been appointed by the author of civil society as a guarantee that the civil officer will fulfill his solemn trust. If the sense of religious obligation desert the oath what security have we for the administration of justice between man and man? The greatest peril to the state is not that the lodge oath is inconsistent with the oath to the state, the danger from such oaths lies in this, that the employing of an oath which binds one to a wrong act destroys the sense of religious obligation. If an immoral oath is binding a moral oath cannot be since there is no power to punish one for doing both evil and good. "An oath is a divine ordinance and derives all its solemnity and binding force from the fact that when it is properly administered, God himself becomes a party to the compact which it is intended to seal. The whole power of an oath consists in the certainty that God will punish its violation." Will those who have taken oaths which invoke the mutilation of their bodies and double damnation on their souls ask themselves if God is a party to such a compact? If He cannot be a party to such an oath then what must be the degree of blasphemy of which one is guilty who asks God to witness to an obligation which is re-

pugnant to the very nature of a loving and holy God! With what sacredness can one ask God to witness to his promise to perform a public duty who has mocked God in asking Him to be a party to an immoral promise? The secret oath-bound society is therefore placed in this dilemma in so far as it teaches the binding power of the oaths which it administers to that extent it has taught its member that a lawful oath is not binding for there is no true God who could be a party to two things so contradictory. If Masonry and its allies teach that its oaths are not binding then they become not merely silly but sinful. The only escape from the charge of blasphemy is that the obligations assumed are merely for amusement. Such facts as these enable us to realize the truth uttered by Howard Crosby who said of Masonry that "Whatever in it is not babyish is dangerous."

When we recognize the religious foundation of human society, that every government grows out of a religion we see the peril to our government when so many of its citizens tamper with this sacred ordinance.

We can also understand the slight reverence which is paid to the administration of the oath by public officials, and it may explain in some measure at least the statement that many persons do not hesitate to perjure themselves. Men must know there is no moral Being who would become a party to their unholy oaths, and by such a process they educate themselves to think God is like themselves.

When this practice becomes universal civil government will be overthrown. When citizens have insulted Him Who has given to society its civil institutions, there is no other source to which they can look for protection and guidance. Those citizens who for personal gain have hedged themselves about with barriers which shut out the general public, and have assumed prerogatives which belong only to divinely appointed institutions are thereby dissolving the bonds of social and civil order and are forging fetters of a bondage from which they can be set free only by renouncing their false obligations. Contrast with this education in selfishness the influence of

the Protestant church to which is to be attributed much of the efficiency and stability of our American institutions, and which, together with the Christian homes, has trained millions of people in the art of self-government and put the love of liberty into their souls. Every true home and every true church is a creator of citizenship and a school of patriotism. Institutions such as these are helping to form that universal brotherhood which secrecy by its selfishness and by its rejection of Jesus Christ is for the time making impossible of attainment. Ideal civil order is the goal of civilization which can be realized only in loyal unity with Him in whose image man was made.

PRESIDENT FRAZER WRITES.

Portland, Oregon, July 14th, 1913.
Editor, CHRISTIAN CYNOSURE:

It is worthy of record that, so far as is known to the writer, the first convention of men opposed to secret societies ever held in the state of Oregon convened in the Swedish Tabernacle of Portland, June 26th and 27th, 1913.

This significant meeting was but one result of a most timely and important work planned by the National Christian Association, and executed under the tireless and self-sacrificing leadership of Dr. Blanchard and Secretary Phillips in a series of conventions held in Seattle, Tacoma and Portland, and followed by a series of lectures and other meetings in other cities of Oregon and California. No one knows, so well, how much these conventions cost as those who saw Secretary Phillips working for them weeks before, nor realizes their power and effectiveness as those who heard Dr. Blanchard's clear, masterly addresses. But all advocates of the open life and all true reformers have reason to rejoice in the doing of this much needed work, and all who contributed toward the financing of it will be glad to hear of its success and that the time and place were wisely chosen.

We on the Pacific Coast who knew of the evils of the lodge, needed just such a waking up as we have received and now we hope to keep awake, but we want Dr. Blanchard and Secretary Phillips to come again.

We of Portland wish to express our

thanks to these leaders who brought the convention to us, and also to our brethren from neighboring cities and towns who brought so much help and encouragement.

The Portland meeting, included four sessions during which instructive and inspiring addresses were given and interesting discussions held. The interest manifested seemed to justify the formation of an association auxiliary to the National Christian Association, and to this end a committee of three was appointed to take the initial steps. Over thirty signified their desire to be identified with such an organization. A similar committee had previously been appointed at the Seattle meeting for the state of Washington. We trust that the organizations thus effected will be the means of strengthening the work as a whole and of maintaining a clear strong testimony against the power of darkness in the Pacific Northwest. The meeting throughout was characterized by a spirit of loyalty to the Lord Jesus Christ, and the purity of His Church was emphasized, hence we have reason to expect permanent results for truth, liberty and righteousness. Some persons who had never before heard that the religion of the lodge is a false religion and its whole system is antagonistic to the Church of Christ had their eyes opened to a few facts at least. One of the Portland daily papers published the fact that there are churchmen and an association of churchmen opposed to secret societies on the ground that they are "anti-Christian." This is strange news to some but we hope they will hear more of it.

FRANK D. FRAZER.

**So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, "Thou must",
The youth replies, "I can".**

—Ralph Waldo Emerson.

FORTY LEOPARDS HANGED.

Convicted of cannibalism and making human sacrifices, forty members of the "Leopard Society," a secret organization, have been hanged in Sierra Leone, a British colony on the west coast of Africa.

Sir William Brandford Griffith, chief justice of the Gold coast, who presided at the trials, arrived at Plymouth today.

He refused to discuss the subject, but fellow travelers said that 100 members of the dread society had been arrested and that forty of them had been hanged, while many were sentenced to deportation.

The "Leopard Society" has existed among the Mendi tribe and has long caused trouble to the government. All natives failing to conform to its rites or submit to its demands are subject to death or slavery.—*Chicago Daily News.*

Contributions.

AN ODD FELLOW SERMON.

(Concluded.)

BY PRESIDENT BLANCHARD, WHEATON COLLEGE, WHEATON, ILL.

What Is an Infidel?

When the speaker proceeded to say that there were no infidels in Oddfellowship and spread the broad mantle of his Oddfellow charity over all similar organizations, he exhibits himself either as one who was ignorant of the meaning of words or who is willing to affirm what is not true. An atheist is not permitted membership in the average secret orders of the day. There are one or two exceptions, but only one or two, but infidels are freely admitted into almost any secret lodge under heaven. It is probable that when these preachers tell us that infidels cannot be lodge men they are thinking of atheists and make the statement they do because the ordinary lodge requires the candidate for admission to affirm his belief in the existence of God.

Respecting this confession two things are to be said: First, that it can be met by practically every heathen under heaven. Call the roll of mankind with the circling hours. Begin where you please and take in all the dark and bloody superstitions of mankind. Everywhere you will find those who could qualify under this religious test. The trouble with the human race has never been that it did not believe in God. The trouble has been that it did not believe in the true God, that it believed in false gods and that these false gods have wrought their horrible work in the characters of men. Infanticide, the "suttee," polygamy, slavery, every vice and crime that can be named has been advocated

in the name of religion by men who believe in God. This is the first thing which men ought to bear in mind when they hear lodge men say that the person who joins their order must believe in God.

The second remark which should be made is this, that an infidel is a man who does not accept the Bible as divine, does not believe in Jesus Christ as one with God the Father, does not accept Christianity as the final word in religion. That infidels are freely admitted to almost all secret societies everybody knows who is at all conversant with the facts in the case. A man who does not know this is so ignorant as to be entirely disqualified from speaking on the subject. The orders not only admit infidels and heathen but they tell us in plain words why they wish to do this. They say that the lodge religion is that broad and universal faith in which men of all religious convictions may unite. They tell us that they exclude Jesus Christ because there are many good religious people who do not believe in Him; they wish to admit Jews, Mohammedans, savages, men who worship deity under any form and that if they required candidates for admission to believe in Jesus Christ this would cut down their possible membership to the dimensions of the Christian church. This they are not willing to do and therefore they exclude Christ in order that His enemies may be free to come in.

I do not know whether the preacher of this particular sermon knew this or not. If he did not he might have known, for the information is accessible to every person who can read the English language. Still we will hope that he was ignorant, though unnecessarily so, and will correct his statements when he takes pains to inform himself respecting the facts in the case.

Lodge Prayers and Songs.

It seems incredible that a man who can hold a pulpit can write such things as we find in this sermon, and yet the sermon is before us. Why should a man say that beginning lodge meetings with prayers and songs would necessarily make men worthy when everyone knows even in Christian churches prayers and songs do not make men worthy unless

they are born of God. Songs and prayers are a means of grace to people who are gracious. They harden and destroy people who reject Jesus Christ. The curse of the lodges is their religion. They have a pagan faith and they link up Christians and pagans in the religious ceremonies for which it calls. If these lodges would keep their hands off the Bible and stop printing prayers for godless men to read and stop printing songs for godless men to sing, they would greatly commend themselves to all honest people.

Men who put the Bible out as an advertisement of their organization should believe in it; they should conform to its teachings; they should not use a few passages here and there and read them to deceive and entrap foolish and ignorant people. They should take the book as a law of life, live by it themselves and seek to get other persons to do the same. This would make them honest and straightforward and would help them to be what they now falsely claim that they are.

One of my dearest friends told me that when he was a Knight Templar, an Oddfellow and a Knight of Pythias he was an adulterer, a drunkard, a blasphemer and one who was so dangerous when he was drunk that there was a proposition in his town to drive him out of it before he should kill somebody. He said that after he was saved, he was down on his knees in a Royal Arch chapter repeating the Lord's prayer and that the men on each side of him were just such men as he had been before he was converted. He said that the horror of what he was doing came over him in a terrible way, he, a child of God, in the middle between two children of Satan all together repeating the Lord's prayer as if they were in the same relations to God. He said that he promised God that if He would let him live to get out of that chapter he would never again be found under such circumstances as that. God did permit him to live to get out of that chapter and he kept his word. So ought the preacher of this sermon and so ought all who are children of God who are unequally yoked with unbelievers to promise and to do.

Blowing the Lodge Trumpet.

When the speaker said that the lodge did not blow a trumpet proclaiming itself practically best of all institutions, he again spoke contrary to what all intelligent persons know to be the fact in the case. Blowing this kind of a trumpet is precisely what the lodges are doing from every city and town where they have opportunity. It is precisely what this minister was doing when he denied doing it. Reading his address through we find him over and again declaring in general terms the glories of Oddfellowship; . Oddfellowship is not opposed to the church—Oddfellowship helps the church—Oddfellowship is really as good as the church—Oddfellowship in some respects is better than the church. This is the substance of the talk and then to sanctify this list of trumpetings he tells us that Oddfellowship does not blow its trumpet, and though it might blow its trumpet, perhaps properly should blow its trumpet; the modesty of the organization forbids it doing so.

Why did he not tell those people how a man was initiated into the Oddfellows' lodge? Why did he not have a set of exhibits, the hoodwinks, the chains, the ghosts, the skeletons and showing these to the audience tell them that Oddfellowship used these implements for the purpose of making men better. If he wished to speak of the charities of Oddfellowship why did he not give figures? He could have obtained them from the Grand Lodge reports, giving the amount of money the Oddfellows received from members and the amount which was paid out in sick and death benefits. That would have been an intelligible procedure. If there was any commendation to be given it would arise from the facts in the case and not from the unsupported statements of the speaker. For one to be telling in a general way without supporting facts, what an excellent thing Oddfellowship is, is precisely blowing a trumpet. That is to say, it is the use of a wind instrument. It is not an appeal to the reason, it is not an appeal to conscience, it is not a thing which any man who calls himself a minister ought to do. If lodgism is to be justified in the end it must be justified by the facts in the case, so let

the facts be divulged and if they show that Oddfellowship is a Christian and helpful institution we will all approve of it. If this cannot be shown, then ministers at least ought not to be advocating the institution.

Lodge Morality.

What this speaker said respecting the exclusion of saloon people, etc., from the order is true; that is to say it is generally true, but how has it come about? Is it because the lodges as organizations are opposed to liquor drinking or any other evil? Not at all. It is simply an echo of the public's condemnation which has been secured by the activities of the Christian church. Wherever Christian churches have made drinking and drunkenness disreputable, lodges which wish to secure the members of Christian churches for members of their orders will conform to decency in this particular. Wherever public morals have not come to this height, lodges will permit drinking and drunkenness.

Along with this we should never forget that since the time of Aaron and his calf, lodges have sat down to eat and drink and have risen up to play; that is to say, they have had their dances. Sometimes they call them charitable, sometimes they call them simply dances. It makes no difference what they are called, they are always the same thing. It is true that in our time the Christian church and Christian associations have been so largely corrupted by the world that this form of amusement which has been condemned by the thoughtful and good of all ages, even by pagans, has found a place in them.

"'Tis true, 'tis pity.

'Tis pity 'tis 'tis true."

That does not change the character of a dance and it does not change the other things that go with dancing.

There is not a powerful liquor interest or a great center of social evil in the world where dancing and cards is not the popular amusement. If anyone doubts this all he has to do is to examine the facts and he will be sure that it is true. Lodges do not now allow liquor to be brought into the lodge rooms during the lodge meetings for the reasons stated above, but the places where liquor is to be obtained and where

other vices are to be practiced are all around the lodge or close at hand, and those who will may partake.

A dear friend of mine who was for fifteen years a Knight Templar, a fearful drunkard and an attorney for saloon keepers, told me that after lodge was over it was pitiful to see nice, clean boys who had never been in places of vice in their lives, led by lodge lepers into those dens from which no innocent man ever came forth. "Over and again," he said, "I have seen those nice, clean young fellows go down like lead in the water." Why should it not be so? Lodges hold their meetings at night; they hold them in secret, they are pledged to concealment each to the other. Who expects anything but evil to come out of an organization of this kind?—no man who is fairly familiar with human nature, who knows its weakness and its need.

The church of Jesus Christ has from the beginning until now been an open organization. Its meetings are largely held in the day, its places of assembly are lighted up and the doors swing freely to the touch of any hand, of men or woman or little child. The whole genesis of Christian society is frankness and publicity. The whole genesis of the lodge system is secrecy with its dark and deadly results.

"Of Sin Because They Believe Not in Me."

Proceeding in his general laudation of Odd Fellowship in particular and lodgeism in general, this preacher said that Odd Fellowship sanctioned no sin. The inference is fair that it condemns all sin, yet when he stands in his pulpit and defines sin, if he defines it according to the Word of God and not according to lodge morality, he knows and teaches that the sin of sins is the rejection of Jesus Christ. This is the thing which breaks down the characters of men and makes them the vile and loathsome things they have been wherever the faith of Jesus Christ has not prevailed.

No man or woman will read these words who is not dependent upon Jesus Christ for holy living, but this Savior who alone can give us purity of heart and life is the one person in the universe who is excluded by constitution from the lodge. Over and again Grand Lodges in this country have passed on

the question whether it was proper to pray in the name of Jesus in one of their secret meetings, and in every instance the decision has been that Jesus Christ must not be named. Men who hate Him, men who would crucify Him again if they could, may be freely admitted, but He must not be named. Does not this preacher know this? And if he does, what does he mean when he says that Oddfellowship sanctions no sin, that on the other hand it conduces to Christian morality?

Only when one studies the morals of these lodge societies, he finds it to be true that the very morals of the orders are themselves essentially corrupt—be benevolent to members who have paid, speak well of members who have paid, be kind to members who have paid, do not slander members who have paid, do not cheat members who have paid, do not live unclean members with members who have paid—this is the teaching of the lodge, the Oddfellow lodge along with other lodges. It is not so clear in Oddfellowship as it is in organizations like the Masons, but it is there nevertheless, and then a minister tells us that the lodges do not sanction vice and immorality. The fact is that all pagan systems, and the lodges are the pagan religions of our country, naturally conduct to immorality. Their dances, their oaths, their religious teachings, their moral instruction all tend in one direction. Jesus Christ is omitted, the morals which He taught are disregarded, Satan, the god of secret societies of the world is enthroned and the results in human character are that men become like him.

CHINESE SECRET SOCIETIES.

BY REV. C. F. SNYDER.

This address was delivered by Rev. C. F. Snyder, Menmonite missionary, Kansu Province, W. China, at the Indiana State Convention held at Middlebury, June 24th, 1913.

Beside the guilds, which exist in every city of the land, the Chinese Empire is honeycombed with secret societies.

There is a custom in vogue in the land of Sinim which is known as "huan tieth ti-hsiong," which means "exchange card, brother." Two friends exchange their name cards and by this act become "brothers" and are thereby pledged to assist each other.

The reason for the existence of so many secret societies in South China has been their antidynastic purposes. Their basic principle was the extermination of the Manchu royal house and to save China for the Chinese, and this accounts for the intermittent rebellions and unrest in that land. Frequently an outbreak would take on an antforeign phase at which times their anger and spite would be vented upon the missionaries and other foreigners. The words "Sah chin mieh iang"—kill Manchus and exterminate foreigners—were sometimes inscribed upon their banners.

One of the secret societies in South China was the Triad Society whose members most cordially hated the Manchus who were then the ruling element in Peking. To curb the Triad power was the problem of each succeeding Viceroy of the Liang Kuang provinces. One Viceroy who had acquired a reputation in Sichuan province, for putting down the Miao rebellion was given the Vice-royalty of Canton and in his term of office it is said that he decapitated four thousand individuals innocent and guilty alike. But all kinds of harsh measures did not succeed in checking the impending storm.

During the memorable period of 1900 there was, no doubt, a coalition of the old secret societies in the provinces of Shantung, Shansi and Chihli, under the common name of I-ho-chuan, the "Righteous Harmony Fist Society," commonly known the world over as the Boxers. The father of the Boxer society was the former Governor Yu-hsien, of Shantung, who fostered and protected this institution and who was active in instigating the antforeign order. The Boxer society, in the beginning, was anti-Manchu in aim but the Empress Dowager, Tsi Hsu, turned their activities against the foreigners. Yu-hsien was so active in this movement that the German government, through its representative at Peking, demanded the removal of this terrible man from office. The request was granted but Yu-hsien was transferred to the governorship of the adjoining province of Shansi, where his henchmen and disciples followed him. The result of this indirect commendation of his work was a license to continue his nefarious deeds and Tai-uen-

fu, the capital of Shansi, soon became the center of the Boxer camps. The candidates for initiation into the Boxer society performed some sort of boxing exhibition. A full fledged Boxer would fall on the ground and foam at the mouth and so was said to be invulnerable to foreign bullets. Much boastful talk of like nature, as to their powers was indulged in, and the whole case seemed to be one of demon possession. Yu-hsien lured the missionaries into Shansi's capital on the pretext of better protection. Of the forty-six martyrs, some were children, and it is told how Yu-hsien, with his own hand, killed some of these innocents. When the Allies came to Peking, Shansi's bloody governor fled to Kansu. He was one of those whose lives were demanded by the foreign powers before peace could be restored.

The most prominent secret organization in Kansu province, West China, is known by the name of "Ko-lao-huei" or the "Old Brother Society." It is also sometimes called the "Kiang-ho-huei." One of its initiation requirements is to prick the fingers and draw blood which is put into a glass of water and drunk. Some of its members have been coerced into joining it. Included in the membership of the Old Brothers are officials, merchants, students and farmers as well as some of the riffraff, not only of Chinese but even of Mohammedans.

Let me give you my personal experience in Minchow, Kansu. At the time I am speaking of, I had temporary occupancy of the mission quarters and was alone so far as other foreign workers were concerned, having only one servant who lived and slept in the compound. In the officials' yamen, or office, the official himself and a number of his underlings and writers were Ko-lao-huei, as were also many people in the city and the surrounding country. My servant acted as spy for those at the official's yamen, and whatever he heard and saw was carried as quickly as possible to the yamen. Some twenty miles distant, on a lonely mountain road, merchants were frequently robbed, and redress for their wrongs could never be obtained from the official because, forsooth, the robbers, officials and underlings all belonged to the same order. The Ko-lao-

huei was the terror of the community. When the government undertook to disband this order, an urgent message was issued from Peking and a new governor was appointed. Upon taking office, he set traps for the head men of the local society. He prepared a feast in their honor which led them to think that he was favorable to them. On another occasion a feast was made for Mr. Chang, the governor by another prominent official of the place. It was intimated to the governor that he should mete out punishment to the Ko-lao-huei men. He turned sternly upon his inquisitors saying, "Where are they? Show them to me." His enemies were taken entirely unawares. Later, the Old Brothers in a village about ten miles distant rose in rebellion having previously forged arms for the occasion. Two of the men were captured and searched, and a list of names of other members was secured. Arrangements were also made with regular Chinese soldiers to enter the yamen after dark with their coats turned wrong side out so they would not be recognized and hide there until an opportune moment and capture the rebels, who, with two underlings, were decapitated. About forty people lost their lives in this raid, and the society was suppressed and scattered for the time being.

At one time I was threatened with beating, and the imperial proclamation posted in front of the mission premises was torn down by miscreants. The military official offered me his rifle so that I could protect myself. I thanked him but refused, preferring to trust God for my safety. Surely God preserved my life considering the fact that I was the only white person in Minchow with thousands of secret society men about me, and with an unfaithful servant playing into my enemies' hands. Since the Chinese have overthrown the Manchu government and the Chinese republic has become a fact, it will be interesting to watch and see what will become of the former antidynastic secret orders throughout the country.

CAIN'S RELIGION.

BY REV. A. J. MILLARD.

Cain was Adam's oldest son and he brought an offering unto the Lord. The fact that he brought an offering denotes

reverence towards God and that he sought to worship Him. As soon as he found that God did not respect his offering, Cain was "wroth and his countenance fell." We next see him a murderer and a liar. He slew his brother and then lied to God and said that he did not know where his brother was. God pronounced a curse on him. Cain had no true faith like Abel, his brother. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witnesses that he was righteous." (Heb. 11:4). Faith cometh by hearing. Cain and Abel had both, presumably, heard God's directions as to worship and Abel followed directions. The result of the two kinds of worship was that Abel's offering was counted to him for righteousness, while that of Cain, rejected, brought out the full wickedness of his heart and led to the murder of his brother and his attempt to deceive his Maker. Abel's offering a lamb without spot or blemish, was a perfect type of Jesus Christ, who was slain on Calvary's cross. Cain's religion was false. It was offered in disobedience and there was no salvation in it. Like all false religions, it led to death and hell. Cain's religion is present among us today. I find temples erected to God, where a God is worshiped and Christ is rejected, and where they claim to save the souls of the worshipers.

Last summer a certain John Kelly's funeral was held at the Albert Pike Consistory (Scottish Rite Cathedral). Masonic services were held in an attempt to waft his soul to heaven with the same sort of false religion as Cain's. "Without the shedding of blood there is no remission of sin." (Heb. 9:22). So we conclude that the inevitable purpose of this false religion is to carry its victims to death and everlasting destruction.

Nothing will ever be attempted if all possible objections must be first overcome.—Dr. Johnson.

Our pride must have winter weather to rot it.—Rutherford.

"Courage is, on all hands, considered as an essential of high character."



Marlboro

By

Miss Susan F. Hinman



CHAPTER XI.

A New Kind of Jealousy.

Synopsis.—Democracy in college life is on trial in the case of four Marlboro students, Celia Bond, Ruth Markham, Lyman Russell, and Bayard Kent. Ruth for a time earns her board by housework, and Lyman by painting signs. Bayard refuses to join an exclusive club because of its undemocratic character. Bayard and a colored student apply for membership in one of the literary societies, which are non-secret, and the latter is refused because of his color. This action is later reversed. Williams, Bayard's friend, is rescued by his help from evil influences. A vigorous campaign by the president and faculty ends the attempt to introduce fraternities into Marlboro.

"Isn't she the prettiest creature the Lord ever made?"

Bayard was addressing Lyman and speaking of Ruth. Bayard was in love with all womankind that day. He and Ruth had been teaching Lyman how to play tennis. The two young men had grown weary, while Ruth played on with inexhaustible spirits, having coaxed Celia, who was passing by, to join her, while Bayard and Lyman sat watching.

Lyman glowered at Bayard's remark and said nothing. Bayard was following Ruth's free, lithe motions, and lost his friend's savage look.

"A veritable symphony in rose and gold, a"—

"Will you have the goodness to stop?" Lyman had left his seat and stood over Bayard with an almost menacing gesture.

"Why should I refrain from speaking the undeniable truth?"

"I suppose you mean to be complimentary. It might sound so in some ears."

"But not in yours? Does it displease your exalted acerbity to hear Miss Markham's praises sung?"

"Yes, by a false tongue."

"False? Why false? Look here, old man, you've had a sunstroke; you're simply raving."

"Perhaps I am. I hope so. Only let

me hear no more poetical rhapsodies about Ruth Markham from your mouth."

"But why not, Lyman, why not?" Bayard had now risen and was facing Lyman with a mixture of emotions, of which perplexity was predominant.

The two were so absorbed that they did not see that the game of tennis had come to an end. Tennis shoes make no noise, and the two turned, startled by Ruth's gay voice beside them.

"Can't I take my mind off you two for an instant without your quarreling? Tell me at once what you were disputing about. You look exactly like the pictures of Cain and Abel."

She was a charming sight with her bright curling hair, the lovelier for its disorder, her rounded cheek, with its wild-rose color, and the spirited grace of her poise.

"We were talking," began Bayard lightly, "about a lunatic."

"And a hypocrite," added Lyman with his eyes fixed on Bayard.

"Dear, dear. Can't you find more cheerful subjects out under a sky that's as blue as turquoise, and with such air—oh, such air!" She flung out both graceful arms.

"I never play with ill-tempered boys," she continued emphatically; "so if Lyman Russell wants another lesson in tennis from me—now, don't say a word, young man. You began it. I feel sure you did. I am seriously displeased with you—both." And, assuming the air of an offended empress, she turned away. After a few steps, she turned back.

"If either or both of you wish to confess your wrong doing, I will listen to you after dinner."

With their eyes they followed her springy tread across the turf, till she ran up the steps of Endicott.

"What's eating you, Russell? I can't account for your language unless you are demented—or jealous, which comes to the same thing."

"If I am, it's a new kind of jealousy. Can you give me the half-hour till dinner. I've been wanting to say some things to you for a long while."

"I am at your service, my Lord High Inquisitor." The cheerfulness of Bayard's tone was a trifle forced.

Lyman was a little slow to begin. He seemed studying his words.

"I've often envied fluency of speech like yours, but I never shall again. I can see it's a terrible temptation."

"Kindly elucidate."

"The Book says, 'In the multitude of words there wanteth not sin.'" Lyman's tone was somber, even harsh.

"A man like you," he continued after a pause, "must often set his tongue running and go off and leave it, and that, I take it, is never a safe proceeding."

"Be so good as to tell me what words of mine have offended you, and why?" Bayard's playfulness was vanishing.

"Oh, I've nothing to complain of on my own account. If I am jealous, or demented, as you insinuate, it is because of no grievance of my own."

"Whose, then?"

"If you are in the habit of using that glib and gallant tongue of yours in flattering young women, isn't it just possible that they might be deceived into thinking?"—

Bayard's usual responsiveness had deserted him. He made no effort to fill out the sentence.

"I presume," Lyman went on, still with his inquisitorial air, "that it is theoretically possible for an honorable man to win the affections of two young women at the same time without any knowledge or intention on his part—but as a matter of fact, I doubt if it is ever done."

Still no reply from Bayard.

"I admit that I am jealous—for Miss Markham's peace of mind. Heavens! If I thought that with the moral environment of Marlboro, with our constant instruction in 'reverence for personality,' you could make shipwreck of a young girl's happiness, I tell you, Bayard Kent, I could strangle you with these hands."

Lyman's look was dangerous.

Bayard looked up with a deprecatory gesture.

"Lyman," he said gently, "I am simply too happy today to quarrel with any-

body. I think your zeal in Miss Markham's behalf is wholly misplaced. I believe she would be the first to repudiate every word that you are saying. You are making grave charges against me, but you are also making some humiliating insinuations about a self-respecting young woman."

"Don't be a sneak!" said Lyman hotly, "blaming a woman because she is the most trusting, loving creature God ever made! To think that such pearls are daily cast before swine!—I tell you, Kent, I've watched Ruth Markham's face when you were speaking. If you noticed her when you were delivering your contest oration!"—

"She isn't the girl to betray herself in public. You imagined it all."

"I tell you, I know. Everybody in the house but me was looking at you, you fascinating rascal, and I never took my eyes off Ruth Markham's face. It was absolutely convincing. And that was not the only time."

"Lyman, your words are nothing more than 'the quintessential essence of bottled moonshine,' and I'm going to prove it to you by Miss Markham herself. I shall accept her semi-invitation to call immediately after dinner, and then we shall see what we shall see."

"You can't set yourself right with her too soon. Ten minutes till dinner. Good-bye." And the two separated.

But neither of the two friends dined that night. Lyman paced his room, worrying an apple rather than eating," while Bayard took a bath and made an elaborate toilet.

His card was in Ruth's hands before she left the table at Endicott, and she found him in the reception hall when the host of young people came pouring out of the dining room.

"You've come to confess?" she questioned brightly.

"Yes, Your Majesty," he responded in kind.

"Where is your partner in guilt?"

"Oh, he's waiting to see how my confession is received and what penance is imposed. Would you mind taking a bit of a stroll?"

"I should love it. I spend every moment I can in the open air and cry like Oliver Twist for more."

Nothing more was said till they were

fairly outside and away from the throng, many of whom like themselves were off for a ramble.

"I have some glorious news to tell," said Bayard at last. As he spoke, he held out his watch to her, as if to indicate the time. But his gesture directed her notice, not to the dial, but to the inside of the case, where was the pictured face of a young woman.

Was it the waning of daylight that prolonged Ruth's scrutiny of the picture and caused her to turn her back on Bayard for an instant to face the faintly glowing west? He thought so.

She returned the watch with gentle dignity. "'The One Woman,' I infer."

"'The One Woman,'" he repeated with joyful solemnity. "I wonder I haven't told you about her before, but somehow I didn't quite dare.

"Women have the name of being so *catty* to one another," suggested Ruth, "so unwilling to recognize beauty or excellence in one another."

"Eleanor Haven is no beauty," promptly declared Bayard. "She is something very much better."

"I've heard that she is very brilliant."

"She is very good. But you don't know her, then?"

"No. She went away to college the year I entered high school. She is three or four years older than I, you know. I have seen her, I think, but I have never met her."

"You are to have that privilege next week, then. Yes, next week," in response to an exclamation from Ruth. "Here comes in my glorious news. She is coming here next week for commencement. We go back to Allston together, and a week later we are to be married, starting at once on a tour around the world that will occupy the better part of a year."

"I will congratulate you as soon as I get my breath." Ruth's playful little gasp seemed charming to Bayard.

"We have known each other all our lives. I have been in love with her for seven years, and not having patriarchal patience, they have seemed to me a long time."

Ruth murmured an assent.

"She refused me point blank at first. I don't think she was so rude as to call it calf-love, but that is what she meant."

He shook his head reminiscently. "She's learned better since. How absurd that I shouldn't have told you all this long before! She softened to the extent of letting me write to her three years ago when I came to Marlboro, and last winter, after my twentieth proposal, more or less, she consented to consider the matter. Just two weeks ago to-day she promised to marry me, and to-day I have her acceptance of the dazzling program I have just outlined to you. In the meantime, I have written to her daily and sent her three night-letters.

"Of course, I had to take a furious snubbing first. She asked me why I didn't propose an elopement at once. And how was anybody to prepare for a journey round the world at a month's notice?"

"A reasonable objection, I should say," smiled Ruth.

"That's an insult to the shopping district of Chicago. And so I told Nell. She has been teaching the past three years, and she finally owned to me that she had saved a few hundred dollars for a trip to Europe—or something. And the past year she has made a few extra things to wear. I expect to find that she has prepared as elaborate a trousseau as if she had been working on it for years in the old-fashioned way."

"We shall miss you from our class next year."

"A shame, isn't it? But Nell has two degrees, which should supply us both. Truly, I'm sorry not to finish. But I've made a hard fight to get so far."

"Your eyes?" asked Ruth, who knew a part of the story.

"Yes. I've cut down my work from fifteen hours to twelve, then to ten, and last winter to eight. I've hired one or two fellows to read my history and such things to me, but it didn't work as well as I hoped. I think you or Russell might have hypnotized me into remembering it, *a la* Trilby—but most of the time I had a dull, droning fellow, whose chief qualification was need of the money. It's been weary work."

"We should have been more than glad to help you if we had understood." The eagerness of Ruth's tone was her one suggestion of reproach.

"You are more than good. But you know what President Earle says about

the weakening effect of self-pity. So I held in as much as I could—all the time buoyed up by this magnificent hope. I shall not lack *eye-service* now!" he concluded with a jubilant smile.

"I think," he added reflectively, "that may have been the determining factor in softening Nell's intolerable pride. She's an orphan without a penny except what she earns, and she seemed to be afraid of being thought mercenary—mercenary, when she's a Golconda in herself!

"So, you see, I wasn't so careful to keep the sad state of my eyes from her. Indeed, I appealed to her pity quite shamelessly. The facts are really quite bad enough. I shall be next door to a blind man all my days.

"But Nell, you see, can read aloud in three languages. She's an accomplished stenographer and typewriter. Oh, well, I'm in danger of boring you to death if I begin on that theme.

"I'm more anxious for her to meet you and Russell than any other friends I have. You'll like her, I know. She's so straightforward."

"I like her face now," affirmed Ruth earnestly. "She makes me think of a French saying, 'As good as bread.'"

"Oh, thank you. I never heard that before. It's Eleanor to a T—as good as bread."

"You can do so much to make her stay in Marlboro pleasant. For instance, she is extremely interested in art, and you have made a study, I think, of the Putney art collection. If you could—"

Ruth's disturbed mental equilibrium was now quite restored. Bayard always had the exquisite tact to give his companion a chance to confer a favor.

"Nothing would delight me more," she promised eagerly; "I'll even introduce her to my pet bronze dragon—the incense-burner, you know."

"There are plans without end to make. We must have a class gathering to meet her. You are my chief dependence for the arrangements. You know how hard it is going to be to crowd anything more into commencement week, but it has to be done somehow. I confide in your social genius."

Ruth thanked him prettily.

"I don't dare think of the wedding—a church wedding, at that. Happily, the

bridgeroom is practically a cipher.

"We are both good travelers. And there's just a chance—forgive these babblings of an egotist—that the ocean voyage may help my eyes. We sail from San Francisco and have the long, restful stretch of the Pacific, stopping in Honolulu between steamers.

"You may not think it of a volatile chap like me, but I've longed to be a missionary. But then, these eyes. How could they wrestle with Chinese—a language invented by the Devil to keep out foreigners—or any other Asiatic language? Of course, there are Micronesia and parts of Africa where the written language is not such a bugbear; but our board will take none but scholars—which I can never hope to be." A brief sigh and then he hurried on enthusiastically. "We hope to visit most of the twenty missions of the board except those in Africa. I shall know then how to give. I shall be only too proud and glad to stand back of some of the splendid fellows out there, who are doing bigger and more heroic things than discover the Poles."

"I have a cousin," resumed Bayard after a pause. "I won't compute the degree, for I'm so proud of him that I wish I could call him a first cousin—who is in Shansi, China. We're planning to visit him. No tourists ever go so far inland, and I think it will be a great lark."

"You won't miss your additional year of college." Ruth's smile was genuine and disinterested. "I'm just as glad for you," she added girlishly, "as I can be. And you'll let me know the first minute after Miss Haven's arrival that you're willing to share her with any other human being, won't you?"

"I'll get you a chance to go with me to the station to meet her. And I can't tell you how gratified I am to find a sympathetic listener to my effusions. I told the news to Russell this morning—old gruff-and-grim!—and he only growled his disapproval. I think he had other views for me himself."

Both laughed. Ruth's laughter was the readier and more spontaneous of the two.

They parted on the steps of Endicott. Bayard hurried off happily to reassure Lyman, saying to himself, "God bless women! Fine and sweet and true to the

core, every one I ever knew."

"It's all right, old Timon," he burst out as Lyman admitted him. "She's keen to know Eleanor, and we've made a date to meet her at the train. Your fears were vain—thanks be! And now—'why don't you speak for yourself, John?'"

With this parting shot, he hurried off to prepare for his last examinations, not hearing Lyman's muffled comment, "For sheer, splendid courage, commend me to a woman!"

Next morning Lyman joined Ruth after their first class. She greeted him with a radiant smile. "Isn't it fine about Bayard and Miss Haven? It's just like a storybook. I was so excited I could hardly sleep last night."

"I can well believe that," thought Lyman, fixing admiring eyes upon the sweet, animated face.

"I've heard so much about Miss Haven," resumed Ruth, "that I feel quite as if I knew her; and I'm sure, once I meet her, I shall feel as if I'd known her all my life. She's the kind, I've gathered that are equal to any situation. Perfect poise, you know. That's my greatest lack. And absolute *savoir faire*. Put her on a throne without a minute's notice, and she would instantly prove her perfect fitness for the place. I'm sure she's just the wife for Bayard."

"Bayard has some elements of weakness in his character," said his friend grimly. "I hope his wife will hold him to the mark. I can readily believe that, without being at all unwomanly, she may easily prove the better man of the two."

"You talk like a man with a grievance, and not like the loyal friend I've always believed you to be."

"Bayard has disappointed me of late." The note of hardness in Lyman's voice was obvious.

"Oh, but you mustn't cherish a grudge against him on the eve of his wedding day." Ruth's soft, coaxing tone was irresistible.

Lyman was unrelenting. "I doubt if I can ever feel toward him again as I once did."

"Really, Mr. Russell, I didn't suspect you of so unforgiving a disposition. I am inclined to say to you as the up-to-date kindergarten teacher did to the

little boy that tore a little girl's dress and pulled her hair, 'Johnnie, don't you know that your conduct is decidedly antisocial?'"

Lyman laughed in spite of himself.

"I protest. My implacable spirit, as you are pleased to consider it, is simply a righteous indignation against one Bayard Kent, who proves to be a different man, a lower man morally, than I thought him. He is the one who has been guilty of antisocial conduct. He is the one who has pulled the little girl's hair and **torn her dress.**"

"Oh, never! Bayard Kent would never, even in his kindergarten days, have done a thing like that."

"He might do a worse thing. He might wound her deepest and most sacred feelings."

"Never wilfully or knowingly."

"In such a case ignorance is a crime."

"He never has done it." Ruth raised clear, resolute eyes to Lyman's face. "I have known him longer and better than you, and I tell you Bayard Kent never did such a thing in all the years of his life."

"Are you sure?" Lyman searched her face with stern inquiry.

"I am as sure as if an angel had told me," she answered with serene confidence.

Lyman's face relaxed. "I suppose one must accept an angel's word—and so I do." Her downcast eyes lost the significant glance he cast upon her as he spoke.

Assured that Ruth was not heart-broken by the knowledge of Bayard's approaching marriage to another, Lyman consented to accept Bayard's overtures of peace and amity.

One day Lyman found his friend contemplating with a curious mixture of satisfaction and perplexity a huge express package in the corner of his room nearest the door.

"Come in, Diogenes, and give me some of your valuable advice," called Bayard cheerily; then, as Lyman entered, Bayard pointed to the pile in the corner.

"Look at the millstone I have tied about my neck."

"What is it?" asked Lyman.

"Wedding announcements. Mother and Miss Haven are managing the in-

vitations, but I asked to have the announcements, which are, of course, much the more numerous, sent to me. I won't have Eleanor worn out before the wedding, if so insignificant personage as the bridegroom can have any voice in the matter. And, besides, the preceding week will be crowded for both of us with orgies of shopping. I planned to get the envelopes addressed here by some of the business college students. I've gotten them now and then to take dictation—themes and business letters. But imagine my dismay when President Erickson told me this morning that they were busy with their finals and had no time to spare."

"Let me make a start," urged Lyman with unwonted eagerness. "You have a list of addresses, I suppose."

After a little demur, Bayard cleared a space on the table, brought out writing materials and the wedding stationery, and passed over his address-book. Under Lyman's skilful hands the pile of neatly addressed envelopes grew swiftly.

"You're a brick—you're a row of bricks—you're a wall!" exclaimed Bayard enthusiastically, gazing at the beautiful script. Among other vocations, Lyman had been in past years a teacher of penmanship.

"I'm faring better than if I'd carried out my original plan," said Bayard; "only you ought not to give me all this time."

"There are a thousand, you say, and eleven days before they should be sent out. In another week I shall have about all my time at my own disposal. I can do it easily."

"I shall reckon it as my wedding gift from you, then, and count it one of the most highly valued of them all."

"I'm doing it for Ruth, not for you," said Lyman bluntly. "It's a token of forgiveness from us both."

"She is more magnanimous than you, for she does not admit that she has anything to forgive."

"Magnanimous! She's an angel of magnanimity."

"Well, then, let me renew my suggestion of last night. You have the field to yourself so far. It can't be true long, when a girl is so attractive as

Ruth. If I hadn't known Eleanor first"—

In a single stern sentence Lyman checked Bayard's light speech.

(To be concluded.)

Editorial.

A BRACING WHIFF.

Do any of our contributors, lecturers or other fellow-workers ever say to themselves: "O dear; what is the use of saying it over again, and will anybody be patient with an old story?" Old to you, the story may be; not so old to that new subscriber whose name one of the N. C. A. agents has but just now sent. Do you remember how eagerly you read the first little N. C. A. tract? Well, you are not the latest comer. An old argument is a new one to anybody who encounters it as almost his first one. Cheer up. Truth is always fresh, and it is new in every new setting. Every girl's wedding is the bride's first one; you dare not say old story to her, or even to her mother. To a mother beside her dead baby's casket, no pastor need feel any danger that his most sympathetic word will be empty because he tells a story as old as life just outside Eden. Why then should not editors and all of us take courage to put in new setting pictures we have sketched many times already? We can at least think of Mr. New Subscriber.

But here is a word supposed to have been written by one of the highest priced editors in the country, and it is in point. It may be a breath of fresh air to some one who is faint. Besides, it will be a change from humble CYNOSURE zealots to an editor who would be liable to turn down hard an offer of a thousand dollars a month. "Editorial writing," says this great editorial writer, "may be defined in general as 'the art of saying in a commonplace and inoffensive way what everybody knew long ago.' There are a great many competent editorial writers, and the bittorn carrying on his trade by the side of some swamp is about as influential as ten editorial writers rolled into one.

"Why is it that we are so worthless, O, editorial writers? Why do we pro-

duce such feeble results? Why do we talk daily through our newspapers to ten millions of people and yet have not influence to elect a dog catcher?

"Simply because we want to sound wise when that is impossible. Simply because we are foolish enough to think that commonplaces passed through our commonplace minds acquire some new value. We start off with a wrong notion. We think that we are going to lead, that we are going to remedy, that we are going to do the public thinking for the public. Sad nonsense. The best that the best editorial writer can achieve is to make the reader think for himself. . . . Editorial writers, don't you know that stirring up dissatisfaction is the greatest work you can do? Tell the poor man ten thousand times: 'There is no reason why you should be overworked. There is no reason why your children should be half fed and half educated. There is no reason why you should sweat to fatten others.' Tell them this often enough, stir up their determination sufficiently—they will find their own remedies.

"If you want to drive out the handful of organized rogues that control politics and traffic in votes, don't talk smooth platitudes. Tell the people over and over again that the thieves are thieves, that they should be in jail, that honest government would mean happier citizens, that the individual citizen is responsible. Keep at it, and the country will be made better by those who alone can make it better—the people."

Now turn back and see whether this whole article advocating reiteration of commonplace it not itself an example of reiterated commonplace, with a dash of not quite commonplace suggestion about stirring discontent to spice it with a little fresh flavor. Here is an editor who knows his business, who ventures on his prestige to lecture other editors, and he gives just one rule—Tell, and keep telling, an old story.

"But how much unexpected, by so much
We must awake endeavor for defense:
For courage mounteth with occasion."

"Fearless minds climb soonest unto
crowns."

RATHER REASONABLE INQUIRIES.

When a man leaves a political party it is fair to ask the reason. If he changes his residence he is not surprised to be asked why. All changes imply motives or reasons. There must surely be some reason for so serious a step as abandoning a lodge or repudiating an order.

A bad man might evade confessing his bad reason but a good man would assign only a good reason. Where influences and motives binding one to remain are obviously strong, those that overcome them must certainly be stronger. When assigned by many trustworthy witnesses, and at the same time seem to be identical with what all good men cherish in all cases as just motives and true reasons, they plainly show that what has been abandoned on account of them must itself be wrong.

Then it cannot be denied that agreement among trustworthy men ought to attract attention. Speaking with one voice, they ought at least to be heard. The evidence they give should first be weighed, not first cast lightly aside.

In case all do not assign identical reasons as equally constituting motives, one speaking of one reason another of another; or even though not every one has discovered what another has plainly seen; nevertheless, the uniform action and the whole group of reasons still claim and merit candid attention.

That many do leave the Masonic order or neglect it, is mere matter of history. That some, not to say great numbers repudiating membership condemn the institution is certain. That some assign reasons cannot be denied. We have, then, some data with which to proceed in making reasonable inquiries respecting their stated reasons.

Their testimony cannot be cancelled by blank contradiction. Evidence offered in court by opposing witnesses is examined and balanced. In this case the accusing witnesses seem to give about all the real testimony. Bare contradiction may be in a limited sense testimony, but when facts are in question testimony should be descriptive. Mere expert opinion must be weighed cautiously when both witnesses are experts. Resort must be had to circumstances and facts. If one side presents definite proof in clear

detail, and the other refuses proof, protesting that facts are secrets which neither side has a right to mention, actual evidence seems to take the right of way. Inquiry remains reasonable.

If any considerable body of men, including the most intelligent, thoughtful, cultured and wise, earnestly condemns anything after adequate experience of it, while yet this does not always justify adopting their opinions it does warrant asking questions. In some cases nothing else is warranted. The inquiry does not wholly turn on numbers and majorities. The wisest men are always fewest. Warning is not to be neglected until it is shouted by a crowd. It needs but one man to cry fire. Others listen even though they cannot see; they look, stop, turn aside, and if they did not, would be blamed. But many voices cry out against Masonry as folly and sin. There is no lack of warning; there is full proof of danger. Must another voice cry, "O fools and blind; O fools and slow of heart to believe?" What excuse remains for that guide of his own life and of other lives who slights full warning, when others are called to sharp account for overlooking slighter signs? No locomotive engineer is excused for running by a signal on the plea that only one man set the signal, while many men made no sign of warning.

A COLLEGE NIGHT TALK.

It is the custom of an agricultural college in one of the Atlantic coast states to hold a "College night" two or three times every year. A gathering of this kind the last evening in February, filled the dining hall where students and faculty sat down to supper together. According to custom, the "Watchword" of the evening was a secret until supper had been eaten and the toastmaster was ready for impromptu speeches. Then was announced the word *Quality*.

A senior spoke first, on "Aggie" quality in Athletics. Speaking on *Quality* in scholarship, one of the faculty declared that college was the hardest place in the world in which to study. A junior spoke of *Quality* in social life. Alumni who were present joined in the speaking. Omitting much, we dwell only on the speech which immediately preceded the closing one, which was that of the presi-

dent. We depend on a brief abstract of what was regarded as an able discussion of *Quality* in Fraternities, by a graduate of a regular college in the class of 1912, who is now doing graduate work in the agricultural college.

"Fraternities," said this new post-graduate, "are being challenged to justify themselves." They have been charged with placing a premium on snobbery, special position, athletics, etc., and with being exclusive in relations with non-fraternity men. It is demanded of fraternities to Reform or get out. Yet when men really try to live up to the ideals of a fraternal organization, then fraternity life is desirable. If we are to have quality in our fraternities, this must be done. But we should remember that the college is, after all, the greater fraternity. These remarks derive special interest from having been addressed by a recent college graduate to an audience composed of college students, faculty and alumni.

THROWN TO THE WINDS.

"Those who like this kind of book, will like this book," was an ambiguous recommendation and those who like "conventionality thrown to the winds," as a newspaper phrased it in its news heading, delighted in the procession numbering about three thousand which paraded in the streets of Springfield, Mass., early in June, arrayed in colors enough to satisfy an army of suffragette amazons. Many grottoes of the Mystic Order of the Enchanted Realm, a Masonic side show like the Nobles of the Mystic Shrine in Mohammedan suggestion, held a convention which included all sorts of revelry by day and night. Among the names of lodges, called in general grottoes, were these, which were sufficient to show the Turkish or Islamic association: Azab, Achbar, Mokanna, Aman, Ormuz, Lalla Rookh, Islam, Azim, Alethia and Al Sirat.

"The fezzes attracted much attention, and there were many humorous incidents. One of the be-fezzed delegates was walking down Main street when a young man stepped forward with his hand extended, palm upward, expectantly. The delegate looked askance, and as there were no results, the young man explained rather sheepishly: 'Gee! I thought you were giving away cigarets.'

Another young man on a street car also espied one of the red-tasseled fezzes and exclaimed in a loud voice: "Say, I wonder what the guy is selling." The procession was lavish in color and band music. "A sight of the prophets of Islam grotto of Pittsburgh, Penn., alone was worth the price of admission. With their white suits and their brilliant flowing capes of red, they made a gay spectacle. But they were far from the only ones to command admiration. Trappings of purple, red and green garments of odd cut, fancy movements of the well-drilled marchers, and bands, bands, bands, so many that a spectator sometimes heard the music from two or three at the same time, made the parade of uninterrupted interest to the great crowd that saw it."

The standing inquiry, "what she had on," gives place to another here. Kedar Kahn grotto wore green baggy suits, red waistcoats that were perfectly stunning, and yellow sashes that with the green and red looked just too lovely for anything. Islam grotto, however, was the most stunning of all: white suits, fez caps like the rest of the headgear in the procession, and those crimson capes hanging back from the shoulders toward the ground—oh! you ought to have been there.

"Quite a feature of the parade was the six giant executioners, the famed 'big six' of Al Sirat grotto of Cleveland, O., whose line they headed. These immense men, clad in blue pantaloons and brown aprons, carrying large axes and wearing tall black beaver helmets at least two feet high, marched before the Knox automobile band." On different floors of the finest hotel in the city, different grottoes kept open house at night, dispensing souvenirs, smokes, and "soda." In the hall hung the big banners of the various grottoes. Cashmere grotto of Elmira, N. Y., adapted for a large banner hung at the entrance of its guest room, a sentence taken from "Pollock's Course of Time," where it appears on the wall of the final abode of lost souls: "All hope abandon, ye who enter here." Perhaps one less appropriate could have been chosen. In the hotel ball room "a large crowd of dancers thronged the floor all evening." In the grotto recep-

tion rooms "the band was still musical, and a few of the bolder spirits cleared a little space in the crowded rooms and demonstrated the turkey trot to midnight strains appropriately rendered."

What a blessing to Springfield, and what a stimulus to its churches this convention representing an advanced attainment of the "Handmaid of Christianity" must have been.

TAP DAY TABOOED.

Some time since was chronicled a significant protest of underclassmen at Yale University against the exclusiveness and partiality fostered by fraternities and the ostentatious display of their preferences in connection with Tap Day, when the fraternities, in the presence of a great crowd on the campus—the setting somewhat like an athletic event—"tapped" the young men who were to be honored by admission to their fellowship. It will be recollected that the protest strongly and forcibly condemned the practice and the conditions out of which it came. It was represented as undemocratic and as stifling the ideals which have to do with such pre-eminence as comes from character and academic attainments. It would appear from the reports of the Tap Day of this year that the protest was more influential than was anticipated. The ceremony was observed but without the spectacular setting of former times. Students largely stayed away from the campus, the faculty had a function of its own, and young lady observers were nowhere to be seen. The incident is employed by the *New York Evening Post* to given emphasis to criticism of the extravagance and luxury fostered by the Greek letter societies in many colleges. It calls attention to the fact that among the finest buildings on campuses are those of these societies. Sharp reproof is given to trustees for giving away eligible sites on which were erected fine buildings in which undergraduates learn to ape the rich and become snobs. It is rightly urged that students must be kept in touch with the democracy of American life, and that the college should uphold standards of simple living, unhampered by the lines which are drawn by partial and prejudiced affiliations.—*The United Presbyterian*.

News of Our Work.

The annual meeting, the time for which is specified in the By-Laws, should have occurred several months ago, but it was impossible to hold it and carry out our program on the Pacific Coast, especially since Secretary W. B. Stoddard was unable to leave the work in the east. The Board of Directors, having authority to change the time of meeting for good and sufficient reasons, first set July 14th, but when it was learned that it would be impossible for Secretary Phillips to return in time, it was again changed to July 28th. In the September number we expect to give you the results of the corporate meeting.

There are many items of interest which must be delayed for future numbers. We expect President Blanchard to give an account in the September issue, of the meeting in Fort Scott, Kansas. I can assure you that it will be worth waiting for.

Contributions were received from the following Christian Reformed Churches: Leighton, Ia., \$6.90; Zeeland, Mich., \$5, and the Classis of Illinois, \$34.40. Also there was received from B. M. Brooks, \$1; Rev. T. Fraser, \$1; Mrs. E. M. Kerr, \$1; Rev. W. O. Dinius, \$5; Rev. C. M. DeFoe, \$9.50; Rev. Wm. Harder, \$1; E. Brace, \$6, and Mrs. H. Worcester, \$3.

SECRETARY STODDARD'S LETTER.

Lima, Ohio, July 12th, 1913.

Dear CYNOSURE:

I do not think I have mentioned the pleasure I had at Wheaton, Illinois, in addressing the college students on the lodge question. President Blanchard does not allow them to be ignorant on this important subject. Our message seemed timely and well received and several students when shaking hands, expressed their pleasure in listening. I am glad to find that the colleges of our Mennonite friends at Goshen, Indiana and Bluffton, Ohio, have increased attendance this year. We are rejoiced to

see that the colleges with antilodge principles are growing.

The Indiana State Conference at Middlebury was better than our most sanguine expectations. Our friends were faithful and came out enmass. The Church of the Brethren, where the conference was held, easily seats five hundred and was filled the first evening and there were many more without who could not get seats in the building. Probably one hundred and fifty were present at the service the following morning, which increased to four hundred or more in the afternoon. The day was warm, but the people showed intense interest and stayed through the long sessions.

Some twenty questions brought forth considerable discussion and much truth of interest and profit. The secretary's report, printed elsewhere in the CYNOSURE, mentions the addresses which proved to be as inspiring and helpful as was expected. These conferences perform several important benefits; they stir up the friends to greater activity in the work; they give much needed light to some who will use it and to many who need it; they renew courage in the hearts of our friends, and they stand as a witness to the truth in the community where they are held. There is often some preacher who is stirred up to seek to comfort his lodge brethren. A man who talked as foolish lodge preachers often do, was found at Middlebury. The more he talks, the more he entangles himself, and there is little to fear from what he might say or do.

Meetings were held in the towns and country near Middlebury as follows: In the Mennonite Brethren in Christ churches at Goshen and Elkhart; the Brethren church at West Goshen and the Mennonite and Brethren churches in the country near Middlebury. All were well attended and the CYNOSURE subscription list was increased. So far as I am informed, there were none who attended the Indiana State Conference, except the lovers of darkness, who did not enjoy it.

Returning home for a few days. I preached in the Washington, D. C., Progressive Brethren church. My theme was suggested by a sermon

preached by Dr. W. J. Coleman at the Convention of the Covenant Synod at Winona Lake, Indiana—"Christ, the Hope of the Church." John, the revelator, saw Him in the midst of the seven golden candlesticks, the seven churches of Asia. There is no spiritual light without Christ. He should be in the midst of the home, the state and the church. Everywhere His illumination is needed. Naturally the spiritually darkened lodge knows no Christ and wants none. Perhaps the saddest spectacle before God and men is to see a preacher of the Gospel trying to tickle a few lodge sinners so they may give him something to eat. "If the light that is in thee be darkness, how great is that darkness."

We are holding our Ohio State Conference in a section of the state where our work is comparatively new. There were the usual difficulties in making arrangements in a new place and there are always good friends who think that it may not be just the right thing to do, but they are always glad when they discover the benefit to be derived from such a conference. Several meetings are arranged for prior to the state gathering.

Rev. C. H. Gruber, of the Radical United Brethren church, Smithville, took me to his church on a beautiful hill (I think they call it Pleasant Valley). His people listened well to my address and smiled at those in the congregation whom they thought were getting hit. I will be pleased to respond to their invitation to "come again."

Dr. S. P. Long was found at his work in Mansfield. His church seats from twelve to fifteen hundred people and is usually well filled at the regular services. His activities are too many and great to even mention here, but he was in good health and heart and we are indeed fortunate in having such a man for president. He invited me to address his people, which I hope to do at the first opportunity.

I am visiting the fields of former state conferences, for a few days, and I find much of encouragement. After the Ohio Convention, I go for camp and other meetings to Allentown, Lancaster, etc., in Pennsylvania.

Yours very truly,

W. B. STODDARD.

AGENT DAVIDSON'S LETTER.

Leesville, La., July 9th, 1913.

Dear CYNOSURE:

It is very warm down here in Dixie but that does not seem to abate the activity of Satan, the old enemy, from going about, "seeking whom he may devour."

Since my last report I have visited DeRidder, La., where I delivered the principal address at Hudson Heights to a mixed audience of Negroes and whites. The occasion was the anniversary of the emancipation of the Negroes in this section—June 19th, 1865. I endeavored to show the evil effects of oath-bound secret societies under a republican form of government. At the conclusion of the exercises, a number from both races shook my hand and declared that I had given them new ideas. That night I preached at the Starlight Baptist church. There was a moonlight picnic and dance in progress at the Negro park, just a little over a block away from the church, and sinners, backsliders, church members and officers mingled freely together. I am informed that there were over twelve hundred who paid admission to the park, while less than one hundred were at the church, although revival services had been in progress for two weeks. The church services had just concluded when two shots in rapid succession rang out from the dancing ground. A Negress had shot a man, and the revellers could be seen, like frightened blackbirds, fleeing in every direction. I secured a number of CYNOSURE subscriptions in DeRidder which will be a continued witness there.

From DeRidder I went to Kirbyville, Texas, but was hindered from having a meeting on account of the rain, and, after visiting several intermediate points, I returned to Leesville and attended the session of the Newlite Baptist Church Association, held in Mount Olive Church. I was cordially received by Rev. R. L. Fortner, the pastor, and the brethren, and was given an opportunity to address the assembly Thursday and Saturday nights. I met here a number of my old friends whom I had not seen for a long time, and secured many subscriptions to the CYNOSURE, thereby sending a ray of light into many a dark

corner. Most of the male delegates to the Association wore Oddfellow, Knights of Pythias, Masonic or minor lodge pins, and when shaking hands would invariably give a stranger the lodge grip and customary lodge salutations. Rev. J. L. Davis and Rev. H. H. Williams both preached very able and instructive sermons but the other sermons which I heard were very poor substitutes for the Gospel of Christ, and showed the very great need of a prepared ministry for our people.

Lodge opposition is beginning to manifest itself to me here very strongly but "I have opened my mouth and cannot go back." My people must be warned of their transgressions. (Ezekiel 33:7). Though it cause me to suffer, I must sound the alarm and cease not. It is a sad fact that in most Negro churches today the pastor must be bound by a terrible oath of some secret order to hail, forever conceal and never reveal any of their secrets, or he will not be allowed to succeed in his ministry. Secret societies are the most stubborn foe of the church; they are dangerous to good government; demoralizing to the home and antagonistic to a pure moral atmosphere. I would rather obey God than man, therefore I shall "have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11).

Yours sincerely,

FRANCIS J. DAVIDSON.

"LIZZIE WOODS' LETTER."

Dyersburg, Tenn., July 4, 1913.

Dear CYNOSURE:

My health has been failing a little this summer. I have been confined to my bed only one or two days and I am not able to travel. I am suffering with malarial chills, but, thank God, I am on the battle field against the Devil until death.

A Masonic brother came one day last week to see if I had a Masonic ritual. I handed him one and opened it to where the candidate was dressed for the entered apprentice degree. He exclaimed, "Who gave you this book? Are you a member of some order?" No, sir, said I, I never belonged to a secret order in my life. "Well," he said, "what are you doing with this ritual?" I said that I was keeping this one to read; that

while I was at Alexandria, La., a lot of them were sent to me and I sold them. He said, "Did you sell them to the public?" I replied, Yes, I certainly did. I opened the package and told the whole congregation to come and look at them and buy them if they wanted the rituals.

Our Masonic friend asked, "Who is the man that is exposing Masonry?" I replied that Mr. Morgan, of Batavia, N. Y., to the best of my knowledge, was the first man that began exposing it, and that every man who is Spirit-filled is exposing it now. "What became of Morgan?" he asked. I said that the Masons killed him. "Yes," he said, "They did kill him and they had a right to do it and all these men that are exposing us now ought to be killed." I said to him, Young man, are you a Christian? "Yes," he answered. Do you think, said I, that a man ought to be killed for exposing such tomfoolery as this? He said, "Yes, madam, I do. When a man gets down on his knees before an honorable body of men and takes an oath and then proceeds to break it, he ought to be killed." I said, Well, what about foreswearing a man? Jesus says in Matt. 5:33, "It hath been said by them of old time, Thou shalt not foreswear thyself" and in Lev. 5:4 we read that if a man swear to a thing that is concealed from him, if he keep the secret, he has sinned and ought to confess it. He replied, "Well, you are teaching me something now." I said, Yes, you did not know what you were swearing to and you will sin if you keep the secret.

"Please don't tell anyone that I said this is Masonry," he said. "I have not said anything, have I?" I replied, I will not give you away, but I will write you up this month in the CYNOSURE. "Please don't give my name," he begged. I answered, Poor young man, you are not afraid to break God's commands but you are afraid of man. I know who you are. You are right now entangled with the mistress of five or six lodges who is a bootlegger, and you are sworn to protect the women of your lodges. He tried to deny this but my husband said to him, "That is true and almost everybody in this place knows that she is a bootlegger, and both of you pass for Christians." He said, "I am a Christian. I know I have been converted. Masonry

is based on the Bible." I asked him if he ever saw Jubela, Jubelo and Jubelum in the Bible and he replied, "Well, I never studied the Bible but all our leaders say that it is based on the Bible." I said, You read the thirteenth chapter of Revelations and you will see that you have the number of the beast, 666—that is your number—and all lodges are numbered, and Masonry is the head of all of them.

"I do not see why you have not been killed," he said, "Are you not afraid to handle those books and tell our secrets?" No, I said. One of your men was killed last Saturday night for gambling. If he can afford to die to keep up the Devil's work, do you think I am afraid to die for the Master's cause? He said, "Well, I am going away where I can think about this thing. It is a thousand wonders to me that you have not been killed. Mrs. Roberson. I will be frank with you, someone will kill you." I said, All right, for to live is Christ and to die is gain. (Phil. 1:21).

"I suppose," said he, "that the men that quit the lodges are holy men." I answered, Yes, if they are not holy they will never see God (Heb. 12:14). He said, "I am not ready to live a holy life." I said to him, read 1 Thes. 4:7, and you will see that God is not calling you to uncleanness but unto holiness. God swore to Abraham (Luke 1:73-75) that we should live holy and serve Him without fear all the days of our life. The Spirit of Christ will take anyone out of the lodge, if they are spirit filled. He said, "I don't want to give up Masonry." I hope you will change your mind before death. I replied, "Do you believe," he asked, "that I will be lost?" I said, You are lost now from the Word. If you had the Word you would have a lamp (Ps. 119:105). He said to Mr. Roberson, "Come up to my room when you have time. You have got me stirred up. I want to hear some more on this matter." Mr. Roberson promised to go and see him.

May God bless you, dear brothers.

Yours in His name,

LIZZIE WOODS ROBERSON.

"Into the well which supplies thee with water, cast no stones."—Talmud.

MINUTES OF THE SEATTLE CONVENTION.

June 24th and 25th.

The opening session of the Seattle Convention was held in the Reformed Presbyterian Church, Tuesday evening, June 24th. The house was comfortably filled with the friends of the cause and others whose interest had been enlisted through announcements of the subjects to be discussed.

After devotional services, the opening address was given by Rev. W. O. Dinwiddie. His subject, "The Exaltation of Christ Our Purpose" sounded the keynote of the whole Convention. He was followed by Rev. Thomas M. Slater who discussed "The Organizing Principle of Secretism," showing Satan to be the animating spirit. The last address of the evening was given by Rev. J. Milligan Wylie, D. D., of Kansas City; who, in discussing "The Relation of Secretism to Civil Government," showed the system to be hostile to the highest interests of the state.

The Wednesday morning session was called to order at 9:30 o'clock, in the same place, by the pastor, Rev. Thomas M. Slater, who conducted the devotional exercises.

On motion, Rev. Thomas M. Slater was elected chairman of this session, and Rev. F. W. Cathey was elected secretary of the conference.

Rev. B. H. Alberts, pastor of the Free Methodist Church in Ballard (Seattle), presented an able and interesting paper on "Worship at Lodge Altars is to Satan."

An open parliament followed in which a number took part. Secretary Phillips, of Chicago, Editor of the *CHRISTIAN CYNOSURE* gave some very interesting information on the work.

Rev. M. P. F. Doermann, of Blue Island, Illinois, not being able to be present, sent his paper by Secretary Phillips, who read it in his stead. The subject presented was "Insurance Lodges." This was a very able paper and treated the purposes and teachings of the insurance lodges as contrasted with the teachings of the Word of God and as exemplified by the life of Christ.

The afternoon session of the Christian Conference was called to order at 2:00 o'clock in the Reformed Presbyte-

rian church by the pastor, Rev. Thomas M. Slater, who conducted the devotional exercises. Rev. B. H. Alberts, the appointed chairman of this session of the conference, then took the chair.

R. O. Ball, M. D., of Tacoma, Washington, who was to give an address on the "Influence of Secret Societies on the Medical Profession" was not present, so volunteer speakers were called for. Drs. Dodds and McCracken made a few remarks and experiences were related by seceders from the lodge, after which Dr. C. A. Blanchard, of Wheaton College was called for and made a very excellent address.

Rev. P. A. Klein of the Baptist church in Blaine, Washington, spoke very plainly and in strong terms on the subject, "The Duty of the Church," which he amplified to read, "Our Shame. What It Is and How to Get Rid of It."

Rev. Oscar Fedder, of Seattle, was not able to be present and the time apportioned for him was occupied by a number of volunteer speakers among whom was Dr. Blanchard, who spoke on "University and College Fraternities."

The conference then proceeded to organize a branch of the National Christian Association in Washington. On motion it was voted to call the name of the organization the Washington Christian Association, opposed to secret societies and affiliated with the National Christian Association. Rev. Thomas M. Slater was elected President, Rev. B. H. Alberts, Secretary and Rev. Martin L. Larson the Treasurer.

The minutes of three sessions of the conference were read and approved, after which the conference was adjourned until 8:00 p. m.

The last session of the Christian Conference to discuss secret societies was held in the Swedish Mission Tabernacle on Wednesday evening. It was called to order by Rev. Thomas M. Slater, who conducted the devotional exercises.

The speaker of the evening not having arrived, Rev. J. E. Wolfe, of Oregon, was called upon. His remarks were interesting and very appropriate.

Rev. Charles A. Blanchard, D. D., of Wheaton College, then delivered a masterly address on "The Question of All the Ages—How Can a Man be Justified

With God?" He contrasted the religion of secret societies, which he designated as pagan, with the religion of Jesus Christ. His arguments were clear and unanswerable, and the truth was presented in a most careful and Christian spirit.

While the conference was not largely attended, it is, nevertheless, destined to be far reaching in its accomplishments.
(Rev.) F. W. CATHEY, Secretary.

INDIANA CONVENTION.

The Indiana State Conference of the National Christian Association met at the Church of the Brethren, Middlebury, on the evening of June 23rd.

The Convention was opened by singing, and Eld. D. D. Miller of the Forks Mennonite church read the Scripture lesson. Prayer was offered by Eld. Schrock, of the Brethren church. The address of welcome, given by Eld. J. H. Fike, was very cordial.

In the absence of State President J. E. Hartzler, the address of the evening was given by Rev. W. B. Stoddard, the subject being "The Religion of Jesus Christ Versus the Religion of the Lodge." He said in part that the religion of the lodge is a Christ-excluding religion; a man-pleasing religion, seeking the praise of man more than the praise of God. It is theism—it is practically infidelity. The Bible teaches salvation by belief in the Lord Jesus Christ alone. He is the Way.

The following committees were appointed: On resolutions, Elds. J. L. Mishler, E. G. Fried and D. D. Miller; on nominations, Elds. S. S. Yoder, E. D. Mast and I. L. Berkey; on finance, Elds. J. H. Fike, Wm. Dillon and W. B. Stoddard.

After singing, the first session was closed by the benediction led by Eld. C. F. Snyder.

The second session was opened with Eld. E. D. Mast in the chair. Devotional exercises were led by Eld. S. S. Yoder.

The report of the last state Conference, held in Beulah Chapel, Elkhart, was read and was followed by the secretary's report of the first session of the present Conference. Letters of fraternal greeting were read from the National Secretary, Wm. I. Phillips, from Seattle, Wash., Miss Rufina Fry, Ligonier, Rev. Wm. Dillon, Huntington, Mary C. Fleming, Lima, T. H. Brenneman, Secy. and Treas., Goshen, I. G. Lee, Sheridan, and from Mrs. Anna E. Stoddard of Boston, Mass., in behalf of the New England Association. A motion was carried that these letters be referred to the Editor of the CYNOSURE for publication.

Reports of committees being called for, the finance committee gave a partial report. The committee on nominations recommended the following list for officers for the ensuing year: President, Rev. Wm. Dillon, D. D.; Vice-President, Eld. J. H. Fike; Secretary and Treasurer, T. H. Brenneman. Upon motions made and seconded, each of the foregoing officers were duly elected.

Rev. E. G. Fried, of Elkhart, gave an ad-

dress on "My Experience as a Mason." He said that when he became acquainted with Christ in His fullness, the lodge had to go, and that this experience would be true of every child of God who consecrated his life fully to Him.

The committee on resolutions reported the following, which, after reading and discussion, were adopted by the Conference: Whereas the secret lodge system in its various branches has proven itself to be opposed to the divine plan in church, family and state, and whereas this system is largely represented in our state. Be it resolved: First—We urge Christians and Christian churches throughout our state to be more active in their presentation of Gospel light as opposed to lodge darkness. Second—We deplore the connections of anyone with a secret lodge, and we especially regret that any so-called Gospel minister should uphold them either by precept or example. Third—We recommend the honesty and virtue which Christ taught toward all mankind as opposed to the limited code of morals of Masonic and other lodges. To illustrate: The master Mason is made to swear he will not cheat, wrong or defraud a brother of that degree. The Christian is not to defraud anyone. Fourth—Lodges like the Moose, Elks, Owls, White Rats, etc., are to be deplored, as their offers of supposed pleasure lure many victims to their destruction. Fifth—As lodges multiply, we find an increased number of divorces, and unhappy home conditions. Sixth—Sworn secrecy as it is found in the lodges is not calculated to bring freedom of thought, or equal justice, whether found in Catholic or Protestant communities. Seventh—The titles and paraphernalia common to lodges are naturally pleasing to the vanity loving unregenerate. Eighth—When carefully examined, the lodge pretensions to charity are found to be misleading, while her well known appeals to the selfish are easily shown. Ninth—We endorse the National Christian Association as an efficient agency for the dissemination of needed truth regarding the lodge system, and recommend its official organ, the *CHRISTIAN CYNOSURE*, as being well calculated to aid our cooperation in the work undertaken. Tenth—A resolution of thanks is due and is hereby given to the members of the Middlebury Brethren churches and all the friends who have kindly entertained or in any way aided in making our Conference a success.

The session was closed with prayer by Eld. I. L. Berky, and the benediction by Eld. D. D. Miller.

The afternoon session was called to order by Eld. Fike. Devotional exercises were led by Eld. A. Hostettler. The secretary's report was read and approved, after which the first address of the afternoon was given by Rev. C. F. Snyder, Mennonite missionary from China, on "Chinese Secret Societies." It was recommended by the Conference, that Rev. Snyder write out his address for publication in the *CYNOSURE*.

After singing, the second address was delivered by Rev. W. B. Stoddard on "The Lodge Inside Out." He presented in a practical way, with the use of his chart, what a man under-

goes upon entering the lodge. After this lecture, a most interesting time was spent answering and discussing questions from the question box. The congregation then united in a song, after which the benediction was pronounced by Eld. Berkey.

The last session of the Conference was opened promptly at 7:45 with Eld. Fike as chairman. Eld. Bontrager, of Michigan, led the devotional exercises. The report of the afternoon session was read by the secretary and was approved. Discussions from the question box were reopened for a short time, after which Rev. W. B. Stoddard concluded his lecture of the afternoon, which was followed by a song.

Rev. Wm. Dillon, D. D., of Huntington, addressed the Convention on "Secret Societies, Ancient and Modern," in which he told of the two secret societies spoken of in the Bible; the one in Ezekiel 8:4, called Adonis, or Tammuz, the other in Ephesians 5, called the Eleusinian Mysteries. There was also a Grecian society that existed in the days of Paul which Socrates and Diogenes refused to join. This society claimed that none would have eternal life except its members.

Following the reading of the minutes, prayer was offered by Eld. Heeter after which the congregation united in song and Rev. W. B. Stoddard pronounced the benediction.

All of the sessions of the Conference were largely attended, and much interest was shown in the work.

PHOEBE B. SNYDER, *Acting Secretary*.

Secretary T. H. Brenneman writes: I evidently missed a grand treat, but I trust that lasting impressions may have been made upon the minds and hearts of God's people who were present. The antisecrecy sentiment is strong in Middlebury and vicinity and one of the ministers is said to have admitted that the lodges are dying out. The expenses of the Convention were more than met by the free-will offerings, which leaves a small balance in the treasury.

INDIANA CONVENTION LETTERS

Ligonier, Ind., June 18th, 1913.

I was glad to know of the conference, but am sorry to say that my health will not permit my going from home.

Ligonier is a hotbed of secret societies. So far as I know I am the last one here of the old guard and the only one that expresses any opposition to secret societies. Indiana was early in this reform work, and ought to give a good account of herself.

I shall look forward to the Middlebury meetings with interest and trust that your deliberations and testimonies may be for God's glory and to the saving of souls.

RUFINA FRV.

Lima, Ind., June 18th, 1913.

The people here do not want to hear anything said that does not favor the lodge. The lodge takes the first place and the church the second, if it has any place. I have always been opposed to secret societies and always

will be. My parents lived in Pennsylvania when the Masons killed Morgan, so we were brought up to believe that the lodge is sinful. I am not able to come to the conference but will ask the Lord to be with you in all your deliberations and bless you to the saving of souls. I am glad that we have the CYNOSURE. I look forward to reading it as I would a letter from a friend.

Yours for truth,
MARY C. FLEMING.

Goshen, Ind., June 21st, 1913.

I am sorry that I cannot be with you to receive the benefit of your deliberations, but I am glad to be able to send a substitute in the person of my sister, Mrs. C. F. Snyder, missionary to China.

My sympathies and prayers are with you for a successful convention, and may your efforts against this bulwark of Satan result in the upbuilding of God's kingdom.

T. H. BRENNEMAN, SECY.

Sheridan, Ind., June 22d, 1913.

I am just as much opposed to secrecy as I have ever been, and I think I see the evil effects of it more than usual since living in this town. I trust that the conference may be a success and that much good will be accomplished in the name of Jesus. I am devoting all my time to the ministry and to the teaching of the Bible. We are preaching the full gospel as best we can and the Lord is blessing our efforts in that some souls have been saved and the attendance and interest in the services are increased.

May the Lord abundantly bless you with wisdom and strength for the battle.

I. G. LEE.

Boston, Mass., June 18th, 1913.

Greetings:

In behalf of our New England Christian Association I wish to say that we are praying that the blessing of God may rest upon you and the work you are doing to enlighten the people on the evil of the secret lodge system. Once in a while we receive a letter from one of our friends saying this is such a mighty evil, so strongly entrenched, even fastening itself upon and within the church, what is the use of trying to do anything? "Ye are my witnesses saith the Lord"; and who are we, to fold our hands and say, "What is the use?"

May God's richest blessing be yours, and the Holy Spirit rest upon you all, as together you consider this evil and lay plans to thwart it by every means in your power; and may this be the most successful convention ever held in your state.

ANNA E. STODDARD, COR. SEC.

"Wise men ne'er wail their present woes,
But presently prevent the ways to wail."

"Faithfulness can feed on suffering.
And knows no disappointment."

Among those who are setting a good example and bringing forth fruit in their old age is our faithful friend A. J. Loudenback, of Glidden, Ia. He writes: "I am getting old and can hardly get around, but I can still use tracts and talk on the street and in the stores. I give away books and tracts and have kept many out of the lodges." Mr. M. J. Hussey, of Faith, S. D., writes: "I am past 78 years, and so blind that I cannot see to read, but I can distribute tracts, and have kept several young men and one lady from the lodges. I was a student at Oberlin under Rev. C. G. Finney, in 1856. He was a true soldier for the Gospel of Jesus Christ."

Mr. S. R. Coyner, of Canute, Okla., is having an interesting time in his locality. He writes that there is not a minister of the Gospel who knows what the ancient Phallic worship is. He intends to enlighten them and has ordered eight copies of Wagner's "Freemasonry—An Interpretation," which is the best book ever written on the relation of Masonry and nature worship.

Rev. F. W. Moxon, pastor of the Radical U. B. Church of Freeport, Mich., writes that several of the young people are on the point of renouncing the lodge, and that two families have left the lodge this summer. He finds the Moody Church booklet, "Let There Be Light," especially helpful in reaching men.

Mrs. Samuel Legron, of Tiffin, O., lets her light shine on the lodge question at every opportunity and succeeds in stirring up considerable interest among her friends.

Rev. P. A. Klein, of Baline, Wash., pastor of the Baptist Church in that place, is calling for light upon the hidden things of secrecy and is circulating the following resolution among the Baptist churches in his association for signers:

"Whereas, There are among us ministers whose unscriptural conduct is a grief to many of our brethren, and threatening our unity as a body, and interfering with our missionary channels as a denomination; therefore, be it

"Resolved, That we, the undersigned, members of Baptist Churches, recom-

mend that a fair and impartial hearing be given to our brethren who thus have grievances. And, in order that the facts in the case may be learned by the churches and that they may act intelligently in all things that concern their welfare, we most lovingly petition the program committee of the West Washington Baptist Convention, which convenes in Everett in September, 1913, that ample place be given on the program so that we may acquaint ourselves with the facts concerning the things of questionable propriety, that are so confidently affirmed by brethren of the highest Christian character, who are only asking that an open hearing be given and the light of day be impartially applied to all concerned and in the name of Christ, by truth and honesty, meet each other like Christian men."

Lundy, Mo., July 16th, 1913.

Dear Brother Phillips:

I am having quite a time in these parts just now. I just closed a good meeting near Jefferson City a few days ago. I got after the lodge in good shape and its members got so mad that one poor fellow said, "Davis ought to be killed, and I am ready to help"; but as he could not get enough of his craft together to kill me, I came back home once more. Thank the Lord. I must hit the orders some more good blows.

Yours truly,

J. L. DAVIS.

Kearney, Neb., July 7th, 1913.

Mr. W. I. Phillips.

Dear Editor—To the readers of the Cynosure who may not be acquainted with that fearless anti-Catholic paper called *The Menace*, of Aurora, Mo., I would suggest that they ask *The Menace* for a sample copy, or send them 25c for bundle, and together with their friends get fully acquainted with that strong defender of American liberties, whose weekly circulation, in a little over two years, has run up to 640,000 copies.

Very respectfully,

W. S. CRAIG.

"Be not the first by whom the new are try'd,

Nor yet the last to lay the old aside."

UNIONISM IN WALES.

We were told by many who attended our meetings that the miners' union in Wales was not like unionism in America; yet, during the strike of 1910 in the Aberdare and Rhondda Valleys we had a chance to see just what spirit was actuating the unionist in Wales. Mobs surged the streets, destroyed property, charged the police, while at the same time the rioters were being paid their weekly allowance by their more peaceful brethren. After the union leaders had been arrested and convicted of inciting to riot, one of them was, while still in jail, chosen to a still more influential office in the federation, showing how responsible before God every member of the union is for the actions of his fellow-members. The unions, so far as we know, did not even try to find out who the rioters were, to say nothing about expelling them from their ranks, but rather shielded and protected them.

Unionism has gone on record as organized intimidation and bullyism, almost any means being used to make a non-unionist "pay up."

Those of our band here in Wales who work in the coal pits for a living for their dependent families have been facing the fiery furnace along the labor union fight.

The greater number of them have been thrown out of work because they refused to receive the mark of the beast, and as the coal mines are about the only places of occupation for them it makes the fight doubly hard, yet not one of them has flinched; they have stood by their convictions and stepped out with faith in God to see them through. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).—*The Burning Bush*.

What is a den?

A den is when

The broken chairs,

The rugs with tears,

The pictures cracked,

The table hacked,

A tickless clock,

Desk that won't lock

Are gathered in a heap by ma

And put into a room for pa.

—Houston Post.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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A PANORAMA.

Notes from the Transvaal.

REV. FREDERICK B. BRIDGMAN.

Johannesburg! What a name to conjure with! The world's greatest El Dorado! Twenty-five years ago never heard of, but in that time its mines have yielded one and three-quarter billion dollars, and output last year was \$175,000,000! Johannesburg! the metropolis of South Africa, its industrial, financial and political center, the bone of contention leading to the great Boer War. But the White Man with all his brains and machinery and capital could never have extracted the gold but for the all-essential Black Man. Natives to the number of 270,000 hailing from every tribe south of the Zambesi, these supply the bone and sinew which have built this modern Babel with its jargon of tongues, this Babylon of pride and luxury, this Sodom of wickedness, and therefore fittingly this throbbing center of missionary effort! It is not the time, however, to dwell upon the appalling effect of plunging tens of thousands of unsophisticated Africans into such a maelstrom. What it amounts to is this—that through contact with the worst in our civilization Johannesburg has become to the natives a "University of Crime." And yet on the other hand this ceaseless stream of Native manhood flowing to the mines and back again to the kraals constitutes

a unique opportunity for the Church of Christ.

Ten weeks is hardly long enough to get acquainted with a place the size of Johannesburg, not to mention the cities and towns which dot the gold bearing reef for thirty miles on either side of the metropolis. But while not professing mastery of either surface or underground conditions, physical or moral, yet I will risk some early impressions.

The contrast in climate, due to the altitude about equal to that of Mt. Washington, is greater than anticipated. Already we must provide such warm clothing as we have not worn since last in America. Snow to the depth of several inches is not unknown here in July. Bananas, pineapples and other fruits so cheap in Durban are tabooed the missionary's purse. Grapes and apples, however, are cheaper than in Natal. But colder than the biting winds is the "frost" given missionaries and native sympathizers by the larger section of the community. This is the feature of the climate which will probably prove most trying.

The City and the Mines.

Let me picture the field we are sent to cultivate and then briefly describe the actual position of the Board's work here. For a bird's-eye view we will take our stand on the rocky ridge which rises abruptly 250 feet above the town. Last

night's shower has washed away dust and smoke, the sun shines from cloudless sky and the air has the tonic of late October in New England. The scene before us thrills me every time I look upon it. At our feet throbs the heart of this city of 237,000. The clanging electrics serving more than a score of suburbs, the hundreds of autos and motor-bikes, the shriek of trains, the imitation skyscrapers (nine stories only), the jostling on the sidewalks, the hotels, theaters, bioscopes, the churches and new Y. M. C. A. with a Yankee secretary, the ads. of "57 varieties," "Post Toasties," and the unfailing corner saloon, combine to make one feel that he has been whisked out of Africa on the wings of an aeroplane and dropped down into Chicago! And like the Windy City, Johannesburg boasts magnificent distances. On every side are attractive residential suburbs—some the home of clerks and artisans, others appropriated for the palaces and parks of Gold Kings.

Even to a stranger the *raison d'être* of this magic city is obvious. On the edge of the town, sometimes in its midst, tower black smoke-stacks belching yet blacker smoke. Near each chimney rise the "dumps," huge mounds of "tailing" or mine refuse, shining like truncated pyramids of snow. The breeze being favorable, the roar of the rock-pulverizing "stamps" sounds like the rush of the surf on a distant shore. To right and left, as far as eye can reach and farther, extends the line of smoke indicating the mines along the sixty miles of the Witwatersrand (white-waters-ridge), usually termed the Rand. What an immense industry is this search for gold! Last year 29,000,000 tons of rock at depths of from 1,500 to 4,000 feet were mined, hoisted to the surface, milled and treated for the yellow metal. Of the world's gold output 36 per cent is now annually produced by the Transvaal, the

United States coming second with 20 per cent.

The Essential Kafir.

But for the missionary all this is incidental, merely the background as showing what has brought the Natives in such multitudes. Without cheap labor the rock-hidden treasure of the Rand could not be extracted on a paying basis. Thus it is that the "interests" have a highly organized system of recruiting. An army of "touts," white and black, penetrate to remotest areas and round up laborers by the scores, hundreds and thousands bringing them at so much per head to the Rand labor market. From every corner of this broad land south of the Zambesi and even beyond from Lake Nyassa, hither the toilers come in such numbers that not less than 270,000 are here at a given time, and this means at least 400,000 individuals in the course of a twelve month. The Scriptures are distributed on the Rand in thirty native languages, amongst which Zulu, spoken and printed, holds the premier place as a medium of intertribal communication. Last year this black host earned wages to the amount of about \$40,000,000, a partial answer to the cry that the native won't work!

Devils or Saints—Which?

The effect of bringing such unsophisticated children of the bush into the absolutely novel allurements and snares of city life, or I may better say into a vast mining camp only 27 years old, with its vice and criminal class, is too big a subject to discuss here. But certain it is that while the vast majority come to Johannesburg as harmless savages, the overwhelming tendency of their apprenticeship is to send them back devils. And who cares? While thankful for exceptions, seldom indeed does magnate, director, manager, shift-boss or other employer in store and household take least thought for the black man except to get

the most out of him; to look somewhat after his physical requirements of course pays, just as in caring for live stock. And besides the indifference to the worker's welfare so common at home, there is here the harshness born of racial scorn and hatred.

Another side? Yes, there are missions, the only organized effort looking to the moral and spiritual health of the thousands thrust into this bewildering, dangerous world. Let us not forget either that this change of environment makes the native more susceptible to good as well as evil. The separation from kraal, friends and tribal associations opens the mind to innovation, and smashes that innate stubborn conservatism at once the bane and blessing of the African. Hence it is that many a native born within hearing of the mission church bell remains an old-time heathen until converted in a city like Durban or Johannesburg. You have heard how often these converts return to distant home, not devils but saints bearing the message of light and love. Just this last half-hour I have been conferring with Pastor Mvuyana about the work of such a volunteer missionary, whose kraal is 300 miles away, where he has won over a hundred of his fellows to Christ, built two chapels, established a school, and is now himself a candidate for the Bible School!

—35 Bulaerts Street, Johannesburg, South Africa.

THE ENLIGHTENED HINDUISM OF INDIA.

A Parsee member of the viceroy's council in India has introduced a bill to punish parents for binding any girl under sixteen years of age to "service of the deity" in any Hindu temple. This is only another term for consigning her hopelessly to a life of licentiousness. But the bill cannot be passed, because it would exasperate the Hindu priests and lead them to rebellion against the

British government. On this The Continent remarks: "Yet the religion which would be willing to go to such lengths to defend vice in its temples is the same faith which many American women accept as superior to Christianity when it is preached to them by mysterious and itinerant 'swamis' who hint alluringly at the *mystic secrets of their cult*."

FREEMASONRY AND THE MYSTERIES.

PRESIDENT CHARLES A. BLANCHARD.

The alleged antiquity of Masonry is still a subject of discussion. Ignorant members of the order assuming the truth of what they have been taught in initiation and in the grandiloquent addresses of ignorant lodge orators, believe the order to have originated about three thousand years ago at the building of King Solomon's temple.

"Steinbrenner's "History of Masonry," after speaking of the absurd claims to antiquity made by these uninformed lodge men, says on pages 19 and 20, "These various opinions only show how unwise it is to assert more than we can prove, and to argue against probability. There is no record, sacred or profane, to induce us to believe that the Fraternity has been derived from any of these sources. To assert this, may make the vulgar stare, but will rather excite the contempt than the admiration of the wise. Let Freemasons, then, give up their vain boastings, which ignorance has foisted into the order, and relinquish a fabulous antiquity rather than sacrifice common sense."

We might quote at length, to the same effect, from Grand Secretary Parvin of the Iowa Grand Lodge, who in an address before the Grand Commandery of Knights Templar, which met at Keokuk, Iowa, made the same declarations. I, therefore, here repeat what these masonic scholars have so often said, that Freemasonry is a modern society, originating in the apple

tree tavern London, June 24, 1717. If the order lasts four years longer it will be two hundred years old. Its claim to antiquity is, like most of its other claims, a lie.

How Did the Claim Originate?

The principle of secret association is not modern; it is ancient. In India, Egypt, Greece, Rome, Scandinavia, the German forests and in Great Britain there were what are called mysteries. These mysteries were secret, heathen, religious assemblies. For some reason the men who invented Freemasonry patterned it after these old heathen religions just as those who invent secret orders in our time copy from masonry. In this way heathen religions are being scattered through the world.

The Ignorance of Common Masons.

It is quite natural that the ordinary Mason should be quite ignorant of this fact. He is, or should be, a busy man. He assumes that what the order tells him is true. He never studies the history, the religion or the philosophy of the order. He therefore drinks in paganism and falsehood from the beginning to the end of his lodge life without knowing what he is doing. When the average Mason says that he sees nothing evil in Masonry he tells the truth. He has taken the poison of a heathen religion into his system until he is incapable of clear moral sight. Such a man will tell you that he sees no harm in a Christless prayer, or in swearing under penalty of having his tongue torn out by the roots, and he tells the truth. The god of this world has blinded his eyes and he cannot see until God gives him sight.

"Our Ancient Brethren."

This expression is used in Masonry to designate the members of the pagan mysteries, whose rites and ceremonies have been copied by Freemasonry. These mysteries were found in India, Egypt, Greece, Rome, Britain, Scandi-

navia, and Germany, as stated above. While they differed in certain unimportant particulars they were identical in essentials. In general it may be said that they were forms of nature worship, especially of sun worship (*Mackey's Lexicon of Freemasonry*, page 19), *et seq.*

This degenerated shortly into phallic worship (*Mackey's Lexicon*, p. 351); and this, though Mr. Mackey speaks carefully of it, was the source in both ancient and modern times of unspeakable abominations. Mackey himself is not always consistent, for while on page 351 he says, "Men worshiped a wooden representation of the male generative organ with 'no impure or lascivious thoughts,'" on page 111, describing the initiations into the mysteries of Dionysius, he says: "Then commences the search of Rhea for the remains of Bacchus. The apartments are filled with shrieks and groans; the initiated mingle with their howlings of despair the frantic dances of the Corybantes; everything is a scene of distraction and *lewdness*," etc., etc.

Masonry Copies the Mysteries.

In item after item masonic students show how the lodge is a modern transcript of these old heathen religions. For example, the candidate for masonic initiation is partly barefoot in the first and second degrees, while in the third he has no slippers or shoes and is barelegged to his knees. Masonic writers tell us that this was the custom among the eastern nations and among the western idolators also.

The masonic candidate is caused to walk around the altar and the lodge authorities tell us that in all the ancient religions the same custom prevailed. So also it did, they say, among the Druids in the West (*Mackey's Lexicon*, p. 88). In all the ancient mysteries there were attempts to alarm the initiates. In all

of them there were pretended murders and resurrections in which the candidate was the supposed victim, being afterward resurrected (*Mackay's Lexicon, Egyptian Mysteries*, p. 122). The same mock or real terrors were found in the mysteries of Mexico (*Mackey's Lexicon*, p. 31), and in all the mysteries, just as now in the lodges, the mock murders became real, the candidate was killed by fright, by nervous shock, or by some blunder on the part of those initiating him. That such initiation killings are common in our lodges all well informed persons know. In college societies, the Masons, the Knights of Pythias, the Woodmen, the Moose, etc., etc., such killings are from time to time reported.

"Being Regenerated in the Process."

Sickels in his *General Aluman Reason and Free Masons Guide*, p. 189, uses this language respecting the Master Mason: "We now find man complete in morality and intelligence with the stay of *religion* added, to insure him of the protection of Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires."

Mackey in his *Lexicon* on p. 132 says: "The mind is affected and agitated in death just as it is in initiation into the grand mysteries; and word answers to word just as thing to thing; * * * The first stage is nothing but errors and uncertainties; laborious wanderings; a rude and fearful march through night and darkness. And now arrived on the verge of death and initiation everything wears a dreadful aspect; it is all horror, trembling, sweating and affrightment. But this scene once over, a miraculous and divine light displays itself, and shining plains, and flowery meadows, open on all hands before them.

"Here they are entertained with

hymns and dances; with the sublime doctrines of faithful knowledge, and with reverend and holy visions. And now perfect and initiated, they are *free*, and no longer under restraint; but crowned and triumphant, they walk up and down the regions of the blessed; converse with pure and holy men, and celebrate the sacred mysteries at pleasure."

These words are quoted by Mackey, but he endorses and makes them his own. The teaching is the same as that of modern lodgism. "Become a lodge-man and you are a 'son of light,' you are 'purified from sin,' you are 'regenerated.'" Yet all well informed men know that the result of the ancient mysteries was an unspeakable moral decay. All well informed lodge men know that the effect of lodgism is to produce a like moral ruin.

Men Will Carry the Bible.

in lodge processions, read prayers in lodges, officiate at lodge funerals and rush thence into all forms of sin. Profanity, drunkenness, Sabbath breaking, and licentiousness are now as they were in the times of "our ancient brethren," the natural result of the nature worship—the phallic worship of the lodges.

You may show these words to a hundred Masons and not find one who believes them to be true. Not one of all has probably read the nauseating explanation of the point within the circle given by Mackey in his *Ritualist*. The careless thinker may then say: "Well, what's the harm if Masons do not know what the ancient mysteries were, nor how the lodge is related to them, what injury can it do?"

Those who thus speak do not understand that demon spirits by legions inhabit and control all religions from which Jesus Christ is excluded. If arsenic is in your bread it may kill you even if you are ignorant of its presence.

Satan is a competent warrior and fights from ambush, as all effective soldiers do.

The men who go through the silly lodge catechisms, give the foolish and murderous signs, practice the heathen religious ceremonies, do not know what they are doing, but the demons do, and when they leave their idol temples at 11, 12, 1, 2, or 3 o'clock the spiritual results are the same as if they had known what they were at.

Why Do Lodge Authors Confess

the identity of their orders with these old heathen mysteries which rotted out the morals of the nations which practiced them so many years ago? This is strange and is to be attributed probably to the fact that the writers not being Christians themselves did not know how their statements would affect believers in Jesus Christ.

Whatever may have been the reason the revelation is made by some of these lodge authors and is denied by none, who are competent to speak. What then is the duty of those confessed Christians and Christian ministers who are yoked unequally with unbelievers in the phallic nature worship of our day? What is the duty of those Christians who are free from lodge slavery and who know what it is and does to men? Are we not living in a time when God is calling His people to a separation, and a dedication such as they have not known hitherto?

—Wheaton College, Wheaton, Ill.

TWO SHOCKED TO DEATH AT MOOSE INITIATION.

Birmingham, Ala., July 25.—Donald A. Kenney, a chauffeur, and Christopher Gustin, an iron molder, were killed Thursday night by an electric shock at the local hall of the Loyal Order of Moose.

An initiation was in progress, and it is said that an electric shock was a part of the ceremony.

In some way, not yet explained, Kenney and Gustin, it is stated, received too much current.

It was at first thought the two men had fainted and they were hurried to a hospital, where both died soon afterward.

Lodge officials have made no statement regarding the affair.

The fatal initiation wherein two men lost their lives will probably be instrumental in causing some prospective member to alter his intention of joining a fraternal order. The ordeal some societies compel their members to pass through not infrequently causes some to faint. Now and then we read of one who has been injured or killed. Why any society will tolerate the use of anything detrimental to any of its members is beyond comprehension.

Why does not the state punish those who barbarously kill their fellow men?

When the Elks roasted to death in Des Moines, Iowa, the chairman of the State Democratic Committee no punishment followed or was attempted.

TRUST.

The clouds hang heavy round my way;
I can not see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in His
While all is dim,
To close my weary, aching eyes
And follow Him.

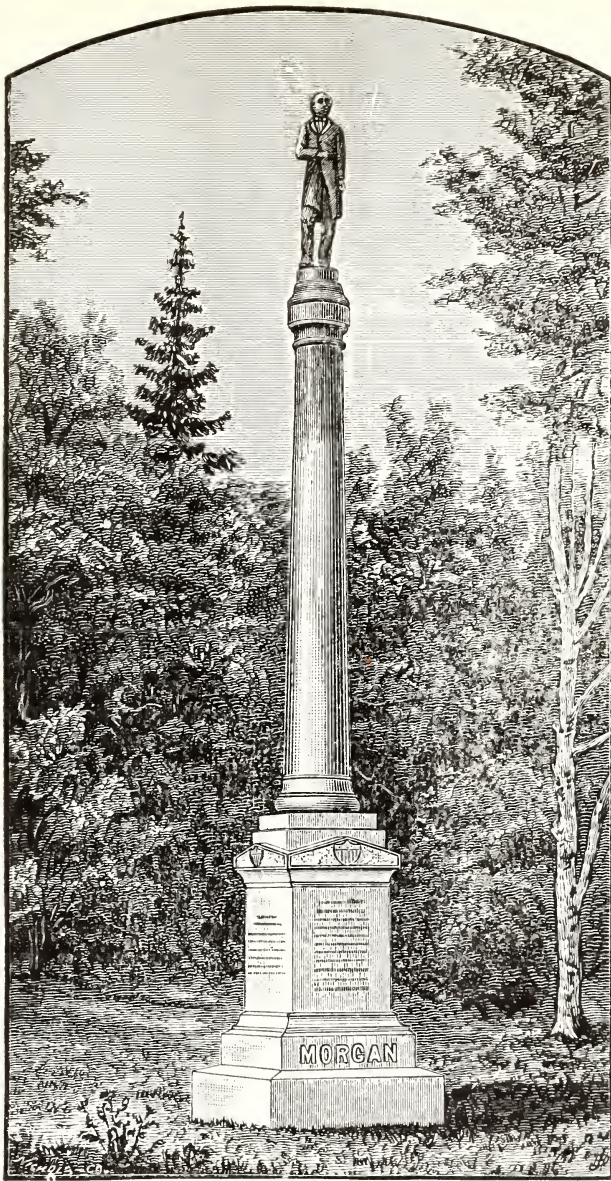
Through many a thorny patch He leads
My tired feet,
Through many a path of tears I go,
But it is sweet
To know that He is close to me,
My guard, my guide;
He leadeth me; and so I walk
Quite satisfied.

—Selected.

Denver, Colo., June 3.—Forty-seven pupils of the high schools of Denver were permanently suspended by the board of education today.

All are said by the board to have participated in activities of Greek letter fraternities or sororities.

Among the number suspended are Teller Ammons, son of Gov. Elias M. Ammons of Colorado, and Miss Evelyn Arnold, daughter of the retiring mayor.—Chicago Examiner.



BATAVIA MONUMENT.

Sacred to the memory of Captain William Morgan, the patriot, his monument stands, yet it is a reminder of all who shared the scenes of his memorable time. Morgan and Miller and Greene are gone. So are the men they knew. Those who spoke murderous words in the lodge before Morgan died; those who cast lots and they who drew them marked with the fatal sign; those who embarked in the death boat on dark Niagara—all are gone; the murderers are themselves dead. Not one can tell us his story now.

None can make confession anew or breathe repentant prayer. All are forever gone, and they have left a deeper than sworn silence behind them.

But being dead he yet speaketh: the martyr to truth and country and to the law of God. Morgan still speaks for righteousness and his words have not gone down into silence. He is no longer alone: Greene, Bernard, Colver, Finney and how many others of their time, are an abiding cloud of witnesses. Statesmen are with them of immortal fame. We cannot accompany them now, we

cannot depend on them. It is for us to follow them, to speak while they are silent, to rise in turn on the floor of debate which they have yielded to us that we may answer the falsity of our time as they replied to that of their own. Remembering the victory they won when truth was their weapon, let us grasp the same sword, appeal to the same God, and fight the new battles of the same long campaign. If victory seems at times far off and the enemy comes in like a flood, let us remember that the battle is the Lord's and he can give giant evils into his servants' hands.

KNIGHT TEMPLARS.

The Knight Templars have a great spread eagle assembly in Denver, Colorado, this month, led by their grand prelate, Bishop John M. Walden of Cincinnati. We remember Walden when he was the publisher at Cincinnati. He attended a conference at Piqua, Ohio. Dr. Curry was there, who was formerly the able editor of the *New York Advocate*. We addressed Dr. Curry and told him we had heard that he was an anti-mason. He replied, "Yes, I am an anti-mason, but here is Walden, who is in all the secret orders." Walden never measured up to the rank of a bishop and was not a spiritual man. He is the grand prelate who leads these Knights of night and darkness. The paper from which we get our information says:

"White slavery, child labor, and the liquor interests are the pagans of modern times in Bishop Walden's eyes, and he preached a crusade against these and other social and economic conditions with a vigor that belied his eighty-two years.

Bishop Walden in his arraignment of modern conditions said:

"The present day service of Knight Templars may be actuated by motives as chivalric in spirit and purpose as at any time in the past. There are in American society the unprotected and defenseless as dependent for help and deliverance as were any when the order was first formed."

Here is a connection and coupling that is a historical falsehood. These Knight Templars have no connection

nor kin to the chivalric work of the Knight Templars who took Jerusalem from the Turks, about the twelfth century. This masonic decree was framed since 1717, when Freemasonry originated in London, and has not the slightest relation, not even of a Welsh cousin, to Godfrey of Boulons army that took Jerusalem, this is the enactment of a falsehood similar to the claim that Solomon and John the Baptist and John the divine, were masons, which we all know is the invention of a criminal lie. Then that they favor these reforms named is all untrue. These reforms are now popular, and they seize upon them for a feather on their arrow. Just as the masons have the Bible in their lodges, because the Bible is popularly accepted in this country. Mackey, their great exponent, gives them away as to the Bible. He says in his *Masonic Jurisprudence* that "The twenty-first landmark consists of the book of the law. I say advisedly, the book of the law, for by this is not meant the Old and New Testament Scriptures, but that volume which in any country, by the religion of the country, is supposed to report the revealed will of the grand architect of the universe. In a Christian country this may consist of the old and New Testament, in a Jewish country the Old Testament alone would be sufficient, and in a Mohammedan country and among Mohammedan masons, the Koran might be substituted." So there is no distinctive respect for the Bible by Masonry. They take the sacred books of any religion by which to ride into influence and popularity. Their talk about temperance is mere twaddle without significance, for in their "ancient charges" that is annexed to their constitution, they say in *Webbs Monitor* page 314. "You may enjoy yourselves with innocent mirth, treating one another according to ability." They take their well filled bottles of liquor to the lodge, and treat one another. Also the Knight Templar drinks wine from a human skull in his initiation. No wonder the M. E. church is declining in piety, and in places in numbers, when one of their bishops is leading the hosts of masonry in this triennial conclave.—*Editorial in Christian Conservator*, Aug. 20, 1913.

A NEW DISCOVERY.

BY REV. ARTHUR WILLIS SPOONER, D. D.

Really, I have made a new discovery, and I must tell my brethren in the ministry about it.

It is too good to keep, and must be "passed along." Please do not stop reading until you know all I have to say about it.

You will want to know at once what the "new discovery" is, and I will not keep you waiting a minute. It is this—
How to Keep the Boys from Drifting Away from Church.

Possibly some of my brethren have made this same discovery; if so, you are to be congratulated; at the same time my observation convinces me that many, very many, have not.

I have been experimenting for years along this line, for I was long since convinced that the future of the Church depends upon conserving her boy life—a thing which she has sadly failed to do. This is the kernel of the secret—

A Boy's Fraternity.

Yes, I mean a genuine secret society. You know how the secret orders draw, and fascinate, and hold the men, and the boys are simply men, in embryo.

They like to do what men do—everybody knows that. They smoke, because men smoke. They swear (some of them), because men swear. They stay away from church in increasing numbers, because men do; and so on through the entire scale.

My boys' fraternity is now three years old, and we have thirty members. Not a great crowd—but if I can hold these boys to the church a few years longer, the church and the Kingdom of Christ will have them forever. The fraternity is called—

Alpha Chi.

A Greek fraternity, you see; and it surely sounds "some." We have a ritual, pass-word, grip, secret signals, "riding the goat," and all that goes with such an organization.

Just now, the drawing magnet is baseball, and the Saturday trips to the woods and fields. I am spending my Saturdays with the boys, and nothing I do pays better. Every member has his baseball suit, whether he plays on the team or not; and we are going to-morrow to Chain Bridge, a charming place a few

miles up the Potomac, and I expect not less than twenty-five in line.

In our fraternity we have two ball teams—the Alpha Chi, and the Wonder Club. I am a member of the Wonder Club, and play on the first base. That is one thing that makes it a "Wonder Club"! I am only fifty-eight years old. When I am sixty, I may be promoted to the "box"—no one can tell.

There is no doubt about it in my mind—the Church can hold her boys, if she will adapt herself to the boy nature, and meet him on the level of his "boy life." I have found my boys, and they have found me. It does my heart good to meet them on the street. They know me a square away, and wave their hands to me in friendly salute.

If any brother would like to know more in detail about my discovery, and learn what we do in our society meetings, I shall be glad to correspond with him.

Washington, D. C.

DIFFERENCE OF OPINION.

Editors of *The Presbyterian*

In your Home Circle department of your issue of May 21, appears an article, entitled "A New Discovery," in which the writer, Rev. Dr. A. W. Spooner, recommends to his brethren in the ministry, as a means of holding the boys for the church, the organization among them of a "genuine secret society." Dr. Spooner gives two arguments in favor of this plan; first, the fact that boys "like to do what men do." He cites as examples of this the following: "They smoke, because men smoke; they swear (some of them), because men swear; they stay away from church in increasing numbers, because men do."

Surely, in all of these instances, Dr. Spooner and his brethren in the ministry will agree that we should all earnestly discourage the boys from doing these things that men do. May it not be that the same advice would best be given in reference to secret societies?

The school boards in several of our large cities have prohibited secret societies in the public schools, including high schools. The National Teachers' Association has, I believe, strongly (if not unanimously), endorsed this posi-

tion; state legislatures are discussing the questions of prohibiting these organizations in the state universities (note the recent bill before the Wisconsin Legislature); some universities are seriously raising the same question voluntarily (note the case of Ohio State and of Wooster, the latter of which has forbidden all such organizations).

Is it best to encourage our youth to enter organizations which are to-day on trial before the Christian conscience, and the legal judgment of our land? Is it best to foster secretiveness among boys? Will it promote frankness, manliness, straight-forwardness?

Jesus declared concerning himself: "In secret have I said nothing." He assured us that there was "nothing hidden, but should be revealed"; He encouraged us to place all our good things where the world could get at them—our light not "under a bushel, but on a candle-stick."

Dr. Spooner's second argument is—the success resulting from his own efforts. Now, I like his program—all except the secrecy. Give the boys the baseball, the Saturday trips to the woods and fields, the glad fraternal fellowship; then give them the winsome gospel, as I do not doubt the writer does, and we will answer him—"Thanks, we are with you!"

(Rev.) C. G. STERLING.

—*The Presbyterian*, July 9, 1913.

STOP FRATERNITY DANCES.

Kansas City Official Tells of the Conditions He Observed.

(By *The Associated Press*.)

Kansas City, Mo., Aug. 7.—F. W. Cunningham, superintendent of the recreation bureau of the board of public welfare, said today he believed it would be necessary to stop issuing permits for fraternity and sorority dances here.

"I have had occasion to visit several of the fraternity and sorority dances given here," Mr. Cunningham said, "and I have found that the public dances are regulated 75 per cent better than those given by high class society. The recreation department has tried several times to get the parents of young women to attend these school dances, that they

might see the manner in which their daughters are treated by the young men, but I never have been able to get the parents to attend."

FRATERNAL UNION.

Two Large National Associations Discuss Merger.

An amalgamation of two big forces in fraternal societies—the National Fraternal Congress and the Associated Fraternities of America—was the great question before the two conventions held in this city last month. Six million members are said to be represented by the 300 delegates. The combined insurance of the two bodies is said to be more than \$8,000,000,000.

The National Fraternal Congress was formed twenty-seven years ago. At its annual meeting thirteen years ago a disagreement concerning assessments took place and about half of the members "bolted," forming the Associated Fraternities. The former is now made up of forty-six fraternities and the latter of forty-one. Among the numerous organizations represented are the following: Macabees, Woodmen of the World, Modern Woodmen, Royal Arcanum, American Insurance Union, Heptasophs, Ben-Hur Lodge and Yeomen.

The conventions are still in session as we go to press. Mr. Piper, the chairman of the committees, reports:

"I expect all arrangements will be completed so that the coalition can be voted upon by the members of the two organizations Thursday morning, as planned," Mr. Piper said. "The most serious question before the two committees is that of rates. The National Fraternal Congress is in favor of much higher rates for insurance than the Associated Fraternities, but up to the present even the question of rates seems to be nearing agreement."

If you set your heart upon and seek for satisfaction in anything short of God Himself you'll rue it.

Thrice blest is that soul who rejoices at another's joy and thereby makes that joy his own.



Marlboro

By

Miss Susan F. Hinman



CHAPTER XII.

"The Lure of a Great Cause."

Synopsis.—Democracy in college life is on trial in the case of four Marlboro students—Ruth Markham, Celia Bond, Lyman Russell and Bayard Kent. Loss of money compels Ruth for a time to earn her board by housework. Lyman paints signs. Bayard is invited to join a quasi-fraternity, but refuses. A colored student, Ennis Ratcliff, seeks admission to one of the literary societies, which are non-secret, but is refused because of his color. This action is later reversed. The commencement orator of 1910 and President Earle, on his return from abroad, declare strongly for "Democracy in the College." Faculty action forbids, not only fraternities, but social groups, having the fraternity spirit. Williams, of such a group, breaks away from his former associations; while his friend Hanson is asked to leave Marlboro. Bayard tells Ruth of his approaching marriage to Eleanor Haven.

Throughout commencement week the interest of the Junior class was divided between the regular exercises, in which they were attendants and understudies of the Seniors, and their own class festivities, of which Bayard was the active and joyous center. In his farewell to the class, among much sparkling nonsense, which no one could utter more gracefully than Bayard, were some serious words.

He regretted that he was not to see the end of a college course, but he had seen the end in Marlboro, he hoped and believed, of any attempt to limit its privileges, educational or social, to one race or to one clique. He charged his classmates as seniors to uphold, not the absurd and puerile "traditions" of other institutions, which some were seeking to import into Marlboro, but the high traditions of service, which were Marlboro's heritage from the heroic past.

No one had a larger share in the pleasurable activities and responsibilities of commencement week than Ruth. Bayard deferred to her constantly in his social plans, which tended to reckless extravagance. Very prettily and defer-

entially Ruth played her part as one of the many hostesses of the bride-to-be, so winning her regard that she assured Ruth privately, "I'm a most matter-of-fact person, not given to sudden likings; but I liked you from the first hour I saw you."

Because of this sudden but not shallow attachment on the part of the bride, Ruth was added to the list of attendants at the wedding. "I have the more bridesmaids," Eleanor said wistfully, "because I have no mother."

Lyman was persuaded, quite against his will, to serve as "best man," in the hope that Ruth would be his partner; and was quite vexed to find that place given to an earlier friend of the bride, to whom it had been promised before Eleanor had met Ruth.

The wedding was preceded by a week of frantic activity on the part of the bridal pair. There were "orgies of shopping," as Bayard had said. But this did not prevent him from entertaining a large house-party of friends, his own and Eleanor's, some of the former accompanying them from Marlboro. As Eleanor had no home but a boarding-house, Bayard's mother had extended a gracious hospitality to the friends of her new daughter.

Among Bayard's guests was Lyman. No severity of his toward Bayard could lessen his affection. Lyman was both shy and reserved. He would have felt most awkward in this home of wealth, had not Bayard put him at his ease by deferring to his judgment and calling on his aid a dozen times a day. Relieved of his fears for Ruth, Lyman was tranquilly happy to do the most trivial service; and indeed, the responsibilities assigned him were not trifling. On the night before the wedding, Bayard, who had begun to lose his wonted self-possession, embarrassed Lyman by addressing him before a roomful: "This wed-

ding would have had to come off without a bridegroom, if it hadn't been for you."

Bayard's father had been no less impressed than his son with Lyman's unusual strength of character, and offered him a position as a traveling representative of the manufacturing firm of "Kent and Company," his duties beginning immediately after the wedding. In the prosecution of these duties he accompanied the bridal pair as far as Omaha on their Western journey, shielding them carefully from the silly and vulgar pranks sometimes played upon the newly married.

All through the journey together, Lyman watched with a kind of dull pain the exalted felicity of Bayard, to whom the iron horse was plainly a soaring Pegasus, and who found nectar and ambrosia on every menu in the diner.

He professed to be jealous of the glances Lyman cast at the bride. The truth was that Lyman was the victim of a curious optical illusion. Whenever he looked at Eleanor, he saw a slighter and more flexible figure, a more piquant face, a more jauntily poised head crowned with sunnier hair. Yet Lyman knew that it was an illusion, and for that reason, the eyes he fixed upon the bride were always sad.

"The dear, brave soul!" he said to was! O God, don't let her suffer."

Perfectly and superbly as she had concealed the wound, Lyman was sure that Ruth had been wounded. He trusted the wound would not prove lasting, but he grudged every pang and suffered more on her behalf than perhaps she herself. When his mind was set free from business, it returned like a released spring to the thought of Ruth, and always with a strange, sweet pain.

There were moments when he declared to himself that to be assured of her happiness was all he asked. But not always was he so lost in self-abnegation. As the summer waned, he began to count the days and hours when he should see her again.

There was playful self-gratulation when the men and women of '13 reassembled at Marlboro that autumn. It was the last, momentous year. They stood now on the pinnacle of college life.

The faculty themselves were scarcely so important to the college world. Student politics, government, publications, social life, are all molded by seniors. It seemed inconceivable that the college could survive their departure.

All these things were the idlest and emptiest of foam-bubbles to Lyman Russell. To him the sole significance of his senior year lay in the fact that it might be the last in which he should ever see Ruth. That would mean the end of the world.

His first sight of her relieved many of his fears for her. Plainly, she had not been moping. She was bonnier and blither than ever.

She welcomed him with unchecked delight, wholly free from the embarrassment of which he was painfully conscious.

"I somehow hoped I might hear from you last summer," she said gaily. "It was an extravagant hope, wasn't it? You had far too many business letters, of course, to spare time for frivolous young women.

"Have you seen the latest from Nell and Bayard? They have got their correspondence systematized at last. They have a typewriter with them, and Nell, who is an expert, is keeping a journal-letter of their travels, illustrated by pictures they are taking as they go along. She makes four copies of the letter, and I am the distributing center for Marlboro, with a formidable list of people to keep track of and see that the letter goes from one to another without delay. I count on your help in that.

"They were still in Japan, quite unable to tear themselves away. Bayard says it seems a toy-country, everything is so dainty and diminutive. Eleanor says it is an art education to go through the shops of Yokohama and Kobe. They have so many missionary friends in Japan and keep discovering more. But I mustn't spoil the letter for you by picking out all the plums."

To one resolve Lyman was for the most part true. That was to live in the present. His daily tasks had always been performed with the utmost conscientiousness and even with a rare degree of finish; but now a new buoyancy and enthusiasm in his manner made it-

self felt in the quality of his work. Dashes of piquant originality were found in his writing. He won prizes for papers in economics and history. He took time to compete in a national contest among college students on the subject of "Peace," a subject in which his already strong interest was quickened by the Washington's Birthday address, delivered by an editor of international reputation, on "George Washington and the Anglo-American Unity."

While Lyman had been highly esteemed by his classmates hitherto, he could not have been called popular. But now he began to reveal unsuspected social talents that amazed and gratified his friends, Ruth in particular, who little dreamt that she was the sunshine that had brought to flower his hidden gifts.

In spite of the diversity of interests with which Lyman's life was crowded, a plenitude of life unknown to him before the thought of Ruth colored all he did. Without the naive vanity that prompts the mating bird to display his richest colors and his sweetest song before the one he seeks, he could only hope vaguely that some achievement of his might render him less unworthy in her eyes.

So the bright, brief days went on—the treasured, bitter-sweet days. He dared not speak. His own future was too precarious. Most of all, he feared for her lest he should tear open a half-healed wound.

Easter Sunday came—you have all read how. A whirling devastation of wind in the west; farther east, the windows of heaven opened. The rains descended and the floods came. Lyman was oppressed with a desolating sense of the uncertainty of human life. Thursday morning of that fatal week, the torrents of rain changed to a wonderful wild whirl of snow. A sudden desperate resolve sent Lyman in search of Ruth, who was oppressed with a desolating sense of Mrs. Kent's. Ruth herself, dropping her sewing, ran downstairs to admit him.

"It's crazy to suggest it," he said, "but I wondered if you would care to come out. Dare you brave the storm?"

"I like weather," Ruth answered with one of her luminous smiles. "It's one of the charms of Marlboro that we have so much of it."

They plodded through the heavy snow not yet cleaned from the walks, and watched "the whirling wheels of the dizzying dances" of descending flakes. At last Lyman said abruptly:

"I have a confession to make."

Ruth's voice shook, though she tried to speak lightly: "Not a confession of sin, I hope?"

"That is for you to say. It is at least a confession of faith."

He ventured one glance. He knew she could not mistake the meaning in his eyes.

"Ruth, my love for you is part of my religion, how large a part I dare not estimate. It could not be otherwise. What is religion but fear raised to reverence and love deepened to devotion? I reverence you; the thought of you dominates my whole life. You represent the highest to me. I worship God in you."

"Oh, don't!" cried Ruth, scarlet and confused. "I never dreamed of this. I am not worthy."

"How can I tell you—how can I hope to make you understand how much you are to me? I know now"—with a tinge of bitterness—"why Professor Hughes was always fighting the superstition, as he called it, that words convey ideas. They never do unless they fall on prepared ground. And that, it seems, I had no right to hope."

His voice was almost inaudible with pain.

"I do esteem you and admire you above all the men I ever knew except my father," she said quickly. "but I fear I could never care for any one in such a way as you describe. I have a very shallow, volatile nature, I feel sure."

"No, no," he protested; "you hurt me when you blame yourself. I can't tell you what a charm I have found in your infinite variety of moods, the childlike exhilaration, the gleeful delight in life, which I never knew even as a child, and then again an adaptability, a poise, a worldly wisdom that are quite beyond me."

"Please don't," begged Ruth: "you distress me very much. I can't be so adaptable as you say, or I should not be so startled and stunned."

"I will promise not to distress you so again, if"—he paused.

"The setting of a great hope," we are told, "is like the setting of the sun." How could he bear to see the sunshine of life's morning turn to blackest midnight?

There was a painful pause, during which Ruth stole a glance at his face, ghastly with suffering.

She resolutely banished her dismay, and summoned up the gentle pity of motherliness that every true woman knows, whether she be old or young.

"I've often wished, Lyman"—it was the first time in the three years of their intimate acquaintance that she had called him by his Christian name, and he found it inexpressibly comforting—"I've often wished you would tell me more about yourself and about—your mother."

Of himself he would be the last to speak, but of his mother—ah, how willingly he would sing her praises to sympathetic ears. In terse, graphic sentences with touches of dramatic power, he pictured the simple toilsome life of a brave, struggling woman, a heroine of patient, self-forgetful love. The incidental light cast on the poverty and privation of his early life, and his own heroic efforts, brought tears to Ruth's eyes. With tactful questions and sympathetic comments, she drew from him a story that he had never told before.

She looked up at last with the smile that was his dream of heaven. "I am so glad to understand you better," she said. "I shall never forget what you have told me today. I know it wasn't easy for you to tell it. And I thank you more than I can say."

Thus emboldened, Lyman returned to the theme which was even closer to his heart than the memory of his mother.

"You don't deny me hope, then, that sometime you may care—a little? I am in no position now, I know, to ask any woman to be my wife, with four years of medical study before me; but I could not bear to let you go out of my life without one word."

She raised her eyes, then dropped them quickly with a blush. "You will give me time, won't you? I want to be sure I can make a fair return."

"I would not dream of pressing you," he said: "I ask little, because I am conscious of deserving little. I know

you can't help making comparisons to my disadvantage."

She smiled saucily. "Take care, or you will goad me into contradicting you. You don't know what a tease I am."

Then she set herself determinedly to efface the tragic shade from Lyman's mind. Playful, witty, innocently coquettish, childishly mirthful, she had never before been so irresistibly winning.

They were on the outskirts of the town. With a birdlike grace Ruth flitted about in the snow, gathering it up and shaping it fantastically in her hands. Then she challenged Lyman to walk a single rail of the car-track. She herself, striking out boldly, slipped in the snow and would have fallen had not Lyman caught her outstretched hand, with a grip that was almost savage in its strength.

She withdrew her hand with a playful pretense of extreme suffering to cover some embarrassment.

"You ought to have been named Allegra," he said admiringly, as she began to check her high spirits on re-entering the village.

"Father calls me the Witch of Endor," she answered demurely; then with a bright, challenging smile; "see what a clay image you have set up. I thought you had more sense!"

After this she plunged into an enthusiastic discussion of President Earle's last book.

All the spring term she bore herself with a sweet dignity, at the same time womanly and winning. Lyman did not know quite how he stood with her, but if she was troubled with doubts or perplexities, they were concealed under her assured air of self-possession.

A week before commencement, the senior class was called together to hear a letter dated eight days earlier from London. It was from Bayard Kent. He and his wife were cutting short their European stay to return to Marlboro for commencement.

Europe would keep, he hoped, except such parts of it as could well be spared, like Turkey-in-Europe; but the unique and peerless class of '13 would graduate but once. He had been so bold as to doubt whether they could be satisfac-

torily graduated without his presence; though for this presumption he had been properly disciplined by his wife.

He wrote to invite his classmates to be his guests for a week-end—more exactly, from the Thursday to the Monday following commencement—at Beechwood Park, a popular summer resort on the lake. This would give him an opportunity, he said, for absorbing some of the wisdom he had missed by the premature termination of his college course. On the other hand, he should probably become a nuisance by rhapsodizing about his travels.

"Furthermore, and most important of all, it may be that there are certain words to be spoken by the men of '13 to the maids of '13, for which this opportunity will be most fitting and favorable. I can speak," wrote Bayard, who was evidently in high spirits, "from a larger experience than any of my classmates, having made some fifty proposals—all to the same woman—and as often as practicable, I tried to give them a rural setting, trusting to nature to reinforce my entreaties."

"The envelope," remarked the class president," bears in the corner the letters 'R. S. V. P.', which for the benefit of those of you who have already forgotten your Latin (!) I will explain means, 'Please reply.' Mr. and Mrs. Kent will be in Marlboro in two days. Their steamer has already been located by wireless, and they want to know how many to arrange for."

The last week, Baccalaureate Sunday, Commencement Day, the stately pageant of the academic procession, was to Lyman Russell only a weird phantasmagoria, as in the strange seizures of Tennyson's "Prince."

The presence of relatives and friends of the graduating class prevented many of them from accepting Bayard's invitation, though they had been invited to bring any relatives or "prospective relatives" who cared to come. In the end, about seventy-five were able to go to Beechwood.

The four-days' picnic was ideal in all respects. They did not escape showers, but with so much to hear and tell they did not mind being housed for a few hours. The big hall of the rustic inn

with a driftwood fire on its ample hearth, was a cheery meeting place.

In hours of sunlight, and of moonlight too, the mighty lake, with its changing play of color from the ripple of molten gold to the sheen of lucent pearl, called with its endless fascination. Boating for all, bathing and swimming for the hardier, rambles under the great trees and along the strip of sandy beach, were unending diversions. After months and years of strenuous toil, the hours of tranquil, delicious idleness were like a dream of enchantment. They seemed to have lighted on the land of the Lotos Eaters.

But not on the last day, which was Sunday. Then Eleanor and Bayard each gave a talk illustrated by stereopticon pictures, which they had themselves taken. The former spoke of "Children in Mission Lands," a subject which had particularly fascinated her; while Bayard spoke with impassioned earnestness of "Marlboro Men and Women on the Firing Line." Around the world they had found them, light-bearers in the darkest places of the earth, the fruitful seed of the "Kingdom of righteousness and peace and joy."

Bayard's enthusiasm was contagious, and enrolled at least two new recruits to the Missionary Volunteers.

Lyman was one of them already. Soon after Bayard's return to Marlboro, he took Lyman aside and said in a matter-of-fact tone: "See here, Chum, I want to lay a proposition before you. You start next fall on your course of preparation as a medical missionary. Nell and I have decided to adopt a missionary of our own, and we prefer you, if you don't mind. Lest you should be gobbled up by somebody else before you go out, we want to begin now. You are twenty-eight already, and have no more time to lose in earning money. To all intents and purposes, you're a missionary already. You ought to be able to make your preparations unhampered. Your allowance as a missionary will be small enough compared with the fat fees doctors get here at home. I say your salary should begin now."

Then in answer to Lyman's protest: "I'm not logical, perhaps, but I know I'm right. We've set our hearts on it."

Why, man, crucify your wicked pride! If you can't accept it for yourself, accept it for the cause." So Lyman was finally persuaded to yield.

The night before they left Beechwood, Bayard took Lyman aside addressing him in a mock-tragic whisper: "Is the deed done?"

Lyman winced. "Yes and no. I fear it must be done again and perhaps again."

"Cheer up, comrade. You have the encouragement of my example. Jacob and I are tied for the world's championship. I am weather-wise in the climate of the Land o' Love. Trust me, the barometer is rising."

By urgent persuasion, Lyman the independent was prevailed upon to take a little holiday before plunging into the maelstrom of medical study. Bayard and Eleanor were both fine sailors, and they declared they had not yet had enough of the water. They had never taken the trip around the lakes, and they wished to compare it with an ocean voyage. They could not enjoy it alone. Would not Lyman, Ruth, and Celia accompany them?

Shy little Celia had another invitation. She was engaged to Wells Rodney, the president of the class, and his mother had invited her to spend the summer with them in their cottage at Beechwood.

But Ruth, going home joyfully to help the toilworn father and the busy mother, both too much engrossed with the labors and sacrifices that had made her education possible, to witness her graduation; would she consent to the week's delay involved in the lake trip? Lyman trembled. When he learned that she had accepted the invitation his heart beat high with hope. But why was Ruth so shy? Why did she cling so persistently to her chaperone, as she playfully called Mrs. Bayard? Had Lyman been wiser, he might have found a good omen in that, too.

It is midsummer of 1913. Eager for the lifework that beckons with soul-mastering insistence, Lyman is already engaged in preparation. At a high window that looks down across a hot, tumultuous city, he sits one tranquil Sabbath afternoon, writing to the woman he loves:

"I am glad that you have not forbidden me to try to familiarize you with that desire of mine which so shocked you by its first sudden, awkward presentation.

"I lamented then that I had nothing in the way of external advantage to offer you. But I find that I have the weightiest of inducements to set before you, the lure of a great cause. I think you know that last year I joined the Missionary Volunteers.

"President Earle said last fall in welcoming the Brotherhood Conference, that when a modern novelist wishes to relate some particularly discreditable act on the part of his hero, the reader is informed that the said hero 'has good, red blood in his veins.'

"But what of Livingstone, whose centenary we are celebrating this year? what of Doctor Grenfell, adrift through an Arctic night on ice-floe? What of Marlboro's heroes on the mission field? Howell, who wrote from Macedonia last winter that he was 'drenched, drowned, overwhelmed' with relief work—seven thousand men, women, and children looking to him alone for food? What of Buckman, lately transferred to Johannesburg, that 'university of crime' to tens of thousands of black men? Buckman, of whom we were told that, like General Booth, of the Salvation Army, he hungers for souls?

"And the women. 'The women who publish the tidings are a great host.' Martyr spirits all, from Harriet Newell and Ann Judson down. How can the privileged women of the West refrain from going to the help of that brave little Chinese doctor, Mary Stone? So small that she must stand on a stool to perform her operations, but so skilled a surgeon that hardly a man in America excels her. What trained woman can resist the call of Shansi, an entire Chinese province without a woman physician? Where even the wife of a Christian helper was left to die because her family refused to admit a male physician.

"Ruth, dear, there are splendid things to be done in the world, glorious things—yet not for glory's sake, but for love's sake; not for the love of man alone, but for the love of the Highest.

"O my dear, brave and strong as you are winsome, don't you feel the tug of the mighty need? I tell you solemnly, I feel that my efficiency will be doubled if you consent to share my life; and I humbly believe that love like mine can add something to your life's value.

"You remember Professor Palmer's 'apologia' for taking Miss Freeman from her place of rare power and usefulness at the head of Wellesley College. He felt that he was saving a life of unique value for a prolonged and larger service.

"Heavy as are the burdens of the missionary wife, I believe her life is brighter, richer, and not less fruitful than that of the woman missionary who works alone.

"So many doors of opportunity open, dearest! A new flag raised in Europe, the flag of free Albania with Moslems, for the first time in history, open-hearted to the Gospel. The new, mighty republic of China springing phoenix-like from the ashes of the oldest empire the world knows—continents of opportunity and privilege. How quick the hosts of evil are to take advantage of these open doors. Why are the hosts of light so slow?

"Listen, dearest:

"He is sounding forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh, be swift, my soul, to answer Him, be jubilant, my feet;
For God is marching on."

Can she resist the appeal? With the ideals of brotherhood that Marlboro has nourished, with the heaven-born passion of loyalty to Christ and sympathy with the needs of man, with the dawn of a love in her heart, whose rainbow-arch spans the gulf of time; can she resist the appeal?

THE END.

GIFTS.

Senator C. J. A. Erickson donated two farms valued at \$53,300 to the Augustana College and Seminary, Rock Island, Ill., the income of which goes to the institution.—A friend of Midland College, Atchison, Kans., donated that institution \$1,000.—The late George Gassert, Lebanon, Pa., bequeathed \$3,000 each to the Orphans' Home at Topton, Salem

congregation, Lebanon, and General Council Foreign Missionary Board.—In his last bequest George Yandes gave \$500,000 to strengthen the Presbyterian Church in Indiana.—The late W. C. Borden bequeathed \$250,000 to the China Inland Mission and \$50,000 to the Presbyterian Mission, both of Philadelphia.—The late B. Amundson, Decorah, Iowa, bequeathed \$1,000 to St. Olaf College, \$500 to Luther College and \$1,500 to United Norwegian Orphans' Home.—Two Americans residing in New York have contributed \$50,000 for special missionary work in their native land.

The August CYNOSURE published at the request of our friend, Mr. W. S. Craig, an advertisement of *The Menace*, an anti-Catholic paper. We give below another ad., this time clipped from *The Menace* itself. Its constant efforts to boost Freemasonry, a greater menace than Roman Catholicism, raises the query as to what its real object is. Its gross misrepresentation of the historic facts as to the abduction of Capt. William Morgan not long since will be recalled.

TO SCOTTISH RITE MASONS.

I have a personal, private message which I wish to convey to every thirty-second degree Mason in the United States who is a subscriber to *The Menace* at the present time. The information which I propose to furnish will be registered to you free of charge, and it involves nothing that will put you under any obligation to me whatever, but it may prove fortunate for you. I must be convinced that you are a thirty-second degree Mason before the information will be given, and it will be necessary for you to inclose in your letter your last dues receipt or other information satisfactory to convince me. Your credentials will be returned with the information, registered. Address me personally.

MARVIN BROWN, 32°

Box 243, Aurora, Mo.

Associate Editor, *The Menace*.

When God hangs great loads on small shoulders He intends Himself to specially strengthen that spine.

News of Our Work.

ANNUAL CORPORATE MEETING.

From Recording Secretary's Minutes.

The thirty-ninth annual meeting of the National Christian Association met at 10:30 A. M., July 28th, 1913, in the N. C. A. Building, 850 West Madison St., Chicago. The meeting was called to order by President, Rev. E. B. Stewart, who requested Rev. T. C. McKnight to lead in prayer.

The minutes of the last annual meeting were read, and approved. The roll of members present was made as follows:

Rev. E. B. Stewart, W. I. Phillips, Rev. Gerrit J. Haan, Rev. P. A. Kittilsby, Geo. W. Bond, Mrs. W. I. Phillips, Rev. W. B. Rose, Rev. W. B. Stoddard, Rev. T. C. McKnight, Rev. J. G. Brooks, Mrs. E. A. Cook, Mrs. N. E. Kellogg, Pres. Chas A. Blanchard, Rev. Edward Kimball, Rev. M. P. Doermann, Rev. J. Amick, Mrs. J. W. Fischer, Miss E. Fischer.

President Stewart explained that the Conference, usually held in connection with the annual business meeting of the Association, had been held this year upon the Pacific Coast as there had seemed to be a providential opening there for such a meeting; and on this account the business meeting of the corporation had been delayed beyond the usual time.

General Secretary W. I. Phillips gave a brief oral report of the year's work. He expressed the opinion that the meetings held in Seattle, Portland, Tacoma and in California had been productive of much good and that in connection with these meetings the antisecret cause and the cause of Christ had been revived and strengthened.

He stated that two state Christian Associations auxiliary to the National Christian Association had been formed, one in Washington and one in Oregon. He reported that the CYNOSURE for the past year had not quite made expenses, but that there has been a slight increase in the subscription list. Letters have been received from Syria, Australia, Africa and other remote places, which show that there is a world wide interest in the cause represented by this body.

President Blanchard moved that the report of Mr. Phillips be approved, and that at his convenience it be reduced to writing and be published in the CYNOSURE. Carried.

The Chair appointed as Nominating Committee, Geo. W. Bond, Rev. T. C. McKnight and Rev. Edward Kimball, as Committee on Resolutions, Rev. P. A. Kittilsby, Mrs. J. W. Fischer and Rev. W. B. Rose.

The Treasurer's report having been mislaid, Mr. Phillips gave a partial report. Pres. Blanchard moved that the complete treasurer's report and also the report of auditing committee be referred to the Board of Directors. The motion was duly seconded and carried.

The annual report of the Board of Directors was read by President Blanchard. Voted to receive and approve the report as read.

President Blanchard gave an interesting account of antisecret meetings he had addressed in California and Kansas. The report was most interesting and encouraging, and he urged that there be much more prayer for our work, for the agents of the Association, and for persons who have been ensnared by the Lodge.

W. B. Stoddard's report was heard with interest. It was voted to receive and adopt it.

A report from Mrs. Lizzie Woods Roberson, was read by Mr. Phillips, who stated that Mrs. Roberson was in poor health and was working under great difficulties. Voted to request our Secretary to express to Mrs. Roberson our sympathy and appreciation of her labors for Christ our Lord.

Secretary Phillips presented a list of names of persons who were recommended by the Board of Directors for membership in the Association. It was voted that they be received as follows: Thomas Mulligan, England; Rev. F. D. Frazer, Portland, Ore.; Geo. W. Shaley, McFarland, Calif.; Mr. M. A. Davis, 1048 Wabash Ave., Chicago; Prof. G. T. Almen, Thief River Falls, Minn.; Rev. F. J. Davidson, Leesville, La.; Rev. S. A. Walter, Nebraska City, Nebr.; Mr. J. A. Kirkpatrick, 720 E. 47th St., Chicago; Geo. W. Coffin, Buckeye, Wash.; Rev. T. M. Slater, Seattle, Wash.; Mrs. Melissa Learn, Redaway, Ont., Can.;

Mrs. L. G. Almen, St. Peter, Minn.

The report of the Nominating Committee which follows, was adopted.

General Officers: For Pres., E. B. Stewart; Vice President, Rev. Wm. Dillon; Rec. Sec., N. E. Kellogg; Gen. Sec. and Treasurer, W. I. Phillips.

Directors: J. H. B. Williams, Joseph Amick, A. B. Rutt, P. A. Kittilsby, C. A. Blanchard, D. S. Warner, George W. Bond, M. P. F. Doermann, E. B. Stewart, G. J. Haan, T. C. McKnight.

Suggestions were made by several persons as to future work: Rev. J. G. Brooks suggested that a resolution be drafted expressing our appreciation of the assistance rendered by Mr. Jas. E. Phillips, in the CYNOSURE office. Later he handed in the following resolution—"Resolved that we express our appreciation of, and gratitude to Mr. James E. Phillips for his kind and capable assistance to his father, our general secretary, in his extra heavy work the past year, and express the wish that God in His wise Providence might make it possible that this co-operation be continued."

President Blanchard moved that we recommend to the Board of Directors that if possible they secure the services of Mr. James E. Phillips as Editor of the CHRISTIAN CYNOSURE during the coming year. The motion was duly seconded and carried.

The report of committee on resolutions presented by Rev. W. B. Rose, was received.

Business was suspended for a time at the request of President Stewart and a season of earnest prayer to God was participated in by all.

On motion of W. B. Rose, the committee on resolutions was made a standing committee; the present committee—P. A. Kittilsby, Mrs. Julia B. Fischer and W. B. Rose—to continue in office one year.

After prayer by the president, the Association adjourned.

ANNUAL REPORT.

SECY. W. B. STODDARD.

As your Eastern Secretary for the past year, it is my privilege to report the enjoyment of the Divine blessing. Health and strength has been supplied by Him to whom we all look. The work

has been pushed along usual lines: tracts, CYNOSURE subscriptions and lectures followed by State Conference has been the line of seed sowing. Anger, resentment and misrepresentation was followed here and there by a conversion of lodge people, together with the rejoicing, strengthening, upbuilding and in general the helping of our friends and the reaping of the harvest. Had your representative listened to all the unkind, uncomplimentary things said of him he could have found reason for discouragement, but he has learned long since to "lift his eyes unto the hills," knowing from whence cometh his help.

Our friends are many and increasing as the larger knowledge of our mission comes to them. With a limited knowledge of our efforts some have imagined we were a company gotten together with no higher motive than to fight something. It is possible here and there one has been identified with us who might make this impression. Those who know the Association best, know that a supreme love for the upbuilding of the Kingdom of Christ prompted its organization, and a love no less is required in the accomplishment of its work.

The inspiring thought that Christ is King, with throne above the universe, that He does rule and reign, that he is putting down his enemies, and that in bringing forth the hidden things that dishonor Him, we are helping. Surely, surely, with thoughts like these we can not fail to rejoice as we push forward to victory.

The statistics show the lodge foe to be much increased in numbers and consequent destructive power. This very condition is arousing in greater numbers those, who have eyes to see, and their cry for help is far beyond our ability to respond. Scarcely do I remain in a community for any time without hearing a recital of the wrong doing discovered by those of right thinking. Before this discovery they may have thought little of the subject, but now they are awake to the need.

As those who know their cause is just, we need not be fretted by conditions that obtain. Is there a famine in the land, there is a Joseph at headquarters. Is there bondage in Egypt? God has his Moses in waiting. Are there more than

fifteen millions in lodge bondage in our beloved land? They need not despair. There is the cynosure of hope—a national Christian Association telling of the Star of Bethlehem.

The past year has been no exception to the general advance of our cause in fields where I have labored. With the help of acquaintance the possibilities have increased. In no year have I been able to secure as many readers for the CYNOSURE. The new subscribers also likely outnumber those of previous years. My addresses to audiences usual in size, have been two hundred and fifty. The approximate number of calls two thousand, three hundred fifty. CYNOSURE subscriptions one thousand and one. My expense at hotels, etc., has been \$178.10. The Railroad and Postage expense, \$341.52. Collections aside from those secured in aid of State Conventions, \$202.41. Friends have been very helpful in their provisions of entertainment in their homes. The Christian entertainment thus afforded has not alone brought much joy, but made my going possible. A recital of events would be largely a repetition of what has already appeared in my letters each month in the CYNOSURE. Suffice it to say the opportunities for addressing conferences, synods, seminaries, colleges, camp meetings and educational centers in general has never been so great as during the year passed. The attendance at recent State conferences has been unusual. The addresses were of high order. With my knowledge of such friends as are found in Pennsylvania, Indiana and Ohio I would say their greatest need is some Moses to lead. As already indicated the people are awake to the evil but little is being accomplished (comparatively speaking) as there is no competent consecrated leader. Surely the ripening of the harvest, with its crying need, should lead our Association not only to *pray the Lord of the harvest* but look out for the laborers to be obtained.

How often are our hearts warmed, and our lips filled with praise, as we look upon the consecrated missionary going to the neglected field, or hear the recital of their trials and victories. The cry of the benighted in the distant lands is being answered, thank God, but their stars of hope are not alone in those who go to

them, but in those who come to us. If we can reach those at our very doors we may send them back illumined by Gospel light, and instead of the "Black Hand" filled with bloody deeds we shall have the washed hand, made white in the blood of the Lamb, stretched forth in its beneficence for the uplifting of mankind. If our America is to continue the biggest among the nations it will be because the Christ life shall dominate. How can Christ dominate with over half the people heathen? With many of our large popular churches turned into playhouses where lodge preachers lead their deluded in hollow mockery of the Prince of Light? Is it true, as Mr. Moody is reported to have said, that one-half the churches professing to be Christian would not tolerate the Christ they profess to follow? We fear it is too true. The thing then for the Christian to do is to follow every agency of light, and aid their Christ leader as he shall expel the money changers, and mercenary sinners from that temple where His honor should dwell. We believe God has called the National Christian Association to its place among His workers. He has honored her efforts in the rescue of many souls in the past. He is giving her means and commanding her to go forward in her light giving mission. May we not hear God's voice as it came to Isaiah and as it has been ringing down the ages in its cheer to the tried one, the discouraged one, the one in the conflict, "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, I will help thee. Yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

Again "For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low." Isa. 2:12.

Again "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship to the moles and to the bats," Isa. 2:20, or as he breaks forth in exclamation of praise,

"I will greatly rejoice in the Lord. My soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the

robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61:10, 11.

Surely our God is the great and mighty God. He will break down and overturn all the devices of the heathen. We should continually praise Him as He leads in triumph.

ANNUAL REPORT.

LIZZIE WOODS ROBERSON.

Mr. President and Brothers: It is with much pleasure that I present to you my first annual report of my work in the South, since I became a member of your honorable association, one year ago last May.

I have visited Mason, Brownville, Newbern, Trenton, Eaton, Rives, Humboldt and Memphis, all in Tennessee, where I distributed tracts and lectured. The places I visited in Arkansas are as follows: Brinkley, Pine Bluff, Dumas and Dermott. I lectured at all these places, except Dermott. As I make my house to house visits I leave a tract at each house. I spoke at Monroe and Alexandria, La. Elder Davidson planned a meeting November 20 to 22. We had a good meeting. Satan shot his fiery darts, but they fell to the ground. The meeting was very well attended. I distributed tracts and some bought rituals. The meeting was interdenominational and was a good one, and will not soon be forgotten.

After my trip to Alexandria, La., I was quarantined at Dyersburg on account of the great epidemic called "meningitis." Thousands of people sickened and died of this dreaded disease, and I was cut off from traveling for three months, and my health has not been good since. However, I did the best that I could under the circumstances.

I am glad that the Lord, through you, gave me a little work to do. Christ can use little things if we will give up to Him. If I can be of any service to you in this work, I am ready to give it, if you need me. Here I am, Lord, send

me. May God bless and keep all the workers in perfect harmony, we ask in His name and for His Glory. Amen.

Respectfully submitted,

Lizzie Roberson.

RESOLUTIONS.

1. The association would express its thanks to God for the many blessings received during the year just closed; as respects the work the association has been able to accomplish, and for the strength given to the several workers in the field, and for results obtained.

2. The association is encouraged over the work which it has been able to accomplish the past year in our own and other lands. Our hands have been greatly strengthened by the addition to our forces in the organization of the Oregon and Washington state associations.

3. In view of the interests that are sought to be advanced by this association we deem it important that all Christians, and particularly Christian ministers, should be more active in their presentation of gospel light as opposed to lodge darkness.

4. That we go forth to the work of another year dependent upon God in whose name our ultimate success is assured.

Julia B. Fischer,

P. A. Kittlesby,

W. B. Rose.

Committee.

ANNUAL REPORT OF BOARD.

The Board of Directors elected at the last meeting of the corporate body would respectfully report that they organized soon after their election by calling Eld. Joseph Amick of their number as President of the Board and Rev. O. S. Warner as Vice President of the Board. The Board also elected Wm. I. Phillips as its Secretary. Of the number chosen at the annual meeting Mr. Joseph B. Bowles found it impossible to serve and, his resignation having been accepted, Rev. M. P. F. Doermann was elected to fill the vacancy. The Board elected as the auditors for the current years Messrs. Jos. Amick, E. B. Stewart, Geo. W. Bond and Prof. J. P. Shaw of the Metropolitan Business College, Chicago.

The Board unanimously voted to continue the services of Rev. W. B. Stoddard as Eastern Secretary and Rev. F. J. Davidson as Southern Agent for another year. It was voted to continue the general policy as to supplying tracts to Mrs. Lizzie Woods Roberson and others like herself without charge to them.

It was voted to offer to each state association auxiliary to the National Christian Association, which shall secure an agent and lecturer for one year, the sum of \$1,000 in Cynosure subscriptions taken by the said state association or its agent in the state.

Mrs. F. H. Frink was appointed delegate at large to represent the association at religious and other gatherings.

As there is no by-law of the association upon the matter, the board voted that legal documents requiring the signature of the association should be signed by the president and general secretary of the association and in this connection the corporate seal of the association is used.

The following members of the board offered to hold themselves ready to attend any religious meeting or state convention and represent the work of the association whenever possible, that is, whenever it did not conflict with some engagement already made in their own church: Messrs. E. P. Stewart, Thos. C. McKnight, D. S. Warner, P. A. Kittilsby and C. A. Blanchard.

The board gave special attention to the needs of the Carpenter Building, both as to repairs and as to the renting of the vacant space. The finances of the association were also carefully considered by the board. Some of its deliberations had to do with future bequests, and others with matters already in hand or in process of immediate settlement. These matters of bequests, coming from so many different sources and reaching practically from ocean to ocean, touching nine different states and one Canadian bequest, was especially encouraging as to the future.

Several propositions were before the board during the year to purchase in whole or in part the publishing interests of the late Ezra A. Cook. It was not thought best to accept any one of them. Several requests to change the first page

cover of the Cynosure were brought before the board, but it was not thought best to make any change this year.

About a million and a half pages of tracts were authorized and printed, as was also a new edition of Finney on Masonry.

One anti-secrecy library was donated to an educational institution in Montana. Eighty-four graduates of theological seminaries were furnished with Pres. Blanchard's "Modern Secret Societies," and twenty-one with the "Character Claims and Practical Workings of Freemasonry," by Pres. Finney.

At two sessions of the board the value of the stereopticon as an instrument to be used by our agents was considered and on the whole commended. One of the directors who had himself given anti-secrecy addresses in connection with the use of the stereopticon considered it practical and that students could use it during their long vacations and could make it especially helpful to the cause and profitable to themselves.

In 1912 the board appointed our president, Rev. E. B. Stewart, to correspond with the managers of the Christian Citizens' Convention to be held in Portland, June 29 to July 6, 1913, which was to consider all subjects touching the welfare of our government and its citizens. The committee declined to allow the question of the relation of secret societies to civil government to be considered on its platform, but Rev. J. W. McGaw, the National Secretary, suggested that the association hold a meeting about the time of their convention though not in connection with it. It was finally decided to hold a convention in Seattle, Tacoma and Portland, which was done with gratifying results.

LETTERS FROM MEMBERS. To Corporate Meeting July 28th.

Woodland, Cal., July 23, 1913.

I am circulating anti-secret literature. Have given the Blanchard pamphlet on Masonry and Arnold's "Stories of the Gods" to nearly all the ministers in our neighborhood.

I was very sorry arrangements could not have been made to have Brother Blanchard give some lectures at Woodland and Sacramento. The German

Lutheran minister said to me, "It is too bad that we can not have a lecture from Brother Blanchard in Woodland and Sacramento. We need it so bad."

God bless you.

In Christian love and fellowship,

P. BECK.

Sparta, Ill., July 27, 1913.

I still abhor the lodge as a religion that shuts out the Savior. I cannot but pray for the destruction of such worship.

The new Presbyterian combination is going to tolerate the lodge "because it is a thing indifferent." They will ritually pray, "Good Lord, Good Devil."

Do all you can to keep the U. P. body out of such a blasphemous compromise. There is still need for testimony, when such a proposition is thought of by the U. P. Church. Yours truly,

D. S. FARIS.

Eureka, Ill., July 23, 1913.

I have only to say that I regret my inability to attend the annual meeting; that the Association and its leaders have my constant prayers; that I am trying as God gives wisdom to promote the cause, and that I have confidence in the faithfulness and devotion of our leaders in this work and wish them all success in the coming year. In His Name,

CHAS. G. STERLING.

Covington, O., July 29, 1913.

I received your letter and purposed to give it notice in time, but my wife is in very poor health and in this very hot weather she is not so well. Her condition gives me much concern; so much so that a portion of my correspondence is neglected.

I will be satisfied with what the meeting does in the election of her offices. I think the CYNOSURE has been an improvement over former years. And it ought to be. More experience, more men, and money ought to improve results. Yours as ever,

I. J. ROSENBERG.

Willimantic, Conn., July 21, 1913.

I shall not be able to attend as I very much should like to do.

Herewith please find bank draft for \$5 to help pay expenses incurred by the

Pacific coast meetings, or for the work generally.

Brother J. E. Wolfe writes me that he had talked with you in regard to his entering into the work of the N. C. A. From my former acquaintance with him I think you will find him a fearless worker.

Yours truly,

J. A. CONANT.

Huntington, Ind., July 24, 1913.

Dear Sir:

Your letter inviting me to the meeting of July 28th is before me. I will write you therefore my views of the work briefly.

1. We need to make a strong effort to enlighten the people on the nature and unchristian character of the secret societies.

2. We should hold all the conventions possible and have discreet lectures against the secret lodge system.

3. We should circulate the CYNOSURE, anti-secrecy books and tracts—Finney's book is a strong one against Freemasonry.

You will find in next week's *Conservator* a quotation from a Masonic journal published in Louisville, Ky., which makes the assertion that Christ is ruled out of the Masonic prayers. Moses Clemens, and some others in Huntington, have worked the daily papers and ministers so that here the lodge is discounted and justly dishonored.

Wishing you all a good meeting, I am your brother,

WM. DILLON.

Stillman Valley, Ill., July 19, 1913.

I am truly thankful for the invitation, though it will not be possible for me to be present, however much I would like to be. I pray the Lord to bless the workers and the work in Jesus' name, and I thank the Lord for the good already done.

I inclose one dollar to help defray expenses.

HEDDA WORCESTER.

Elgin, Ill., July 19, 1913.

Your announcement regarding the annual meeting of the National Christian Association is at hand. I thank you very much for honoring me with this notice. However, I fear that I shall be unable to attend this meeting at that time. I

wish you well in this work. It is a good work. The Lord bless you forever.

Most fraternally yours,

J. H. B. WILLIAMS.

Mansfield, O., July 18, 1913.

I can not find the time to attend the annual meeting. I have no criticisms to offer. Your work is a noble work. God bless you. Fraternally,

S. P. LONG.

Grand Junction, Mich., July 17, 1913.

We are very sorry that we cannot be present at the annual meeting, but we hereby assure you that we are deeply concerned and intensely interested in the great work of the association, for we believe that the lodges and churches which are upholding the lodges are the greatest barriers on earth to the conversion and salvation of the people. We will earnestly pray that God will have the right of way in the coming business session and that good, faithful, wide-awake persons may be elected to the various offices. We have no criticisms to offer, but we wish that the association would officially adopt the custom of kneeling down to pray.

Yours in Christian fellowship,

L. V. HARRELL,
HATTIE HARRELL,
RUTH HARRELL.

Siloam Springs, Ark., July 22, 1913.

And how I would enjoy being present were it possible.

I have enjoyed what I have seen of the reports of the meetings in the far West, especially the fine addresses of Rev. Doermann and Rev. Leiper. They cannot but result in opening the blind eyes of some poor, deluded mortal. It is so strange that such a large per cent of people turn a deaf ear to the truth on this *all important* question of organized secrecy.

Just lately I had a little controversy with a friend and neighbor who is a Mason. He spoke of being out with his son the night before at a Masonic meeting. His son was to be initiated. Well, I said, I have had warm friends wherever I have lived, who belonged to secret orders, but I have no use for the

orders and believe their existence and work to be directly contrary to the teachings of the Bible. He replied that I did not know what I was talking about.

This neighbor is an anti-church goer on the grounds that there are so many dishonest members and hypocrites in the church. He also claims that there are many dishonest members in the orders. He claims that Moses was a Mason, and that if "Masons don't get to heaven no one else need apply."

I try to do a little missionary work by handing around the CYNOSURE, but it is often claimed that it misrepresents the principles and workings of the orders. I understand that there are only two pastors out of seven that are not connected with some one or more secret orders here. May the time soon come when God in his kind providence and in his own way will open the eyes of those who are connected with this evil.

May you have an interesting and encouraging meeting is my prayer.

Yours truly,

R. M. STEVENSON.

Hamlet, Ind., July 26, 1913.

My other work takes so much of my time I hardly have opportunity to do antisecret work. I have tried to work up clubs for the CYNOSURE at other places, but never seem to have time to finish them. I am still a friend of the work and will use some tracts later on.

As to the election of officers, I will say as before: Spread the directors among the various churches if possible, and good men are available; also the officers likewise. As the Blanchard family have been so faithful and persistent in the work, I believe it right, if one available and faithful can be found, to have them represented among the officers or directors, but as a rule it is not best to settle too much power or authority in one place, family, or church. It is likely to excite jealousy and endangers indifference among the others, but above all things put in men who will push the work. No figureheads are needed where soldiers should stand.

As for suggestions, I renew those of over a year ago:

First. Get out strong tracts by specialists on different lines.

Second. Get up S. S. clubs for the CYNOSURE, where possible. Offer special inducements.

Third. Run a general and state publicity and lecture bureau. Let it arrange for lectures where possible.

Fourth. Arrange for special classes of instruction for ministers and Christian workers to train them how to handle the work. Mere conventions do not do that.

Fifth. Arrange for a course of lectures in all antisecret schools by one man or several, and that every year. It would not only arouse enthusiasm, but give instruction and discretion. Some don't work, for they say they don't know how to work.

Sixth. Wouldn't it be possible to get out a song book with songs appropriate for antisecret work?

Seventh. Would it be possible to have oratorical contests on this subject in some schools, the same as on temperance?

Eighth. I wish somebody who has time and ability would work out a commentary on all passages of the Scriptures which treat of lodges, for use in all antisecret Sunday schools.

Ninth. Another thing, why not get out a catechism of scriptures against lodges for use in all antisecret Sunday schools?

Tenth. Have it understood that the CYNOSURE goes free to everyone who contributes so much, and some books as premiums to everyone who will get so many subscriptions.

Yours in Jesus,

G. A. PEGRAM.

NEEDED.

Funds for sending the CYNOSURE to public reading rooms where it will be welcomed and kept on file, and for those who need the magazine, but are unable to subscribe. Thirty dollars is an immediate need for this department.

Read the letter from "Lizzie Woods," and then decide whether you would not have been glad to have been that one who sent her the five dollars which enabled her to fill her appointment. The results, in part at least, of that visit and work will be in her October letter. The N. C. A. treasurer will acknowledge all

sums sent for the work. Plan great things for this fall. Write us.

WANTED.

The burial services of the Independent Order of Foresters and also the funeral services of the Knights of Pythias. The CYNOSURE editor will be pleased to correspond with anyone able to furnish the above.

Are you praying the Lord of the harvest to thrust out laborers? We need good men, able to work up a meeting and then able to instruct the people. Iowa has sent in a call. Nebraska needs a man. The Pacific Coast field is open and there is every reason to pray earnestly for the God-sent man for each of these fields. Is this subject on your prayer list?

MICHIGAN CONVENTION COMING.

The executive committee have plans all laid for the next annual convention, to be held on Wednesday and Thursday, October 15th and 16th, at Grand Rapids, so writes President Bowman of the Michigan association. A fuller notice may be expected in the October CYNOSURE, which will be issued in plenty of time to give a good notice of the convention. Plan to be present and get acquainted with other workers and help boost the movement for light and openness in government and business and worship. Rev. W. B. Stoddard, eastern secretary of the National Christian Association, has been invited to spend a few weeks preceding the convention in Michigan. Pray for him and your leaders in the convention. Write to Rev. A. B. Bowman, president, North Star, Mich.

STODDARD VISITS RADICAL U. B. CAMPMEETING.

Kauffman Sta., Pa., Aug. 15, 1913.
Dear CYNOSURE:

"It's camp meeting time." This glad announcement is being made by multitudes all over our land. In this section of the country a large number of the churches and Christian associations find blessed opportunity for getting and doing good by an annual gathering at some favored grove. It has been my custom

for years to take advantage of opportunities thus afforded to disseminate anti-lodge and other Gospel truth. Multitudes bear testimony to the help thus received.

I find much helpful instruction is being given through children's meeting, Sabbath school, Bible readings, etc., together with the Gospel preaching and appeals to the unsaved at this "camp." Dr. C. A. Mummert, president of Central College, Huntington, Indiana, has charge of the special efforts. Naturally the blessings are increased with the progress of the meeting. It is in perfect order to speak of the great crying evil of the Secret Lodge System as much as of other evils that are more manifest, and not so common. New names are added to the CYNOSURE list and the light shines here, praise the Lord!

It cheers me much to find friends who look for my coming to these camps from year to year. There are expressions of disappointment if your agent fails to appear. The largest and most stirring camp meeting I have attended lately was at Emmanuel Grove, near Allentown, Pa. It was my good pleasure to be at that meeting from the 29th of July until its close on the evening of August 4th. This camp, conducted by the pastor and members of the Twelfth Street Baptist Church of Allentown, has met with great success from its beginning. The people came in larger number this year. There was great rejoicing and praising God, and, as would be expected, many converts. In addition to the presentation of other Gospel truths, your representative was well announced, and given full liberty in the presentation of the anti-lodge message. There were several allusions to the lodge evil by the leader and several of the brethren; while all in attendance were not free from lodge entanglement, so far as I discovered there was not the slightest attempt to prevent the presentation of truth along this as other important lines. The encouragement not to do so had evidently been increased with a greater knowledge of the evil and the need. I plan next week to attend the united Christian camp meeting to assemble in Krieder's Grove, near Cleona, Pa.

The Mispah camp, conducted by the Mennonite Brethren in Christ, near Al-

lertown, as well as a second addition of the Emmanuel Grove Camp, are on my list for this month, if God gives health and strength. I hope to respond to the invitation of our Baltimore, Md., Free Methodist friends to address them, and those they may gather, on the last day of this month.

OHIO STATE CONVENTION.

As expected, the Ohio state convention, near Smithville, was a success. All worked together for the glory of God, and the good of souls. The friends of that section recognized the opportunity and pulled right together in a common effort against the darkness loving enemy of righteousness. The efforts there put forth will not soon be forgotten. I trust they may be but the opening for a larger and greater work so much needed. Friends, of course, will look to the secretaries' report for the details. While in Ohio, I did work at West Liberty, Bellefontaine, Huntsville, Belle Center and other towns fruitful in aid of our work. The Bible school at Wheaton, and our annual meeting at headquarters added to our inspiration in the work.

Yours in the battle,

W: B. STODDARD.

P. S.—I almost forgot to mention the good support given our work at Bluffton, and Pandova, Ohio; also the great pleasure given at the New Stark Mennonite meetings. A driving rain diminished attendance at what we thought would be the largest meeting. Bishop John Blosser helped much in these meetings, and in the securing of the CYNOSURE subscriptions. Friends said, "Come again." I hope to do so.

W. B. S.

"LIZZIE WOODS'" LETTER.

Dyersburg, Tenn., August 8, 1913.

Dear CYNOSURE:

This is to let you know that I am still in the fight against idolatry.

A Baptist minister said to me a few days ago: "Yes, I used to belong to two secret societies, and when I found that they were ruining the influence of the church I quietly stepped out of them both."

I said, "Well, do you tell the people that they are wrong?" He answered,

"Yes, I tell them of the danger, but they go right on into them." I told him that the danger line lies in the secrecy of the lodge, and asked him if he was afraid to tell the secrets of the lodge to his people. "Yes, indeed," he said, "if I were to disclose their secrets, they would kill me at once." I said, "But God has made you a watchman (Ezek. 33:7-20) and tells you to warn the people; now, if you fail to warn them, God will require their blood at your hand." He said, "Yes, I know that I am tied, but I am trying to get boldness to preach a whole gospel."

Dear friends of the N. C. A., you can readily see from the testimony of this good minister that the fight is on for those that are ready to die for the truth. This preacher is a man of God, but he is cowardly in the face of danger. Let us pray for these poor preachers who are in the devil's trap that they may get deliverance.

Last May I met the pastor of a church at Ripley. He has a large congregation, but they are all tied up in the lodges. He said to me, "Sister Roberson, I don't ever intend to stop fighting. I am going to read these tracts you have given me, and preach about what I read, and to give the warning to my people, whatever it may cost." I said, "Thank God for you, and may He give you more boldness to take a firm stand against the wrong." He told me that out at the church where he had been the pastor they used to give large picnics, and that there would be bootleggers on the grounds to sell whiskey in order to raise funds for the church. He said that he had not been with that church six months before he had broken up that method of raising money.

The same preacher told me that just before he left the two lodges of which he was a member, a fellow member came to him and told him of some of the awful things which were covered up in the lodges. He said that they were more than he could tolerate, and that he got right out of them. Since then he has been offered large sums if he would consent to preach their annual sermons for them, but he told them that he couldn't preach the sermon, because he couldn't find a text in the Scriptures that would do for such a purpose. Of

course he is being persecuted and ridiculed by the lodge men, but he intends to stand up for Jesus against everything that he knows to be wrong.

My heart is full of gratitude to you all for your kind remembrance of me at your annual meeting. God answered your prayers, and I am just as well now as I ever have been in my life. He has indeed answered your prayers, and healed my body. Next week I expect to go to Marianna, Arkansas. A minister there asked me to come, but I did not know just where I would get the money to go, but the Holy Spirit said, "Go," and I began to get ready. I walked out to my mail box, and took out your letter with five dollars inclosed. I said, "Thank the Lord for the dear sister who has sent the means for me to make this trip. Lord, I will go where you want me to go." I hope to be a help to you all in this work till the Father calls me home.

My prayer is that the Lord may bless you all. Yours in Christ,

LIZZIE ROBERSON.

AGENT DAVIDSON'S LETTER.

Leesville, La., August 9, 1913.

Dear CYNOSURE:

"The Lord is my strength and my salvation; whom shall I fear?" Thank God, I am found worthy in His name to suffer for the sake of the gospel. Since writing my last letter, Satan has been very busy with the wicked workers of iniquity. I am standing firm on the rock of His Word, and contending for righteousness. More and more I can see the evil influences of secret societies upon the church, the government, the home, and every God-ordained institution.

Mr. Joseph B. McGhee, a seceding Free Mason of this city, called on me a few days ago, and made careful inquiry about the work of the N. C. A. He was called of God out of the lodge a few years ago, and made to open his mouth and cry mightily against the unfruitful works of darkness. He was fully awakened and made to understand that fellowship with God meant a separation from the lodge. Mr. McGhee was convinced by reading II Corinthians 6:14-18. When he saw the light, he obeyed God, and walked out of the lodge

room, and has since been opposing the whole diabolical system. He has written out an exposition of Masonry, and the Masons threatened to kill him if he dared to publish it.

The CYNOSURE is being read here, and is doing great good. Just at present I am suffering from a badly injured hip, received in a fall, and I have been quite indisposed for some time past, but I am on the program to preach the doctrinal sermon at the thirty-second annual session of the Calcasieu Union Missionary Baptist Association August 21st at De Ridder, Louisiana.

I had a very prominent Odd Fellow tell me a few days ago that if he could get a good insurance policy in some valid insurance company, he would sever his connection with all secret societies, for he said that they are all frauds and breeders of hatred, envy, strife and discord among brethren.

I am happy over the results of the June meetings on the Pacific Coast.

I have preached several sermons, delivered lectures, and made a number of calls, at each of which I discussed the wickedness and danger of oath-bound secrecy to a republic like ours. I am still tasting a little of the bitterness of lodge operation in my work here, but have decided to fight it out on the gospel line, and I ask prayers of God's faithful people everywhere. Yours in Him,

FRANCIS J. DAVIDSON.

Tescott, Kans., July 21, 1913.

Dear Sir:

Today is a big day in Tescott, Kansas, where I reside. Though we have barely more than one-half dozen Masons here, the Masons are laying the cornerstone of our new school building, Governor Hodges of Kansas, orator. Big affair. "Silence gives consent," but I was determined that silence should not do so in this instance, and to counteract possible effects of this gaudy show, at the close of service yesterday, according to announcement in the local paper, I read the oaths and penalties of the master Mason and Royal Arch degrees. I also read Blanchard's comments on these obligations, and several other choice passages from his book, "Modern Secret Societies." I wonder when the taxpayers of this land who are opposed to this

despotic institution will rise in their might and protest against having the "mark of the beast" placed on their public buildings? Yours sincerely,

(Rev.) A. O. SWINEHART.
Lutheran Minister.

We are pleased to note that Mr. H. C. Cassel of Philadelphia gave an address at the national conference of the Progressive Brethren Church on August 29th ult., on "The Lodge, a Counterfeit." This is the first time, we believe, in the history of this church that the important subject of the relation of secret societies to the church has been discussed in the national gathering of this body. We congratulate our friend, Brother Cassel, that he has been chosen to give the address at this national gathering.

Western Nebraska, Aug. 9, 1913.

Editor of CYNOSURE:

I want to say something regarding Brother Wylie's article in the August CYNOSURE. It will be in the way of criticism. The general trend of his article, however, was right.

His position on an oath is not in accordance with the teaching of Jesus. He says, "But I say unto you, swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black."

The apostle James was inspired to rehearse very much the same teaching, as he says, "But above all things, my brethren, swear not, neither by heaven, neither by the earth; but let your yea be yea, and your nay be nay, lest ye fall into temptation."

I think it is better to quote these as authority on swearing than to quote Blackstone or other worldly authorities. It was evidently meant by the quotations given above to teach that there was to be no kind of swearing done by the followers of Christ. It is also evident that Jesus differed with them of old time, for He says: "It has been said by them of old time, Thou shalt not forswear thyself,

but shalt perform unto the Lord thine oaths." It is seen that the Savior's teaching differs from the teaching of those before Him, and also from the teaching of the world today.

(Rev.) W. F. ANGSTEAD.

THE SEATTLE CONVENTION.

[The writer, Rev. Thomas M. Slater, is the President of the Washington Christian Association opposed to secret societies.—Editor.]

The holding of the recent conventions in Seattle, Tacoma, and Portland was of more than passing interest to the friends of the work on the Pacific Coast, and in some sense marked an epoch in the history of the cause here.

In point of attendance the meetings



THOMAS M. SLATER.

were not remarkable. The dominance of the Secret Empire in the West, its support by the leading ministers and Christian workers in all the churches, and the unwillingness of all others to have their own sins rebuked, kept almost all the fraternity people away. Then the ignorance of many non-fraternity people concerning the menace of this power, or the fear of showing sympathy with an unpopular cause, prevented our work from enjoying the enthusiastic or popular reception accorded many another undertaking.

But, for all that, the attendance was encouraging. As is usual, the afternoon and evening meetings were the best in this respect, but at no time did we feel that the cause was lacking support. For a work so unpopular as this, and in the advocacy of which we know we have been so backward, the showing was very

good. For in the rallying of old friends in this work and the discovery of new ones, we were abundantly assured that the Lord has His witnesses in this part of the country who both in numbers, ability and consecration will through His grace be enabled to uphold a testimony for the truth.

The program followed in each place has already been presented to the readers of this magazine, and some of the addresses have been published. In many cases the discussions of an informal nature were equally profitable. The attention in all cases was the best testimony as to the worth of the matter presented. One of the most encouraging features was the attendance of strangers, who came to all of the meetings. One young man was specially noticed, who said he had never heard the subject of secret societies discussed before, and who was eager to learn all that was to be said about it. The literature of the association had good sale, and seed was sown that will surely bear fruit. Since the convention the writer has had both interviews and correspondence with lodge-men who did not attend the meetings, but who read of the proceedings in the papers and had their interest awakened. As a result of this I have been able to place literature in the hands of many, and thus the good work is continued. The organization of the Washington Christian Association, which was a direct result of the campaign, as well as the Oregon Association, insures the hope of further activity along the same line, and of continued agitation.

So we may confidently say that the meetings have served principally to stir up the minds of those who know the truth to a greater degree of faithfulness in its propagation, which is indeed fundamental to the success of any undertaking. It has been a time of seed-sowing, and has put into operation agencies which we trust will be greatly used of God in the furtherance of His cause, as He shall give wisdom and opportunity.

We feel unable to adequately express our indebtedness to the association for coming with these meetings to the Coast, and especially to Secretary Phillips for his services as an organizer and director of the work, and to Dr. Blanchard for

his inspiring and convincing addresses. Both of these men were at their best, and never did we so fully realize how much they are both doing in the interests of this cause, or how tireless and self-sacrificing is the service which each one is giving along this line. May they both be spared for many years of like service and of blessedness in the cause of their and our Master. To Mr. R. A. McCoy of New Brighton, Pa., we are also indebted for collecting and forwarding a generous contribution to aid in this work. He and all who helped with him will surely be remembered in the Great Day of rewards. Faithfully yours,
T. M. SLATER.

LETTERS TO PACIFIC COAST MEETINGS.

Woodland, Cal., June 20, 1913.

I would like to have been with you, meeting as you do this year on the Pacific Coast, but want of time and means forbid. I have taken the CHRISTIAN CYNOSURE ever since it was published in 1869, and have acquired by observation and reading a fair knowledge of the workings and evil influences of our modern secret societies on political, religious, social and moral life. As our Methodist minister, who has taken three Degrees of Masonry, but who does not affiliate any more, told me that Masonry is the Devil's church, so it seems to me that secret societies are just what my minister considered them to be.

O. C. Wheller, a pioneer Baptist minister, a 32 degree Mason and Grand Lecturer of the Grand Lodge of Masons of California, forty years ago at the dedication of a new Masonic Hall in Woodland, California, stated in his address, "That the sublime mysteries of Free Masonry were practiced by the Egyptians in their Worship of Osiris at least 25,000 years before Christ." His chronology was wrong but he was right in regard to their so-called mysteries being derived from the ancient Egyptians and other heathen sun worshippers.

P. Beck.

"I would certainly attend the anti-secrecy convention in Seattle if possible, but lack of funds makes it out of the question. Today at the Presbyterian

preachers' meeting two brothers tried to make sport of me for sending them the CYNOSURE. Dr. Tufts spoke out in indignation, saying, 'That literature is shameful. It ought to be suppressed.' Dr. Douglas said, 'Mr. Foster does not know what he is talking about. Like all outsiders, he is ignorant.' The lance seemed to have struck a sensitive vein.

Yours fraternally,

(Rev.) J. M. FOSTER.

Seattle, Wash., May 29, 1913.

"It will be impossible for me to attend the Convention June 24th, as at that time must attend our yearly convention in Minneapolis.

May God bless your work in general and your Convention!

Yours very truly,

(Rev.) L. C. FOSS."

President and Superintendent Home Missions, Norwegian Ev. Luth. Church.

Sebring, Florida, March 31, 1913.

Dear Brother Phillips:

You may be a little surprised to have a letter from me away down here in the Southland. I have been here since November on account of failing health. I was obliged to give up the work at home, and through the kindness of some good white friends who were able to do it I have a home here, which they say is for the rest of my life. I am now past eighty-six, so that cannot be much longer. May the Lord's will be done.

It seems as though secret organizations of all sorts are on the increase all over the land, and with members in the churches as well as out, I hope that the Seattle Convention may be a means to open blind eyes. When God opened my eyes and delivered me, I praised Him, and shall continue to do so to the end.

Yours in Jesus,

AMANDA SMITH.

Be pleasant and congenial to those around you or quit professing to love Jesus.

It is noble and manly to think beautiful thoughts but it is godly and divine to act as we think.

Impatience is the parent of remorse.

OHIO CONVENTION LETTERS.

Bellefontaine, O., July 17, 1913.

As your treasurer I respectfully report:

Amount in the treasury at the close of the Convention held last year was Nine Dollars and Twenty-five Cents. Having deposited that sum in the Bellefontaine Ohio National Bank last August, the amount of interest is Twenty Cents. The total amount in the treasury is Nine Dollars and Forty-five Cents (\$9.45). Respectfully submitted,

J. M. Faris, Treasurer.

Roxbury, Ohio, July 17, 1913.

I will enclose \$1.00 for you to use as you see best. Maybe that will help a little. With much interest in the work, I close hoping you will have a good meeting.

Mary P. Morris.

Bluffton, Ohio, July 19, 1913.

For the first time since I am in Ohio will I be obliged to be absent from the annual state convention. This I regret very much. However, my prayers are with you, and for the blessing of God to rest upon the convention. I am testifying against the secret orders and know they are deceptive and destructive. My congregation of nearly nine hundred members is very firm on this question.

With best wishes, cordially yours,

W. S. GOTTSALL.

Greenfield, Ohio, July 21, 1913.

We are trying to do all we can against the lodges, but there seems to be little one can do only talk about the evils of them. We enjoy the CYNOSURE—think perhaps it (ours) is the only one that comes to Greenfield.

Just now as I am writing a stranger drove up asking for boys; said he was hunting recruits for the Woodmen. Wonder if that is the way they do where you work? Sincerely,

MARGARET E. MURRAY.

Granville, Ohio, July 21, 1913.

The longer I live and the more I see and learn of their (secret associations) character and works the more certain I am that they are with many taking the place of the church, with their false professions, and are against the best interest of society and dangerous to the

government. Hope for a good conference. Your brother,

J. M. SCOTT.

Lima, Ohio, July 18, 1913.

I am quite sure that the "Secret Empire" of today is the antichrist of the Scripture. And that it never has had and never will have the approval of God: nor should it have the approval of men who are striving to do good and honor God.

I am truly glad that I represent one of the churches (U. B. in Christ) that has always had a most positive law against any of its members being in any way connected with the lodge system. And I wish to say for the members of the Ohio Conference and in behalf of said church, of which I have had the honor of being one of the district superintendents, that our church has no disposition whatever to take down her standard of opposition against the lodge power. Yours for the right,

CHAS. WEYER.

Among others who wrote the Ohio convention were C. D. Besch, J. M. Faris, G. A. Snider and Mrs. O. L. Smith.

Seceders' Testimonies.

A ROYAL ARCH MASON.

68 Baylies St., Corona, L. I., N. Y.

April 10, 1913.

My Dear Brother Phillips:

I dearly loved the Masonic Order and I thought it was the greatest order on earth. I have often congratulated myself on being fortunate enough to have become a member and have fellowship with the most prominent and respected men of the city.

I was a member of the Island City Lodge, No. 586, F. and A. M., of Long Island City, New York. I have held the office of senior master of ceremonies, senior deacon, and at the time of my conversion to Christ I was senior warden. If I had remained in the lodge two weeks longer I would have been elected Worshipful Master. I was also a member of the Banner Chapter No. 24, Royal Arch Masons. At the time of my con-

version to Christ I held the office of Royal Arch Captain, but when I came to Christ I learned that He was the "way, the truth and the life" and that no one could come to God the Father but by or through Him.

After my conversion to Christ the prayers of the lodge, the beautiful hymns accompanied by the great organ and the scripture reading, did not have the same charm for me as they did before my conversion. I made inquiries of Christian people why this was so, and they directed me to get some books and literature published by the National Christian Association of Chicago, which I got and found after reading them that Christ the "Corner Stone" was left out of everything purposely so that those that hate Christ may not be offended. Free Masonry teaches that "the *common gavel* is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we as Free and Accepted Masons are taught to make use of it for the noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands eternal in the Heavens," but there is no sacrifice for sin, no sin offering, no Redeemer, no Savior, no Christ, no Lamb of God, no shed blood, no atonement, without which God's word say there is no remission of sins!

It is now thirteen years since I obeyed the Bible, God's Word, which says come out from among them and be separate and touch not the unclean thing and I will receive you, and be a Father to you and you shall be my son!

The oaths, penalties and works to be had of the National Christian Association of Chicago, Illinois, concerning Free Masonry are true.

I subscribe for three CHRISTIAN CYNOSURES, which I distribute. Thank God for the CHRISTIAN CYNOSURE and the National Christian Association, which sheds God's light on one of Satan's masterpieces for the deception of men.

Charles A. Lagville.

Honesty is born of industry but laziness is long fingered.

FOR YEARS AN ODD FELLOW.

Plymouth, Michigan, May 8, 1913.
Mr. W. I. Phillips:

Dear Sir—I was an Odd Fellow for seventeen years. It is nearly thirty years since I withdrew from the Odd Fellows. I wish I could tell every single Lodge Member that there is no Grand Lodge above, but the Kingdom of Christ, our Lord, whom the lodge here below utterly reject, together with the means of grace instituted by Him for the remission of sins and the conversion of our immortal souls. "Today if ye will hear his voice hearken not your hearts."

Henry Feichelt.

"I asked you three or four months ago to send me a sample copy of the CYNOSURE. I received the magazine, and wish to say that I consider it as fine a Christian magazine as I ever read. I like the way you handle those trifling secret orders. The secret orders are the worst enemies the church has today. I have been a Mason for the last six years, up to about one year ago, when I was converted, and found that I had then to be either an antichrist or an antimason. I am glad you stand out against these evils as you do. You will find inclosed \$1.00 to pay for one year's subscription to the CHRISTIAN CYNOSURE.

JAMES H. RAY.

June 14, 1913.

National Christian Association:

Gentlemen—I accidentally ran across a book containing the work of one of the leading secret orders. I will say that I am at present a member of two or three lodges, but have about the same opinion of them that the writer of the book which I read has.

Respectfully yours,

L. R. WARDE.

You can not hold a right spirit toward God and hold a wrong spirit toward any soul on earth.

The surest proof of the existence of God and devil is the fact that their servants are like them.

Love is always new and young and fresh and it has a tendency to make its possessors like itself.

Christian Cynosure

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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CHICAGO, OCTOBER, 1913.

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James Freeman Clarke, Unitarian clergyman and author: "So stands Luther, growing more and more the mark of reverence through succeeding centuries—the real author of modern liberty of thought and action" "In spite of all sophistry and subtlety Luther will be regarded through all time as the champion of human liberty, and Loyola as that of human slavery."

THE COLOR OF ELKS.

Black sheep are allowed to remain in the flock, but black Elks are not tolerated in the herd. That order is neither brotherly nor philanthropic enough to refrain from demanding that this shall be a white man's country. In fact, by August, 1912, the vast herd was snorting, pawing and shaking its horns. For, with a name that "like a wounded snake drags its slow length along," an Improved Benevolent and Protective Order of Elks of the World had assembled into a herd that had begun to invade the shadowy borders of the fraternal wood. In other words, negroes had formed Elk lodges. Application was made for a court injunction restraining negroes from calling themselves Elks. Neither were they to be allowed to pretend to be white folks and beasts at the same time by using their emblematic possessions, which were like those used by white Elks who lacked two feet of being quadrupeds. After the hearing held at Dayton, Ohio, early in 1913, the court decision remained pending until the end of June. About the first of July an Ohio judge allowed a perpetual restraining order against Black Elks. Another noble

order thus promotes recognition of the universal brotherhood of man.

A few days later, when the white herd assembled in Rochester, N. Y., to elect leaders, a Grand Esteemed Leading Knight and others, the Grand Exalted Ruler beat the Elks' clubs with a "grievous crabtree cudgel," declaring that "The manner in which the clubs connected with some of the subordinate lodges are conducted is a disgrace to the order, and in many places a public scandal." Is not that almost as bad as being called black?

CRONIN MURDER RECALLED.

Old Clan-na-Gael Chieftain is Dead.

Alexander Sullivan, 66 years old, a Chicago lawyer and a Catholic, who was at the head of the Clan-Na-Gaels at the time of the murder of Doctor Cronin, a case which attracted world-wide attention died in Chicago today, Aug. 21st.

In 1876 Mr. Sullivan was tried for the murder of Francis Hanford, a school principal. Sullivan shot Hanford on the latter's porch. In his defense he swore that Sanford had insulted Mrs. Sullivan and he was acquitted.

Although as chief of the Clan-na-Gael in the United States a persistent attempt was made to involve him in the Cronin murder, he was never indicted, but his name became known wherever the story of that famous crime was told.

Charles W. Morse, former banker who served a term in prison, is now the president of the Hudson Navigation company, owners of a line of steamers operating on the Hudson.

It will be recalled that according to the public press his brother Masons

throughout the United States were persistent in their appeals to President Taft to pardon him, which he finally did on the ground that he was near death. It was doubtless for such a time that the Masons secured Taft's consent to become a Mason "at sight."

ST. JOHN'S DAY OBSERVED.

Members of Portland Lodge No. 55, Ancient Free and Accepted Masons, with members from other lodges of the city, attended services at the First Methodist Church last night in observance of St. John's day, which falls on June 24.

The Rev. Benjamin Young preached from the first chapter of John, sixth and seventh verses: "There was a man sent of God, whose name was John, who came to bear witness of the light." His sermon dealt with the inspiration to be derived from the Masonic teachings and their harmony with the teachings of the Bible.

Is Masonry in Harmony with the Bible?

"Your committee believe this (Ohio Res.) all wrong. The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."—*Chase's Digest of Masonic Law*, page 207.

For a description of such preachers or teachers read 2d Peter, Chapter II, in which God, the Holy Spirit, draws their portrait.

GRAND MASTER WONG.

For a score of years Wong Do King, who was lately arrested in California, has been the head of the Chinese tong called Bing Kung. Letters and documents which were also captured reveal the terrible work and wicked nature of this fraternity. Many of the letters refer to the recent tong war which has extended along the whole Pacific coast, and some give specific instructions concerning the killing of various men. Most powerful of such secret societies infesting the western shore of this continent, the Bing Kung is the most warlike. It is said by immigration men that for opposition or attempted betrayal of Highbinder schemes the Bing Kung penalty is death. Widely extended blackmail is

considered to be the principal activity, and to be made effective by a score of salaried gunmen. Bonuses are allowed for killing "big men." The letters show that the gunmen add to their other duty that of protecting gambling dens, and defending the owners of Chinese and American female slaves. One document which came into official possession at the time of the capture, is a kind of catechism for smuggled Chinese preparing them to answer questions in case of being called to give account. The capture of these letters and documents may be almost as important as the arrest of Wong and subordinate leaders whose arrest was to follow in cities where the Bing Kung has been powerful. A prompt effort was to be made to secure this grand master's deportation. Let us hope that the wonderful awakening in the East will include the elimination in good degree of not only the Chinese opium habit but also the Chinese secret society habit.

A GREAT LITTLE BOOK.

It seems fortunate for various substantial reasons that the book entitled *Modern Secret Societies* has gained extensive distribution. It must have instructed a multitude of minds. Into its brief chapters President Blanchard has packed with skillful hand facts and ideas which represent the accumulations and reflections of many thoughtful years. Many special topics being treated in chapters of surprising brevity, a reader is able to grasp at once some division of the general theme. He also has at hand items to which he may wish to refer, but which he cannot reach so readily if even at all elsewhere. It is a convenient book. If brevity does somewhat restrict detail, it does not cancel important special information. Moreover, what is not found in full minuteness here can be further pursued elsewhere. The purpose and method stated in the preface are also indicated in the book itself. There the author says in one of the paragraphs: "A few words should also be said in reference to this publication. There are many books on secret societies written by members and by those opposed to such institutions. One who buys and reads them would come to an understanding

of the secret society question. But these books deal generally with a single order. The result is that to secure the information desired would be expensive in both money and time. On a matter of so great and universal importance it is to be desired that there should be a brief yet comprehensive work, dealing in a thorough manner with all fundamental questions involved yet so inexpensive that all may own it and so short that they may have time to read and understand it."

On such a plan as the author indicates in this paragraph of the preface he has produced a book which as an awakener of thought concerning hidden things of darkness and as a check for unwary feet approaching a snare seems liable to render large service in the midst of an evil and adulterous generation. Its moderate price makes it a gift easy to purchase for a friend or for a local public library, its manifold topics furnish numerous points to catch a reader's attention, while its authority insures the value of facts presented and the fitness of their presentation.

The lodges of Goshen, Ind., since the close of the big revival, seem to be holding high carnival to make up for lost time. They are composed largely of church members and those who are substituting the lodge for the church, yet this does not deter them from holding dances, card parties and smokers.

The Knights of Pythias, said to be the model lodge, have been holding a series of dances, which are reported by the papers as having been very successful and enjoyable events.

The Loyal Order of Moose, just recently organized, and which offered reduced rates to charter members, have just held "a very successful" dance and card party.

The Masons, headed by a man who claims to be a minister of the gospel, have been holding a smoker and numerous initiation ceremonies.

The above facts should again furnish the true Christian food for thought. They are another proof of our contention that the Christian cannot consistently belong to the lodge.—*Gospel Banner*.

A WASHERWOMAN'S EXPERIENCE.

"The Defel comes to me und says, 'How you feel; how you feel?' I say nefer you mind; I don't associate with your Mrs. Feel. I walk with Mrs. Faith.

"That's the way I lead the eagle life. God puts wings on me und I can soar above the Defel; und God will put wings on you to keep you going. That's my bikesickle; it don't knock peoples down, it lifts them up."

I have nothing to do with tomorrow.
My Savior will make that His care.
Should He fill it with trouble or sorrow,
He'll help me to suffer or bear.

I have nothing to do with tomorrow.
Its burdens, then, why should I share?
Its grace and its strength I can't borrow;
Then why should I borrow its care?

WHOM SHALL WE OBEY?

REV. B. CARRADINE.

The contempt for and defiance of divine authority is not a new departure, but as old as fallen humanity. Pharaoh's words to God's servant "Who is the Lord that I should obey Him," has been heard in every age and land, and I doubt not at some time has been spoken by every heart.

It seems to matter little with the rebellious nature of man, as to what form of expression the word of the Almighty may or his plan be revealed. There at once is seen upon the part of the creature doubt, denial, defiance and disobedience to the purposes and mandates of Heaven.

Back in the remote centuries the kings and rulers of the earth took counsel together against the Lord and His anointed (Christ). It is remarkable that all opposition to the Divine Being is to the Lord and His anointed or Christ. It is impossible to strike at one without assailing the other. Men talk much about the knowledge of God, obedience to Him, the worship due Him, while at the same time rejecting the Christ who was incarnated to declare and manifest this unknown God. They speak assuredly of the Father and exalt Him alone, when the Bible plainly declares that no one can know the Father except the Son reveal Him.

Judaism, Unitarianism, and most of

the so-called Higher Criticism of Holy Scriptures rob Christ of His divinity.

Another Enemy.

In addition to these enemies of Jesus Christ, the Second Person in the Trinity, is Free Masonry. This I say in spite of the in dedication of a number of Christian churches, and their assertion that they are the friends of the Church, etc.

I quote in proof from one of their own organs published in Louisville, Ky.:

The Masonic Home Journal. Dec. 28, 1911.

Published declaration of Daylight Lodge No.

760—Page 30.

"Every ancient landmark of Free Masonry; every sign and symbol known by us and between us as brethren, indicates that we cannot as a body recognize Jesus, Buddha, Mahomet or Moses, or any of the denominational churches of either.

"All prayers or speeches that recognize or appeal to any deity or prophet, save to God alone, are out of place in a Masonic lodge."

This is followed by an editorial comment of the same paper, as follows:

"Sometimes a minister in offering prayer at a Masonic meeting inadvertently uses the name of Jesus, but in all cases, in our opinion, it is the force of habit and never done intentionally."

Here we have the statement that the name and divinity of Christ is not to be allowed in any of their services, prayers or meetings. This is confirmed by the editorial comment that whenever this has been done by ministers of the Gospel, that he, the editor, is sure that it was done simply from force of habit and with no desire to disturb the recognized spirit and order of Free Masonry.

To one loving, serving and adoring Christ, all of these statements are blasphemous and horrible and are direct attacks upon the Son of God. And yet we have preachers claiming to be believers in as well as followers of the Son of God, who join and remain in fellowship with such an organization.

At one of our large Holiness camp grounds, a bishop of the M. E. church said to fully eighty preachers in my hearing that nothing should be said in the pulpit against Free Masonry, that it was doing good.

But we ask what system of benevolence, and what amount of money given

in the name of charity or of God Himself could atone for the insult to and denial of Christ as printed in the Masonic Journal and said therein to be the sentiment of that fraternity as a body.

The question arises at once whom shall we obey? Whose words shall we hearken to and follow? Those printed in the Masonic Journal, the directions of the bishop referred to, or the Word of God?—*Christian Witness.*

MASONIC ETHICS CONCERNING GOD AND RELIGION.

BY REV. MARTIN L. WAGNER.

It is frequently charged against Freemasonry that it is deistic in its ethics and religion. This charge is vehemently denied by some Freemasons, and passed over in silence by others. But whatever Freemasons may deny or concede, there can be no question that the deistic doctrine of conduct is set forth, though skillfully concealed in the "charges" of Freemasonry under the pretense that the Mason is required to obey strictly the moral law if he would enjoy the rights and benefits of Freemasonry. These charges, as we shall show, when stripped of the veils and disguises under which the Masonic doctrine of conduct is concealed, prove that the ethics of Freemasonry is of one piece with that of demons, and no less reprehensible.

To show the identity of the deistic and masonic ethics, we take the "charge concerning God and religion" and interpret it in consonance with the statements of the highest Masonic authorities relative to the moral law of Freemasonry. This charge is as follows: "Every Mason is obliged by his tenure to obey the moral law and, if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine."

"Tenure" means the right to enjoy and to exercise that which the institution offers its members. This right is conditioned upon and is involved in the Mason's obedience to the moral law. If he disregard that moral law or disobey its injunctions and precepts, he forfeits his rights to the privileges and benefits offered by Freemasonry, and ceases to be a true Mason.

But this moral law of Freemasonry,

according to Mackey and other masonic authorities, is not the decalogue, but *the law of nature*, the inborn inclinations and desires of man's being. To obey this law is to indulge these desires and impulses without restraint. In order then to have and to hold the rights of a Freemason and to enjoy and to exercise all that the institution offers its members, the Mason is obliged by his tenure to obey the impulses of his nature without let or hindrance. He must be untrammelled by any scruples of conscience or teachings of the Church.

The "charge" further states "that if he rightly understand the *Art* he will never be a stupid atheist nor an irreligious libertine."

The "Art" is the Masonic method for expressing its sentiments, doctrines and ethical ideas in words which least do mean what they most do say. These methods are not readily understood, but if the Mason rightly understands them, the assurance is given that he will not be a stupid atheist nor an irreligious libertine. Conversely, if he do not rightly understand this "art," he may be and remain either or both of these.

An atheist from the Christian viewpoint is one who does not believe in the existence of that supreme intelligent personal being, God, revealed in the Bible. From the Masonic viewpoint an atheist is one who does not believe in the existence of the Great Architect of the Universe, the masonic god. Now if the Mason rightly understand the Masonic art speech and its hieroglyphical methods of instruction and its symbolic illustrations, he will see that the masonic deity, the Great Architect of the Universe, is the generative principle, and in its existence he must believe. That generative principle must be "God" to him, else he is not a true Mason. Belief in and worship of this generative principle is the requirement of being a true Mason.

"Nor," declares the charge, "will he be an irreligious libertine if he rightly understand this art." If he obey this moral law from a truly Masonic sense of duty, he will be, from the Christian viewpoint, a religious libertine, one who indulges his passions from a sense of religious duty. This tenure requires,

therefore, that the Mason, if he would be a true Mason, must indulge his carnal desires as a sacred privilege, a moral right and a religious duty, and that by rightly understanding this Masonic "art," he "learns how to subdue his passions and to improve himself in Masonry," the reason he assigns for desiring to be made a Mason.

We hold, therefore, that a consistent and logical analysis of this "charge concerning God and religion," and its elucidation and interpretation upon the basis of trustworthy Masonic statements and in accordance with the highest Masonic authorities, show the ethics of Freemasonry to be not only in harmony with the ethics of the deists, but also that the Masonic doctrine of conduct is from the Christian viewpoint unworthy of a decent and honest man, and absolutely incompatible with Christian ethics.

Dayton, Ohio.

THE ROYAL LEAGUE.

The Royal League is a mutual assessment beneficiary fraternity. It is an offspring of the Royal Arcanum. It uses the word "royal" in connection with the motto, "Virtue, Mercy and Charity." The founders of the Royal League, at Chicago, in 1883, were members of the Royal Arcanum.

Following in the footsteps of Royal Arcanum, the League makes a feature of the social side of the organization, with the reading of papers, debates and other entertainments. The government of the League is vested in a supreme council, with advisory councils in states having the necessary membership.

FRAT SPIRIT RAMPANT.

The problem of discipline has become a touchy one at the Wendell Phillips High School in the last term (1913) because a clique in the senior class has begun a campaign of hazing the faculty, particularly Principal Herbert R. Smith.

Monday the keyboard, containing doorkeys for all class rooms, was mixed up so that classes were delayed. Molasses was used on telephones and doorknobs in the principal's office. Yesterday Principal Smith laid the matter before the students and warned them. He had progressed but part way in his remarks when a bell beneath his platform started to ring.—Chicago Examiner.

CHRISTIAN'S BATTLE WITH EVIL.

BY REV. J. M. FOSTER, BOSTON.

One of the most striking challenges in the Scripture was addressed to the converts of Christianity from Judaism: "You have not yet resisted into blood, striving against sin." This implies that there were others who had contended as martyr witnesses even unto death.

If we assume with some that the epistle to the Hebrews was addressed to the Jewish Christians in Jerusalem, then he refers to Stephen, the first martyr who was stoned; to James, the brother of John, whom Herod slew with the sword, and to the Christians who suffered in the persecution, led by Saul of Tarsus, that arose about Stephen. If the date of the epistle be about 64 A. D., then he may refer to the persecutions of the Roman Emperor, or Nero, who bound Christians to stakes, saturated them with pitch and burned them by night to illuminate the public gardens; who dragged men, women and children into the open, and let loose hungry lions to devour them; and who chased the saints, like hunted deer, through the Alps, the valleys and the plains. It may be he had in mind the long procession of the old testament saints so pathetically described in the eleventh chapter, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight turned to flight, the armies of aliens; women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." In the time of Maccabes, "what with cruel mockings and scourgings, what with bonds and imprisonments, what with stoning and sawing in sunder, what with being hunted in sheepskins and goatskins, in dens and caves of the earth, being destitute, afflicted, tormented, of whom the world was not worthy"; these all died in faith, not having received the promises, God having reserved some better thing for us that they without us should not be made perfect.

It is more than probable that, while thinking of all of these, he had in mind chiefly the example of Jesus, "who for

the joy that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God," for He adds, "Consider Him that endured such contradiction of sinners against Himself for your sake, lest you be weary and faint in your mind." And then He issues the challenge: "Ye have not yet resisted unto blood, striving against sin."

The Brunt of the Battle Has Been Endured by Others.

The martyr witnesses in Jerusalem were a challenge to their successors who had an easier lot. The martyr witnesses in the Old Testament are a challenge to all New Testament believers to be faithful and true. The martyr witnesses under Rome Pagan are a challenge to us. During the first three centuries ten grievous persecutions were hurled in quick and angry succession against the church. Blandia, a female slave, was placed in a red-hot iron chair. She was exposed to wild beasts. She was at last slain by a gladiator's sword. All the while she protested: "I am a Christian and there are no evil practices among us." Polycarp, a friend of John the Apostle, was arrested and ordered to deny Christ. He answered, "Eighty and six years have I been in His service and yet in all this time He hath not so much as once hurt me. How then can I speak evil of my Friend!" Then they ordered him to be burned, and he glorified God in the fires. Irenaeus was arrested, because he said "I am a bearer of God; Christ dwells in me." He was ordered to recant. He refused. "You shall be thrown to the lions," said the court. He exclaimed, "I am to be devoured, I am going to Christ." These are samples of the five million martyrs who sealed their testimony with their blood under Pagan Rome. The martyr witnesses under Rome Papal are a challenge to us. Savonarola in Florence, Huss of Bohemia, and Jerome of Prague burned at the stake; Frederick Hamilton and George Wishart burned at St. Andrews; Bradford, Ridley, Latimer, Crammer burned at Smithfield; the 100,000 Huguenots in France, crowned on St. Bartholomew's Day; the Christians in the Netherlands slaughtered by the Duke of Alva—all these are samples of

the 68,000,000 martyr witnesses under Papal Rome who loved not their lives to the death. The 18,000 Covenanters in Scotland, who gave their lives rather than dishonor the crown of their Savior King, the 40,000 Chinese Christians and 200 missionaries who were sacrificed in the Boxer uprising, are a challenge to us.

Our Revolutionary fathers in fighting for Independence, and our "boys in blue," in fighting during the Civil War, to maintain the unity and integrity of our nation, afford us a noble example in true patriotism. But in every case the children of light were waging war upon the unfruitful works of darkness. And they by way of eminence are a challenge to antisecret society witnesses to remain faithful. But the greatest challenge is from Christ: For the joy that was set before Him, He endured the cross, despising the shame, and is now set down on the right hand of the throne of God.

If we would run the Christian race we must run light; and if we would run light we must look unto Jesus. Christ suffered without the gates of Jerusalem. "Let us go forth therefore unto Him, bearing His reproach." Jewish Christians must separate from Judaism. Gentile Christians must separate from heathen idolatry. Protestant Christians must separate from Romanism. And all Christians must separate from the secret lodge system. Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward. He would not have the throne of Egypt coupled with idolatry. He chose Israel's slavery and the true God. That choice was made for Christ's sake. And Christians today must make the same choice. The church and state that fellowship the lodge are allied with Satan. For the lodge worship is the worship of devils, and not God. "Wherefore come out from among them and be ye separate and touch not the unclean thing, and I will receive you, saith the Lord."

The Lesser Battle Remains for Us.

"Ye have not yet resisted unto blood, striving against sin." The boys in blue conquered the South and freed the

slaves. But they were captured by the Masonic lodge and they came home wearing the clanking chains of secrecy. Many a man who has courage to die on the scaffold for his principles has not the fortitude to endure ridicule, contempt, reproach and ostracism. The latter requires a different and less spectacular courage. To compare our lot with the martyr witnesses would be like an American crossing the continent in a palace car, talking to an African who had crossed the dark continent with Stanley about the hardships of travel, or a man passing through Long Island sound in a steamer, talking to an Arctic explorer who had struggled with ice floes in the north passage, about the perils of the voyage. But the battle is becoming more strenuous. A day laborer finds it difficult to secure employment unless he joins a labor union. A business man finds it increasingly difficult to compete with men who are banded together in secret conclave against him. A politician finds it more and more difficult to rise in the political sphere, while his opponents employ secret methods. The only possible antedote to this is found in the reason assigned for going unto Him without the camp, bearing His reproach, viz., "Here we have no continuing city, but we seek the one that is coming." The one that is coming was seen by John, coming down from God out of Heaven. That seems to mean that society is to be reconstructed by the reigning Mediator. There will then be one church that will be scriptural in her doctrine, discipline, worship and government—the city lieth four square and a true Christian state with a government in its constitution in perfect accord with the will of Christ the King. Then will Christian citizens be in perfect allegiance to Christ; then will all secret oath-bound lodges be drawn from the earth, and the kingdoms of the world will be the empire of our Lord and Savior, Jesus Christ. And the kingdom and the dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High.

Now, Christ's people, who are living in anticipation of that consummation and are tenting in the wilderness for the present, should live now just as they

will then. Before the war the Abolitionists lived in the same attitude toward that "sum of all villainies" that all occupy since the Rebellion. Antisecret citizens are now living in the same attitude toward the lodge system that all Christians will occupy when the reconstruction shall have been realized. Political dissenting citizens today are living in the same attitude toward godless, secular government that all Christian citizens will occupy in the consummation when the government of the world shall become the Christocracy. That is the import of the counsel: "Here we have no continuing city, but we seek the city that is coming."

LODGE CANDIDATES KILLED.

Two candidates for membership in the Loyal Order of Moose were killed recently during an initiation in a lodge at Birmingham, Ala. They were Donald A. Kenny, president of the local chauffeurs' union, and Christopher Gustin, an iron molder. Physicians seem undecided as to whether they were frightened to death or killed by electricity. It is stated that a metal emblem of the order was made red hot while they looked on. Their chests were bared and they were blindfolded. A magneto was attached to one leg of each candidate, a chilled rubber emblem was placed against the breast, and an electric current was completed by a small wire touching the shoulder. The aim evidently was to make them believe that the red hot medal was applied to the flesh. Both men fainted. It was thought they were feigning, and the presiding officer did not stop the initiation till it was seen that the two men were dying. The lodge physician was unable to revive them. The singular statement is made in the newspaper account that no arrests were made and the city authorities were not sure whether any of the lodge members would be charged with killing the two men. Members of Pittsburgh lodges of Moose declare that frightening or boisterous features introduced into their ritualistic work are done without the approval of the supreme council of that body.

It is difficult to discuss with patience such proceedings. Whether they are in harmony with the regulations of the

order or not, they should be compelled by legal proceedings to cease. Civil government has its authority over men whether they are in or outside of a lodge. This is not the first time that men have been done to death in connection with such ceremonies. The members of this lodge in Birmingham, at least those engaged in this initiation, should be held strictly to account for the killing of these two men. The whole system of secret oath-bound fraternities is not defensible. If secret societies are not proper for our boys and girls in high school, neither are they for grown men and women. They are out of harmony with our American atmosphere and the spirit of the Nazarene, who said: "In secret have I said nothing."—*Christian Statesman*, September, 1913.

LOS ANGELES BOMB CASE.

(By the Associated Press.)

Indianapolis, Ind., Sept. 13.—United States Attorney Charles W. Miller added to-day a huge volume to the immense records of the dynamite conspiracy trials when he forwarded 725 pages, constituting the government's brief in the appeal of the cases by the convicted dynamiters, to the United States Court of Appeals at Chicago. It is a remarkably brief document in relation to other records in the cases, the evidence given in the trials last winter alone filling 27,000 pages and the defendants' bill of exceptions constituting five huge volumes, totaling 6,000 pages.

More than half of the government's brief is devoted to a complete restatement of the dynamite conspiracy and the part each of the thirty-one convicted defendants played in it. It then gives the government's argument against the error alleged by the defense in the consolidation of the trials against the thirty-three defendants; sets out the government's refutation of the objection to admission of testimony by Ortie E. McManigal and Edward Clarke, whom the defense would have excluded as coconspirators; and supports the instructions by Judge Anderson to the jury as having been faultless.

Of the nearly fifty men involved in the indictments returned last year thirty-three were found guilty and thirty-

one were sentenced to terms in prison at Leavenworth, Kan., two being released on parole by the court.

After the bill of exceptions was filed in Chicago, Aug. 23, Mr. Miller at once began preparation of the government's brief. For two weeks he dictated from 7 a. m. until 11:30 p. m. each day, using five stenographers.

The Court of Appeals will meet in Chicago on the first Tuesday in October, when the date of the oral arguments in the appeal of the dynamiting cases will be set. Only thirty of the thirty-three convicted men are involved in the appeal. Herbert S. Hockin, former secretary of the International Bridge and Structural Iron Workers, having had dismissed his appeal from his sentence to six years in prison, while Edward E. Phillips and Charles Wademeister were released on parole.

GOD AND CALAMITIES.

CALVIN MCLEOD SMITH.

"Don't blame God Almighty for this flood. But blame the city officials who permitted the railroads to build these Johnstown reservoirs to break over and demolish our city."

Thus spoke Colonel John H. Patterson, our distinguished and much-loved fellow-citizen of Dayton, Ohio. He was endeavoring to fix, in a meeting of the Public Service Commission, the human responsibility for the recent disaster to Dayton and other cities in the Miami valley. The point he was making was pathetically true—man was to blame for criminal negligence. It is probable the one credited with this remark would not deny the Divine side of this awful calamity; yet many do. Even religious teachers often feel constrained to protect the Lord's fair name by excusing Him from causal connection with adverse providences.

When blessing comes the people are called upon to give thanks to the Giver of all; but when trouble comes there is a disposition to guard God's reputation by saying. "The Almighty has nothing to do with it." Such an attitude of mind is a dangerous form of unbelief, altogether too prevalent in our day of boasted Bible knowledge and Christian teaching. The Scriptures make plain that the Sovereign Lord is in and over every earthly event, and yet imperfect

man and even the devil may be the voluntary agents and obvious actors. This was true in the death of our Lord, predetermined of God, but carried out by men under the direct agency of Satan. (Acts 2:23.) The wicked one, with permission of the Head of the universe, was the immediate, procuring and efficient cause of Job's affliction; while wicked men and the powers of nature were the devil's agencies in trying this saint of God; but Job sees only the hand of God. (Job 1:20-22.)

It is folly to say God is not in life's sad providences. Only the Creator of the earth could send the tidal wave of Galveston; rock the earth at San Francisco; send the Omaha tornado; or cause the recent unprecedented rainfall in Ohio. Neither does God ask to be relieved of responsibility for national calamities. We are specifically invited to recognize Him in these things, "Come and see the works of God: He is terrible in His doing toward the children of men." "Come, behold the works of the Lord, what desolations He hath made in the earth." Refusing to fear Him in His loving ministrations He compels us to fear Him in His judgments. How willfully blind we are! The child that is still smarting under the rod of chastisement is not so foolish as to say, "I am not punished," or "It just happened;" yet many speak so regarding public disasters. As believers in the Scriptures we are constrained to admit that if God has anything to do with calamities He has much to do with them. He causes, at least permits them to be. What a comfort to know they are intelligently directed by a loving God for beneficent ends.

Again, it is a sinful shifting of responsibility to say that public disaster is only for those immediately affected by it. It cannot be denied that the ones affected are suffering as sinners; but they may not be sinners above others. The warning is to all, for God deals with communities and nations as units. The people of Dayton and fellow-sufferers are the eighteen upon whom the tower of Siloam fell. They are great sinners, in the desecration of the Sabbath, licensing evil, and the like; but Christ, the King of nations, is saying to all, "Except ye repent ye shall all like-

wise perish." The spirit abroad today is the spirit of Nebuchadnezzar. We have said, "Is not this great America that we have builded?" For similar boasting Nebuchadnezzar was removed from his throne and turned out to pasture until he learned that the Most High ruled in the army of heaven and among the inhabitants of the earth. Men and nations need to go to pasture occasionally until their reason returns to them. God is saying to us, "Be still, and know that I am God." "The Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord." "I will be exalted in the earth." While He is thus exalting Himself let the whole earth keep silent.

In times of affliction, the question, "What think ye of Christ?" might well be reversed: "What does Christ think of us that He should deem it best to so afflict us?" Surely calamities should turn believers and unbelievers to earnestly seek the Lord; unheeded they will witness against us in the great day. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—*The Christian Statesman*.

THE STAMFORD WRECK.

The wreck at Stamford, Conn., on the New Haven road, when the second division of an express train telescoped the first has raised the question of labor dictation. Was it a trade union disaster? Did the engineers force the managers to take fatal risk by putting too inexperienced a man in charge of the locomotive? A leading newspaper which is published in one of the cities on this line of road declares that "With no qualification whatever the public will agree with General Manager Bardo of the New Haven Railroad Company that unions of railroad employes should not be permitted to interfere with the rules of train operation so as to 'break down the safety of the service.' If any labor organization has done that it is as much guilty of manslaughter as the corporation."

The hearing before the federal commission appears to have shown that the engineer was competent to do some of

the work done on the road but was a young man too inexperienced for what he was set to do the day of the fearful accident, whether he was in the least responsible for results or not. Equipment has been complained of besides. But it is pretty evident that a labor union is to be credited with the fact that a too inexperienced engineer was put into a position that day which required the most complete experience, and that he was set to use a kind of engine which, besides being a novelty needing special familiarity in its driver however well qualified he might be to use different engines of the earlier and more common type, was also a kind of engine with which this engineer then made his first experimental acquaintance. The risk was extraordinary, and it is alleged that if the management of the road had not been forced to compromise with the union respecting the experience required before an engineer could be assigned to such a service this engineer would not have been in charge.

PAGAN PARENTAGE ACKNOWLEDGED.

Dealing with the last verse of the Sunday-school lesson for May 11, Genesis 41:45, which reads: "And Pharaoh called Joseph's name Zaph-nath-pa-a-neah, revealer of secrets; and he gave him to wife Asenath, the daughter of Poti pherah (prince), priest of On; or priest of the Sun dwelling in On."

We are instructed that the Egyptians were divided into castes, as in India. At the head of these castes stood that of the priesthood. From this order the Ring was usually selected; if one, of the warriors, the next class in rank, should attain to that eminence, he was always installed and enrolled in the superior order. The priests were not merely the ministers of religion, they were the hereditary conservators of knowledge. They were the public astronomers by whom all the agricultural labors of the people were regulated; the public geometers, whose services were indispensable, since the Nile annually obliterated the landmarks of the country; in their hieroglyphical characters the public events were crowded, they were the physician; in short to them belonged the whole patrimony of religion. As an in-

terpreter of dreams Joseph no doubt, intruded into the province of this all powerful caste, and the king, not improbably with a view to disarm their jealousy, married his new vizier to the daughter of the Priest of the Sun, who dwell in On, called afterwards by the Greeks Heliopolis, the city of the sun; *vide* History of the Jews; Milman.

"Traditions of Freemasonry," page 232, says: "More pages of the writings of the ancients that have been preserved to our times are devoted to the Mysteries than (to) the development of empires. Hence we have better knowledge of the ceremony and legend of many of the phases of the mysteries than we have of the country in which they were practiced."

Mackey, in *Lexicon of Freemasonry*, page 195, says: "There are characters impressed upon it, the masonic legend, which cannot be mistaken. It is thoroughly Egyptian and is closely related to the supreme rite of the Isianic mysteries."

Pierson's *Traditions of Freemasonry*, page 240, tells us: "The Masonic legend stands by itself, unsupported by history or other than its own traditions, yet we readily recognize Hiram Abiff the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Dionysius of the fraternity of the Artificers, and the Atys of the Phygians, whose passion, death and resurrection were celebrated by these people respectively." On page 125 of Mackey's *Lexicon*, article, *Egyptian Mysteries*, we read "Egypt was the cradle of all the mysteries of paganism. At one time in possession of all the learning and religion that was to be found in the world it extended into other nations the influence of its sacred rites and secret doctrines." And on page 315, "Mysteries": "This is the name given to those religious assemblies of the ancients, whose ceremonies were conducted in secret, whose doctrines were known only to those who had obtained the right to knowledge by a previous initiation, and whose members were in possession of signs and tokens by which they were enabled to recognize each other."

Warburton's "Divine Legation," vol. I, page 189: "Each of the pagan gods

had, besides the public and open, a secret worship paid unto him, to which none were admitted but those who had been selected by preparatory ceremonies called initiation. This secret worship was termed the mysteries."

Traditions of Freemasonry, page 233: "And the mysteries throughout the world were the same in substance, being derived from one source and celebrated in honor of the same duties, though acknowledged under different appellations."

Mackey's *Lexicon*, page 315, "In all these various mysteries we find a singular unity of design, clearly indicating a common origin. The ceremonies of initiation were all funeral in their character. They celebrated the death and resurrection of some cherished being, either the object of esteem as a hero, or of devotion as a god. Subordination of degrees was instituted and the candidate was subjected to probation varying in their character and severity. The rites were practiced in the darkness of the night, and the full fruition of knowledge for which so much labor was endured, and so much danger incurred, was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light."

Lexicon, page 183: "Elusianian Mysteries." "These were among the most important of the ancient rites, and were hence often emphatically called, The Mysteries. In these mysteries was commemorated the search of Ceres. Patrons of Husbandry will doubtless recognize this deity, after her daughter Proserpine. The chief dispenser of the mysteries was called the Hierophant or revealer of sacred things, called the Worshipful Master in Masonry. "Symbolism of Freemasonry," page 15: "These mysteries existed in every country of heathendom, in each under a different form, but always and everywhere with the same design of inculcating by allegorical and symbolical teachings, the great masonic doctrine of the soul. This is an important proposition and the fact which it enunciated must not be lost sight of in any enquiry into the origin of Freemasonry; for the pagan mysteries were, to the Spurious Freemasonry of

antiquity, precisely what the Masters' lodges are to Freemasonry of the present day," but I rest because I consider the caption of this article fully proved.—J. C. YOUNG in *The Christian Conservator*.

ANOTHER MOVE AGAINST "FRATS."

It is interesting to observe that there appears to be increasing opposition to the secret college fraternities or Greek letter societies. It was long regarded as provincial, and presumptuous as well, to have any other opinion than that they were indispensable adjuncts of academic life worth while. The institutions which discouraged them were generally excluded from recognition among high class schools. Latterly, however, there have been signs of change in the estimate of the societies originating in the student body itself. Attention has here been directed to action of the Yale sophomores. The latest ban put upon them is at Barnard College, the portion of Columbia University, which is open to women. After thorough investigation by a committee made up of members of the faculty, alumnae and students, action was taken as follows: "That for a term of three years, commencing October 1, 1913, no society of a social character at Barnard College of which the organization, the emblems and the rites are in any way secret, and which has national affiliations, shall be permitted to elect new members." It appears that the ground of opposition to the societies here was much the same as that described at Yale. The societies have been criticised by the majority of the students. Less than one-third of the student body are members. "The societies are considered to be against the growing democratic spirit of the college in that they encourage snobbishness and race prejudice.—*The United Presbyterian*.

ORANGEMEN BRING ARMS TO IRELAND.

The government learned last week that the Orange clubs were expecting a large consignment of arms from Germany.

One thousand rifles with bayonets arrived here today on a steamer from Manchester in cases marked "electrical fittings." Detectives promptly seized them.

Government officials say they are fully informed on the plans of the Orange clubs to resist home rule.

The Unionist leaders decline to talk, but the rank and file declare that the consignment is undoubtedly a part of the equipment of the loyalists, adding triumphantly that they could afford to lose a few hundred arms, as an enormous consignment has already arrived here and the weapons are in the hands of those who will not hesitate to use them if the government tries to condemn them to the tyranny of the Roman Catholic nationalists.

The home rule people, on the other hand, declare that the whole affair is a piece of theatricalism, either a practical joke or a political advertisement.—*Chicago Tribune*.

WOULD REFORM K. OF P.

Former Governor Herreid, of Minnesota, urges the grand lodge to abolish its "tottering military department" which has "outlived its usefulness" and turn the lodge room into a "schoolroom of instruction in citizenship," says the *Minneapolis Journal*. The recommendation of the former governor was politely buried, as might have been expected.

"The Aberdeen delegation to the Pythian grand lodge, which was held at Sioux Falls last week, was in the limelight on account of the recommendation made by the fraternal correspondent, former Governor C. N. Herreid of this city. He recommended, first, that the uniform rank of the order be abolished; second, that a monthly publication be issued by the supreme lodge, telling of Pythian happenings the world over, and third, that the sessions of the lodge be thrown open to the discussion of vital political, economical and social questions. The former governor suggested that the military branch had outlived its usefulness, and was no longer in harmony with the spirit of the age. He suggested directing the time, money and energy expended for this 'tottering military department' into Pythian educational channels, and predicted marvelous results should it be done. The most impressive of the recommendations submitted by the former governor was to turn the lodge room into a schoolroom of instruction in citizenship. No action was taken on these recommendations by the grand lodge beyond the fact that they were heartily recommended to all members for serious consideration."

Editorial.

SON OF A GOOD QUEEN.

Young Albert Edward, Prince of Wales, may be fortunate in possible heirship of the English throne; he is surely fortunate in actual possession of a good English mother. When he entered Oxford he had difficulty in obtaining parental consent to join one of the undergraduate clubs called the Bullingdon, membership in which sets the seal of exceptional popularity. Permission was finally obtained with the understanding that the young prince would never join in a "Bullingdon blind," which is an evening of drink and song. When it came to royal parental ears that, after all, the princely son had been persuaded to join a carousal of the 'varsity club, a prompt telegram from Queen Mary ordered him to remove his name from the Bullingdon. Perhaps an American can hardly realize what the implied rebuke to the society itself by the Queen of England must be to an Oxford college society. A groan from London Punch also comes across the sea, but we will not listen here to all the variations of the prolonged wail nor note its full burden. It shall suffice to copy the first paragraph and the last one of a recent article:

"Mr. William J. Bryan's official teetotal banquets at Washington, at which nothing but water or unfermented wine was consumed, have had the effect of instilling courage into other public hosts who were previously unready to make their guests the victims of their own fads. * * * But the worst effect of Mr. Bryan's relentless Amphictyonic logic is reported from Wells in Yorkshire, where a Freemason, upon whom fell the duty of entertaining a body of his fellows in that mystery, confined the repast to a menu costing only 15 pence a head, that being, he said, the sum beyond which his conscience would not allow him to go. No man, he affirmed, ought to spend more than that on any meal; to do so was 'sinful luxury and gormandizing.' When remonstrated with, he said that his conscience was his master and Mr. Bryan an excellent example. How such a man ever became a Mason is the

puzzle, but his determination in the matter has given a tremendous fillip to avarice all over the East Riding."

GIRDED WITH TRUTH.

"Finally, be strong in the Lord and in the might of His strength. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For to us, the contest is not against flesh and blood, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual powers of evil in the heavenly realms. Therefore take on the whole armor of God that ye may be able to withstand in the evil day, and having fully wrought all, to stand."

This stirring exhortation is followed by a detailed designation of armor: shield, breastplate, and other equipment for each soldier. It begins, "Stand therefore having girded your loins about with truth." We adopt the word as an appeal to those enrolled as subscribers who should count themselves also enrolled as fellow-soldiers. Let these stand girded with truth. No trifling preparation is indicated. Mere shreds of truth do not gird an equipped champion. Its length, its breadth, its whole texture amply and firmly prepare him who enters a conflict which demands the whole armor of God. Observe that the passage does not make light of the warfare, which is no mere contest against flesh and blood.

"Arm, warriors, arm for fight; the foe at hand,
Whom fled, we thought, will save us long
pursuit

This day; fear not his flight; so thick a cloud
He comes, and settled in his face I see
Sad resolution and secure. Let each
His adamant coat gird well, and each
Fit well his helm, grip fast his orb'd shield,
Borne even or high; for this day will pour
down,

If I conjecture aught, no drizzling shower,
But rattling storms of arrows barb'd with
fire."

Full of weapons, the armory awaits recruits coming for equipment. Truth is ample if soldiers will but gird themselves. Definite and persevering study of facts and principles will so gird each soldier with truth as to prepare him to stand fast. But careless listening to occasional addresses, heedless reading, thoughtless or presumptuous negligence toward all substantial facts of the case, save one or two that have happened to remain lying on a passive mind—these are not warlike girding for a conflict

Now is the time for more serious attention to definite study of truth. "In time of peace prepare for war." Ominous signs of the times appear. Wealth and power and cunning are girding secrecy and binding on its armor. The foe is casting up fresh intrenchment. "Stand therefore having girded your loins about with truth."

AN IDENTICAL TENDENCY.

It cannot have escaped the attention of our readers that reports from the South indicate a tendency on the part of the colored members of secret orders to warn an N. C. A. correspondent of mortal peril, or even to declare death due. Some may, however, regard these things as the ebullition of ignorance and passionate racial tendency. No one who knows the history of secret societies can rest in that opinion. What was said at the time when Morgan was murdered is not traced to ignorance and has nothing to do with race. Some of the same readers can perhaps recall what Colonel Greene tells about lodge talk, in *The Broken Seal*, which was not long ago reprinted as a serial in this magazine. Those familiar with the ritual of various degrees have means of knowing the frequency of a suggestion of murder made with solemn formality. One need not call it hypnotism when such a reiterated suggestion shows its natural effect on infatuated minds.

Instances are not wanting. The pastor of a New England church was initiated not far from a quarter of a century ago in a lodge of which his Sunday school superintendent was acting chaplain. This man was an almost illiterate mill hand and a reformed drunkard. He was a church member on whom his pastor had depended for help in prayer-meetings. In a conversation relating to the order, the pastor had occasion to refer to the murder of Morgan. The response startled him as coming from such a man. It is not certain that the remark was precisely duplicated in all its strength, when, afterward, it was repeated by the man who made it as, "Some men are well out of the way." Not far from the same time the same minister was talking with an older one who had been a Mason for many years.

The younger man commented on the unfitness of the oath penalties as unfit for the lips of such men as themselves. The older one stiffly stood up for the bloody penalties on the ground that if a man takes such an oath and breaks it, "no penalty is too severe for him." This was endorsement of assassination. It was uttered by a venerable Methodist minister in New England only twenty-two years ago, and it was an emphatic declaration of ethical principle made to another preacher of considerable experience in preaching to city as well as country audiences. The remark is, moreover, almost identical with that reported more than a score of years later in "Lizzie Woods' Letter," published in the CYNOSURE, August, 1913. Credited now to a younger man, it is this: "When a man gets down on his knees before an honorable body of men and takes an oath and then proceeds to break it, he ought to be killed." Here is the same endorsement of assassination. From earlier times until now, mental and moral perversion, due to the strange influence of Freemasonry on those infatuated by it, betrays itself through an identical tendency.

ANTEDILUVIAN FOREST LOCATED.

Careful and protracted study of Freemasonry and its more devoted adherents has seemed to leave us impressed that Masons are apt to be credulous and superstitious. Some of them frankly avow the cult as their religion. In not a few minds general intelligence, and in some a fair degree of culture, so strangely fail to prevent acceptance of absurdities too transparent to appear deceptive, that the easiest explanation is found in the fascinations and aberrations of superstition. With the paralysis of superstition goes everywhere the passive helplessness of credulity. Of all this there is abundant proof in the pagan world. Moreover, in all countries calling themselves Christian yet imitating recreant Israel by worshiping images, appears the same manifestation of superstitious belief loading down a credulous mind.

However, it may in one aspect seem to peer into what is mysterious and occult, it nevertheless clutches at some visible object which it makes a subject

of superstition. Shining hosts of heaven impress the imagination while they attract the eye; the imagination conceives a deity, lordly Jupiter, seductive Venus or warlike Mars; credulity meekly following imaginative superstition bows reverently by its side. Into this world-wide fellowship of error Masonry has entered. In the shadows within error's temple it gazes on all it dimly sees with credulous and superstitious awe. Absurdity appears mysterious knowledge, folly exalted truth, and the glow of sin flickering amid black shadows a supernal glory. Yet the wandering hands are forever feeling after something tangible. It is not enough to look upon an idol; the devotee binds to himself amulets and charms. What is one of the most common marks of a mason? A symbol. The square and compass by which he swears, he fastens on his garment. He bears everywhere with him, the Maltese cross of the Fifth Libation and the Sealed Obligation. The white keystone with its cabalistic ring of English letters is always with him, token of his vow to conceal all Royal Arch crimes and aid all Royal Arch criminals, whatever more it may also be to him as an emblem. He seems dazed by an amazing symbolism which he imagines to be recondite, ancient and ineffable. Admitting that part of what is observed is display, we may still notice that it is partly a display of superstition, since it is display of a symbol of superstition, or of some object of superstitious veneration. The ancient pagan worshiped the tools of his craft; the Masonic Fellow Craft kneels before his square and compass to swear "hereby and hereon."

Relics are likewise visible. Since real and important ones appeal to the historic sense, spurious relics deceptively pass like counterfeit coin. Wood of the true cross, a bone of some canonized saint—such things as these are offered in pretense to the credulity of the superstitious and unthinking. So, too, is the chair shown where its pretended occupant never sat, the regalia which he never wore officially. The new Alexandria lodge will be a shrine of superstition, the Mecca of credulous devotees.

It was not this, however, which led into the line of thought which we have

been following. It was a poorly written sentence in a newspaper report, a sentence which a teacher of rhetoric might preserve for use in his classes as a warning example of the way not to write. This feature of it was, of course, not the one which set us thinking about our theme. It was, rather, its reference to a Masonic gavel, and to something which it tried to make appear impressively related to this particular gavel. It occurred in a report in a daily paper of the constituting of a new Masonic lodge. The lodge takes the name of Sugar Loaf mountain, which is at hand, standing near Bloody Brook, which derived its name from an ambush which was a startling episode in King Philip's war. At the unveiling of the monument Edward Everett delivered an oration which is among American classics. Near the very spot where savages laid a secret ambushade, Masons representing two score lodges met in secret conclave. By a singular coincidence the given name of the grand master was Everett, while it is matter of history that Edward Everett was one of the leaders in changing the chief of college Greek letter societies, the Phi Beta Kappa, from a secret to an open one. The oration of that great orator was also offset in the Masonic conclave by what the reporter calls a "splendid address." The sentence immediately preceding this complimentary phrase happens to be the one to which we have already referred in the opposite of a complimentary way. It says that "A novel and interesting feature was the presentation of a gavel made from wood imported from the forest of Lebanon, the same forest from which the wood came to build Noah's ark, by the grand master, Everett C. Benton, to the lodge." Let us fervently hope that no one has made himself a perjured villain by giving out Masonic secrets relating to the exact residence of Noah, or the precise location of a forest standing before the flood and Masonically identified with a post-diluvian wood from which material is now imported for a Masonic mallet. But imagine, now, the South Deerfield candidate kneeling at the lodge altar, with Worshipful Master Sickels holding the sacred Noah's Ark gavel before him like a crucifix.

BROUGHT TO BOOK.

More noble than those left at Thessalonica, the Bereans received the word with all readiness searching the Scriptures daily to see whether the things they heard were so. Soon afterward, in writing a letter which is the earliest writing included in the New Testament, Paul charged the Thessalonians themselves to prove all things. A thousand years before that time, David had divested himself of every piece of armor provided by Saul, saying: "I cannot go with these, for I have not proved them." Proof before acceptance is the rule outside secret orders; as when goods are examined directly or in sample. Indeed with strange inconsistency the lodge itself, which asks the candidate to accept it blindfold, on its own part claims to examine his fitness with care, retaining the privilege of blackballing, and even of quizzing him at the door concerning his opinions and state of mind. Proofs are at the same time refused to him until they are too late to be of service. Nevertheless, dogmatic assertions and hackneyed claims are doled out while real proof is refused.

No such assurance is more common than that the order in question is founded on the Bible. This is a formulated proposition to be proved. Expecting to find its proof within, the candidate enters the lodge. Outside, he already knew one or two things as founded on the Bible: Christian doctrine and Christian morals. He knows, moreover, that nothing contravening these can be founded on the Bible. He has probably inferred that an order thus founded refers to that true God who is revealed in the Bible when it speaks of any. He understands that the claim involves that of some kind and degree of identity with Christianity, with corresponding freedom from discrepancy.

Hardly anything less than such an impression can be the object meant to be secured by the assurance that an order is founded on the Bible, and this is a stock assertion of secret orders.

Inasmuch as the Bible itself is no secret: and since the candidate already possesses every word so that no part of the Bible could be first communicated to him as a lodge secret; and because by members themselves use of the Bible

is reported voluntarily and openly outside; proving or testing is not prying into secrets. They have opened the subjects themselves. We already know the Bible itself. It now seems proper to ask chapter and verse. What Scripture is read, studied or expounded in lodge rooms, or what Scripture is recited in lodge rituals? Whatever it may be, it cannot be a secret. The Word of God is not bound.

Seeing there are numerous versions and revisions in various languages, it is proper to ask which is selected for use in the lodge. If upon inquiry whether that one is followed literally and exactly some variation is confessed, it is still keeping within the designated bounds to ask which words of a text are the words actually read.

Of course what is left after such sifting is liable to look meagre to a lodge champion; hence he may hasten to take refuge in vague statements that the precepts square with the Golden Rule and the Ten Commandments and the Holy Scriptures in general. In this way, he may seek to save a measure of mysterious footing for his sliding feet. He may try to treat it as asking questions which his obligations will not permit him to answer, when he is asked to tell what "others," in the golden rule, means under lodge interpretation. He may seem tongue tied or evasive when asked whether the lodge would not answer the question "Who is my neighbor"? by replying: "Any member of 'Samaritan lodge' who happens not to be under suspension for non-payment of dues." If instead of ready and frank replies you encounter silence or evasion, think how you would have answered if you had been asked to explain the use of the golden rule, or to describe Christian giving to the needy. Consider whether that would have appeared so hard to do.

After our mysterious friend has cited all Scripture which he is disposed to offer, it still remains open for us to make citations of our own by way of further inquiry. Try him with John three sixteen; or ask him whether his order seems to be in any noticeable way founded on such teaching as that found in the sixth verse of the fourteenth chapter of John. Pursue sufficiently this method of asking proof for the proposition re-

specting Biblical foundation; for the whole Bible is open to both sides of the question at issue. One result of such testing of proof is liable to be full agreement with the highly authoritative Masonic dictum that "Masonry is not founded on the Bible." The fact is, that this frequently iterated claim of ill-taught Masons will hardly bear a moment's testing. It can be made only in the dark. It is itself a reprehensible feature of that sacrilegious hypocrisy which whitens the sepulchres of superstition.

CLASH OF GREEK CLANS.

On page 50 of the June number of this magazine, notice was taken of the action of the Chicago Delta Upsilon Alumni Club relating to high school fraternities. Representatives of other college fraternities took part with the Delta Upsilon Club in the meeting which was held April 5th in the evening, but an editorial paragraph published in an Eastern daily paper the second day of June tells of another meeting held here by the societies in general on the 30th of May, which appears to have pressed the same matter forward. From this editorial paragraph we learn that "An organized campaign for the extermination of high school fraternities was inaugurated at Chicago, Friday, at a conference of delegates representing fifty-five Greek letter college societies." It was expected that this new organization would issue a public statement including several matters pertaining to secret societies in educational institutions, and condemning all fraternities in schools below collegiate grade. Whether it will proceed so far as to name with these all below junior or senior college grade may be doubtful, though this would only be extending more widely the rule beneficially operating in Yale. Part of the public manifest will be devoted to an attempt to forestall hostile legislation by placating public opinion. To this end it will set forth the alleged nature and purpose of college fraternities and sororities. "Suggestions that a campaign of education be started to acquaint the public with the real purposes of college fraternities and correct erroneous impressions, met with universal approval." It is time; for it will soon be late to make erroneous, correct impressions. Too many vio-

lent deaths have already occurred. Scholarship has too long been noticeably second rate in chapter houses. Mt. Holyoke and Yale are cities set on a hill, that cannot be hid. They have, moreover, told tales out of school which cannot be contradicted.

Several speakers blamed academy or high school societies for bringing college societies of the same type into disrepute; and it may be true that the school has made impressive what the more remote college began, and has done this by bringing it nearer home. Yet it is not fair to blame the sample for dislike of the goods. One good thing the alphabetical Hellenists appear to have done for preparatory schools after all. They have advocated barring out from college secret societies all who bring to college a high school "frat" record. They ought to add, a high school diploma.

In times like these an earlier story comes to mind. "And the three companies blew the trumpets, and broke the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow with; and they cried, 'The sword of Jehovah, and of Gideon.' And they stood every man in his place round about the camp; and all the host ran, and cried out, and fled. And the three hundred blew the trumpets; and Jehovah set every man's sword against his fellow throughout all the host."

FRENCH SOCIETIES.

Besides what our correspondents report from time to time, other encouragements appear for which we are thankful. Educational institutions are providing some of them. News relating to Yale and other colleges, to Mt. Holyoke and Wellesley brings good cheer. The auguean cleansing of high schools is beginning to seem past history. One very recent enterprise is highly valued. Among the more ominous political clouds overhanging our country has been the Federation of Catholic societies, constituting, as we have believed, an organization composed of constituent organizations, all together centering in the Jesuit order and under its control. It is, therefore, like a ray of light breaking through a black cloud, when news comes of the formation of a Roman Catholic

organization designed to check the political activity of these secret orders. It may be that temperance societies conducted under the auspices of the church and enrolling many young men, have helped start this movement in order to antagonize the liquor combination.

While the Irish have been prominent in Catholic matters of all kinds in America, where every cardinal is known by a Celtic name, other nationalities are coming in and taking an efficient part in political life by way of casting an immense number of votes. Among these, French Canadians figure prominently. In New England are found 133 parochial schools for French speaking children. In one state of New England 62 societies require as a condition of membership that the candidate for admission be a Roman Catholic of French origin. A competent writer says that "five of the principal ones for men in New England have a membership of 56,636. They are affiliated with the Federation of Catholic societies and play an important part in politics."

We may well believe that many Catholics would be most unwilling to have their children or their children's children shut up to the parochial schools for an education, and that their foresight of such a prospect would incline them to resist Jesuit plans. It would provide a singular episode in political history if secret societies should, by overreaching, break in a measure the power of the Romish church to reverse American progress, and should become one of the barriers of civilization against a reflux tide of mediaevalism.

The Venerable Rt. Rev. John Hagen White, bishop of the Northern Indiana Episcopal diocese, aged seventy-two, is now a full-fledged brick mason. He joined the South Bend Brick Masons' Union in order to save himself trouble. Recently he laid the cornerstone of Christ's Episcopal Church at Gary, and the labor union there objected to his using a trowel. Bishop White then determined to avoid future difficulty. He went to Peru the other day to lay the cornerstone of Trinity Church and was prepared with his union card.—*Chicago Examiner*.

A SPECIALIST'S VIEW.

Attention and credit are often accorded more freely to statements of fact and opinion because they emanate from what is recognized as authoritative sources. That is what Masonry depends upon. It is the secret of its persistent adherence to fictions about Washington, which arose while he lived and could forestall or contradict some of them but which live while he lies silent in the tomb. The tendency to appeal to authority, and to listen to those whom study or experience have qualified to speak, is one of the most conservative principles of wisdom and one of the chief agencies in securing growth in wisdom and knowledge. Truly applied, it ministers to truth. Antimasons apply it truly in the case of Washington.

An authority on social science and human welfare seems to be possessed by the University of Rochester in the person of Professor Walter Rauschenbusch; and we take pleasure in giving our readers the privilege of listening to a few words from him which cannot fail to interest them the more, or at least not less, because they carry the added weight of eminent authority. As the utterance of a special student of social science, and social agencies and organizations, this which we now copy is worthy of the attention of all who are interested in subjects about which they care enough to be reading this magazine.

"The church is the most remarkable institution from a viewpoint of Sociology, and the most inclusive institution next to the state and the home. All the secret societies in this country number about 12,000,000 members, while the churches number 33,000,000, with 200,000 edifices. Here is a wonderful organization constantly erecting edifices out of voluntary motives. Yet it confers no material benefits upon the people. Why, then, are churches established? Why are they able to hold themselves together? It is a wonder that people come to church at all. To think that people come out of their comfortable homes to hear the dry things we have to say to them, is really remarkable. But there are wonderful elements of strength in the church, and, in the fact that the church has such an influence over our life.

"The church has furnished the most

important social outlet to the people, and through it the people have learned to stand on their feet. It has trained the young people in democratic government, co-operating with the state. Most important of all, it has created in us a real spiritual experience and emancipation, a realization of our moral freedom. Here we have absolutely the greatest voluntary institution, the most powerful, the most extensive, the most numerous and the richest institution, representing ideal thoughts and social fraternal relations, engaged in a social transition that is going on all over the world."

OUTSIDE OF CUP AND PLATTER.

"Woe unto you, scribes and Pharisees, hypocrites," says the Master again and again; and in the fifteenth of Matthew, "Woe unto you" sounds its dread refrain fifteen times. In the midst of this passage, which is not far removed from poetry, he exclaims: "Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also."—Matt. 23:25, 26 (R. V.)

The American Commentary remarks that "'Platter' is in the Greek a rare word, denoting a side dish, some delicacy set on the side-table, and only handed to the guests—and, derivatively, the dish used for such dainties." * * * "Thou blind Pharisee," not now reproached as leading others astray (v. 16, 24), but as blindly going astray himself."

In his note on verse 25, Adam Clarke observes that "A man may appear clean without who is unclean within; but outward purity will not avail in the sight of God, where inward holiness is wanting."

It is told of a poor, ragged convert in one of the ragged schools in Ireland, that when a clergyman asked, "What is holiness?" he jumped up and replied, "Please your Reverence, it's to be clean inside."

Lord Bacon, using the word "ill," as meaning bad or evil, says: "An ill man is always ill; but he is then worst of all

when he pretends to be a saint."

There is the wisdom of experience in the proverbs:

"When the Devil says his paternosters, he wants to cheat you. Nothing is more like an honest man than a rogue."

"Oh, the slyness of sin that puts an angel before every devil."

"The Devil lurks behind the cross."

"Where God has His church the Devil will have his chapel. The Devil can quote scripture for his purpose."

"The external aspect of hypocrisy can be exceeding fair; Lapidaries tell us of the Chelydonian stone, that it will retain its virtue and lustre no longer than it is enclosed in gold. A fit emblem of the hypocrite, who is only good while he is enclosed in golden prosperity, safety, and felicity."—*T. Brooks*.

The blindness of the hypocrite himself, noted above by the American Commentary, seems to be recognized in 2 Tim. 3:13. "But evil men and seducers shall wax worse and worse, deceiving and being deceived." In the eleventh chapter of Second Corinthians, we get a glimpse of "False apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness."

It is safe, then, to "Prove all things; hold fast to that which is good," and not in haste to rush away to something not proved, because some one, none too safe a judge, claims it to be "founded on the Bible"—whatever that may mean to him, and in whatever sense or degree it may have a tinge of truth. The outside show is often a striking display. Buildings and regalia, ceremonies and processions, attract the thoughtless eye. But what is within the cup and platter? From what are they filled?

Such questions are in point when one looks upon the picture of a fine new building lately dedicated in a New England city, and notes some feature of the opening exercises. In this elegant building, the name of the Son of God can no more be spoken lawfully than in a Pagan temple in the heart of India. Specific prohibition excludes every reference to Christianity from within these closed

doors. Yet in these exercises, which appear to have been open to outside guests, or at least to have been to some extent subject to newspaper mention, the Doxology was sung and the hymn "Blest be the tie that binds." Whether they were adapted for such use by alterations conforming them to the decree handed down by the grand lodge of which this local lodge is a subordinate one, cannot be determined from the report given. This would require changing the fourth line of the Doxology and the second line of the hymn. In a gathering held in the evening, America was sung, and this needed no variation. Some of those participating may have been such as could be classified as "deceiving and being deceived"; yet it is to be feared that others more thoroughly versed in the "mystery of iniquity" were not unwilling to "fashion themselves as ministers of righteousness," knowing well "the deep things of Satan."

While all this is of a character to sadden a patriot, even if it cannot wholly discourage a trustful Christian, may we not reassure ourselves, and the friends of Jesus, and his holy church, with the message to the church in Philadelphia: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth; I know thy works (behold I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the Synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

ADVERTISEMENT.

Any reader of the CYNOSURE sending their correct address will receive free one of our 1914 "Gospel Tract Calendars," as long as the supply lasts and as the Lord supplies stamps for mailing. Address Gospel Tract Mission, R. D. 3, Woodburn, Oregon.

He that swells up under human commendation will equally shrink up under human condemnation.

OUR SOUTHERN FIELD.

Two notable articles appeared in the first August issue of a religious paper published in Boston, and the titles of both begin with the words "A plea." One opens by introducing a quotation from *The Outlook*, written by Dr. Lyman Abbott and relating to the Hampton Normal and Agricultural Institute lately visited by him. He speaks of the letter in which an applicant answers a series of questions, and says: "If his letter is ungrammatical and unintelligent, his application is rejected." The author of the article, Rev. Thomas S. Bruce, principal of Nansemond Institute, Suffolk, Va., immediately comments that "This would leave 2,000,000 young, ungrammatical negroes in the South who could not get into Hampton, a great number of whom are crying for intellectual light. * * * These having passed the public school age, and being barred from Hampton, turn to the smaller schools. These are schools established and running on the nickels and dimes of colored people." We must not quote further from this interesting "plea for small schools." We turn to "A Plea for the Negro," written by "Sister Joanna P. Moore, Chicago, Ill.," the teacher, as we suppose, of our valued correspondent, Mrs. "Lizzie Woods" Roberson, whose letters are always a welcome feature of this magazine. It is hard to omit a sentence of this excellent article, but it occupies a column and a half of the paper, and we must do it the injustice of much too brief selection, with disregard of its order or construction. For the sake of these disconnected words about the field in which certain of our correspondents labor to serve the Lord and rescue men, readers will pardon any disjointed effect for which our disconnected selection and not the character of the article itself is to blame.

"I have spent almost fifty years with this race and studied them in their social life, business and domestic management," says the writer, "and I see but little difference between their faults and their virtues and those of the white people who have had the same advantages. Nothing hurts the negro, or any other race, so much as to be considered an inferior being, or at least a peculiar spec-

imen of humanity. The negro has had to carry many weights while struggling from that degradation of slavery to intelligent manhood and womanhood. At first he did not see our injustice, but now he is intelligent enough to be hurt by unjust criticism and ostracism. The negro woman is exposed to greater temptation than the white woman. Black and white take the liberty to insult her on any occasion without rebuke, and usually the negro father and husband cannot protect his daughters and wife. From my personal knowledge of the negro woman, I testify that she has as high ideals as her white sister with the same environments. I have found the negro to be very kind, patient, loyal and trustworthy with those who trust him."

These are some of the things this writer says about those for whom she pleads, and they should intensify our interest in work done to save them from the *secret* snare which is set to entangle them in a new kind of slavery. Everything possible should be done to equip, support and aid our N. C. A. agents, their defenders. The recently reported illness of one of them has caused us sorrow; another has seemed to pass through trial, as a pastor, calling for the sympathy of those who themselves know the experiences of pastoral life.

AN UNDERTAKER'S TESTIMONY.

An undertaker who carried the officiating clergyman with him from the church to a cemetery a few miles away gave him a testimony worth pondering. In the course of their conversation the clergyman spoke of his having largely escaped the secret society complication in attending many funerals during a long pastoral life. "We are getting away from that," responded the undertaker, who, although a younger man, was not without extensive experience. He added that he had never taken charge of a burial where a secret order performed its ritual, without being told afterward by the family that in such a case they would never let that happen again.

The same minister remembers well that many years earlier another pastor whom he knew told a minister's meeting how he suffered in the funeral of his son. A son-in-law was an enthusiastic

Freemason and this son had been initiated. Nothing would do for the son-in-law but a funeral incorporating lodge ceremonies. When the time came the father found that these were empty or worse to him, inadequate to respond to his own feelings. He was sorely disturbed. The unfitness of it all grew distressing, though he could hardly interpret the effect. He had baptized his son as a professing Christian, and such funeral exercises as these were unsuitable and intolerable. His distress became so intense that he took advantage of a convenient opportunity, when the ceremonies could be left without resumption, to assure his son-in-law with positiveness that he would endure no more. He compelled the mummery to stop.

He was justifiable. Surely a Christian man is entitled to have his son buried with Christian and not pagan services. No one can blame the father for prohibiting further desecration of the obsequies of his own child. That others have felt the unfitness of such things when their own feelings were sensitive is made obvious by what the undertaker reported as having always been said to him afterward.

We were pleased to learn the following from *The Wesleyan Methodist* concerning our brother and former agent in Michigan, Rev. G. A. Pegram:

"Rev. G. A. Pegram, having held relations with the Indiana Conference and the Wesleyan Connection for only one year, comes to us full of faith and filled with the Spirit and blends with us in his belief in entire sanctification. Brother Pegram coming to us last year rendered valuable service in the conference and camp meeting, and in consideration of his ability he is one who can be tied to at this time when thorough Gospel truth must be taught to our people."

Self-flattery is the fool falling in love with his own shadow.

To live in the presence of great truths and eternal laws—that is what keeps a man patient when the world ignores him and calm and unspoiled when the world praises him.

—Balzac.

News of Our Work.

MICHIGAN CONVENTION.

The Annual Convention of the Michigan Christian Association, opposed to secret societies, will be held in Grand Rapids, Michigan, October 15-16, beginning at 7:45 o'clock, Wednesday evening, in the Alpine Avenue Christian Reformed Church, and closing Thursday evening in the Eastern Avenue Christian Reformed Church.

Among the speakers will be Rev. A. B. Bowman, president of the association; Rev. P. A. Hoekstra, Rev. W. B. Stoddard, Washington, D. C., Rev. B. H. Einink, and Rev. A. R. Merrill, secretary of the association.

It is profoundly important to attend and see the leaders, and greet the friends and hear the testimony, however deeply dyed you may be in the principles to be considered. If you want the standard to be kept lifted in Michigan, be present if possible. Pray daily for the meeting and write Secretary A. R. Merrill, Edmore, Michigan, and tell him, as the least you can write, "to be of good courage."

WASHINGTON CHRISTIAN ASSOCIATION.

Seattle, Wash., Sept. 19th, 1913.

The Washington Christian Association Opposed to Secret Societies sends greeting to all friends of the Open Life.

At a convention held in this city June 24-5, at which the evils of Secretism were discussed, the undersigned were by those present asked to assume responsibilities as officers in an organization then formed for the purpose of continuing this testimony. Nothing but a deep sense of the need of some one doing this service could have persuaded us to go forward in an undertaking so difficult and unpopular, and for which we felt ourselves so poorly qualified. And ever since our appointment it has been our earnest desire and prayer to proceed only as the Spirit of Light and Truth shall open the way.

We are glad to report our assurance of this gracious leadership. We have had various meetings at which the best

plans for inaugurating the work have been carefully considered. One of our first efforts has been the collection of funds. The first contribution was from the National Christian Association with which we are affiliated, and other friends of the work have contributed liberally. Part of our funds has been expended in the purchase of antisecret literature. We are now prepared to supply all who desire to purchase, or we will supply gratis to all who will distribute them wisely, copies of Finney's book on Masonry, or Dr. Blanchard's book entitled "Modern Secret Societies." The price is 75c, postpaid.

Plans for the holding of another public meeting are under consideration, at which addresses will be given, literature distributed, and steps taken to further strengthen our organization. Public announcement of this will be given later.

Our work is hampered for lack of funds. Will not the friend of this cause assist us with generous contributions? Ours is the only organization in the state engaged in this work, and we depend upon you for your support both in respect to money, counsel, and prayer. Will not all patriotic Christian citizens recognize in this an opportunity to add their testimony against those unfruitful works of darkness which are in such deadly opposition to the best interests of the Kingdom of Light, and with which we are forbidden to have fellowship, but are commanded to reprove, and thus come up to the help of the Lord against the mighty.

Yours in the service of Jesus Christ,

THOMAS M. SLATER,

B. H. ALBERTS,

MARTIN L. LARSON.

"LIZZIE WOODS' LETTER."

Marianna, Ark., 8-26-1913.

DEAR CYNOSURE:

A woman, who lives at Ralington, Arkansas, and I were on our way to Marianna, Arkansas, a few days ago, and stopped at the same place. We got into a conversation about lodges. She said, "I used to belong to the 'Daughters of the Tabernacle.' We had a woman in the lodge that lived about eight miles from the Hall and it got out among the 'Daughters' that this little woman had

given away some of the secrets. So they called a meeting and had her come to it. That woman left the Hall that night and has not been seen since."

Well, what did you "Daughters" do to her? She answered, "I don't know. I was in bed sick at the time and when I did get up and learned that the woman never showed up any more I asked the 'Daughters' at church one Sunday what had become of the woman that they said had told the secrets? They said to me, 'You shut your mouth. It is none of your business what has become of her!'"

What did you say to them when they told you to shut your mouth? She said, "I was a sinner and they made me so mad that I said to them, 'You d—n Daughters make out that this is a religious organization, but you are all liars. You have killed that woman, or done something with her, and you can just scratch my name off your book. I am a sinner, but I am honest. I will not belong to an organization that would kill one of its members for nothing.'" Have you never seen the woman any more? She said, "No, I don't know whether they killed her or run her off, but one thing I do know, I quit that lodge."

She told me that that woman had to go back home through a thick woods and some of the people said she was riding horseback. She was seen leaving the Hall that night, but she was never seen any more.

I asked her, Do you believe that those Christian women in the lodge would do a thing like that? She said, "Yes, they will do anything to hide their secrets." I said, Did they turn you out? "Yes, they were glad to get rid of me after they found out that I was against making away with human lives for such a trifling mess as that 'Daughter' business." She said that nearly all of those women belonged to the church.

Did you ever belong to any other lodge? She said, "Yes, but I quit that one and joined the 'Daughters' because I thought that it came from the Bible." How did you find out that it did not come from the Bible? She said, "I know well enough that God has never

told anyone to kill or make away with human lives for such a trifling reason."

What was the name of the first lodge that you were a member of? She said, "Knights of Christian Union." Well, what did they do? She said, "We had a queen over us and each state also had a queen. I was the queen of Arkansas. We met as a Grand Lodge, but we could not begin work until all the queens arrived, so the king said to me, 'Come to my private apartment, let's look over the work.' I saw that he was a dirty dog trying to make love to me, and I told him we had no work to look over, and that 'I did not come here to sit around in your room; that is not the place to attend to business.' He begged my pardon, but when the queen of Louisiana came she went into his room."

I believe I remember that lodge. Did they have a king over every subordinate lodge? She said, "Yes." I remembered this lodge in a little village in Arkansas called Poplar Grove when I lived there. A man that stood high and had a nice wife and eight children became connected with it. I knew his wife when we were quite young. She came to Arkansas with her husband and only two children. I was then a slip of a girl fifteen years old. This man and woman loved each other and got along nicely together until he became a king in the lodge of "Knights of Christian Union." The queen in this lodge was a pretty girl with brown skin and about nineteen years old. The king began to fall in love with the little queen, and in about ten or eleven months after this lodge was set up this little queen became the mother of a boy child by the king. When the news got to the king's wife's ears she packed her trunks to go home to her mother, in the state of Tennessee. The king stood well with white and black. He was the Justice of the Peace at that time, and his wife was a lovely little woman. All the white ladies in the town loved her. She worked for them and they all loved Sallie so much that the king had to get the white friends, and colored ones also, to help to make peace in his home. They finally got it settled and his wife did not leave, but the lodge went to pieces and the queen and baby left Poplar Grove. I

was living there at the time and know this to be true. He was a sinner, his wife was a good Christian woman, and the "queen" was also a member of the same church. But as two queens cannot stay in the same hive, neither could these two stay in Poplar Grove together. And this Justice of the Peace always, from that time, had peace at home. He said to me, "I have learned a lesson that I never will forget. I would not lose my wife for all the women I ever saw." That poor girl went to the dogs. What a pity.

September 10, 1913.

I am just at home from my trip to Marianna, Arkansas. We were at a camp meeting for 16 days. I had a chance to speak to about 300 every night during the meeting. I told the evil of secret societies and of their idolatrous worship. The men were dumbfounded. They would tell it to others and that would draw a crowd. I don't believe I ever saw so many men as that in a meeting of ours before. They came to find out about the lodge question. One man said to me that he was an Oddfellow and on the night he was initiated he was so drunk that the skeleton and cross bones did not scare him. He said, "Sister Roberson, I was a deacon of Mount Zion Baptist Church and thought I was a Christian until I began going to Sister I. P. Moore's Bible Band." He said, "Elder Mason came here and taught us lessons from the little *Hope* paper and I saw, when I began the daily Bible reading, that I was a sinner and that the whole Church was in sin; preacher and all. We were drinking whisky and were all mixed up in the lodges, and were all backsliders. So we read and prayed together until more than sixty gave up lodges, whisky, tobacco and everything that was found to be like sin; and the members of our church that would not read the Bible said we were crazy for quitting the lodges, and would not have much more to do with us. They turned us out of the church also. We begged them to let us stay, but they would not let us."

I said to him, yes, Sister Moore pointed us to Christ, and when a man sees Jesus he will give up sin. John 8:34.

Jesus says: "Whosoever committeth sin is the servant of sin."

This man said to me, "The men are not angry with you in the meeting, but they are astonished at the Bible teaching that condemns their lodges and all their other sins. They say the Bible is right, and what she says about lodge is right, but where on earth did she learn so much about them? Her husband must be a Mason."

I said to him, I have put two hundred tracts out in this meeting so that the people may see their sin, and also who it is that is opening their secrets. God is revealing the secret things through His own servants and they are not afraid to die.

I passed on to Brinkley, where I stopped a few nights. A man came to me one night and said, "I am one of the men that wanted to kill you in 1906, but thank God to-night I can say that I am saved from lodges." I said to him, thank God for Jesus. He is the one who took you out. He it is who took away the sin of the world. Give to Him the praise, not to me; for He even died to save a wretch like me.

And, readers of the CYNOSURE, I met more than fifty women in Brinkley who have given up their lodges. I was very glad to see that so many had given up their lodges and all other sin, and are now learning to serve God by taking heed to the Word. I organized a Bible Band here twelve years ago, when the Lord first saved me from sin, through Sister Moore's little paper, *Hope*, pointing me to the Word of God.

Yours in His name,
LIZZIE ROBERSON.

SECRETARY STODDARD'S REPORT.

New York, Sept. 15, 1913.

DEAR CYNOSURE:

The usual order of work brings me again to this great metropolis. Here are the teeming millions in constant effort, with minds centered on some attainment, very few having the glory of God as the chief ambition.

Twice each year I visit this section seeking to add to attainments made. Old friends are cordial, and new friends are found. In addition to the lectures and sermons presented on such trips,

we do much of what father called "hand picking." Friends frequently indicate those with whom we are likely to have conversation with profit. Influence is brought as the opportunity and ability afford.

The blessedness of service was never more manifest than at this time. Yesterday was given to very helpful meetings at and near Corona, L. I. As the guest of our faithful friend, brother Charles Lagville, I found the blessing of Christian fellowship, the rest of a pleasant home, and an opportunity to address two audiences of the faithful in the church of his choice. The divine presence was very marked at both meetings. So far as I am informed my references to the lodge evils were received as kindly as the rest of the messages. I am told that Bro. Bouton, the pastor here, does not fail to sound the warning in opposing the lodge as well as other popular evils. Having known this work for some time, it is a special pleasure to note its growth and strength. Plans for enlargements are in hand.

The attendance at the camp meetings last month gave what was expected in our line. It was said at Kreider's Grove that the attendance was not equal to the year before, the County Fair being a counter attraction. If there were less sinners there were many saints, who enjoyed the able presentation of needed gospel. There was more than the usual presentation of anti-lodge truth.

A visit to the "Mispah" camp of our Mennonite Brethren in Christ revealed the fact that this was a most favored year in their work. There were several of their Summer Camp gatherings and all were well sustained, the preaching being of a high order and to the point. It was my privilege to listen to a masterly address given by Elder Wm. Gehman. He gave among his hitting illustrations the following: "If you wish to know whether the dog is at home just rap on his kennel." Speak against the lodge to an ardent lodge man, and you will not be long in discovering his spirit.

The Second Camp Meeting of the Emmanuel Camp, near Wescoesville, Pa., was a continuation of the same spirit as the first. Your representative was given full liberty, and boomed in

the local paper beyond the facts. The reporter was not likely present, and drew very largely on his imagination, as some reporters are in the habit of doing. The Fahl brothers are hard workers and are gathering together a warm hearted people, united in an effort for the salvation of souls. The camp grounds are well adapted to the work in hand. I got away from the Sabbath crowds at the Radical U. B. Camp meeting, where I last reported from, for a Sabbath at Chambersburg, Pa. The friends of the Brethren Church, that city, made me most welcome. Though the heat was great fair audiences gathered both morning and evening to which I ministered in response to their kindly invitation. The Baltimore, Maryland, meetings arranged by our good friend, L. H. Ketels, pastor of the First Free Methodist church, were well sustained. In addition to a nice list of new subscribers to the CYNOSURE, a contribution of \$7.50 was given for our work. In them a new strength was discovered that will doubtless aid more in years to come. God blesses the faithful work they accomplished in His name. A Sabbath spent in King's Park, Long Island, gave opportunity to meet friends and minister to the few who gathered in the M. E. church. The pastor complained that the people were running about in the automobiles instead of coming to church. It certainly looked that way. I found opportunity to meet Missouri and other Lutheran friends in their church conferences held at this time. An address was given in the Madison Avenue Christian Reformed Church, Paterson, N. J., last Wednesday evening to a fair audience, who manifested interest and expressed thanks. There are many changes in pulpits of the Christian Reformed churches of this section. Some of the incoming pastors are well known supporters of our work. Paterson is slowly recovering from the recent strike. Lectures are there invited that I must postpone because of more pressing work. A trip to Utica, Schuyler's Lake and through Otsego County, New York, is on for this week. Next month let us see what we can do to help Michigan. God bless the work and workers there.

W. B. STODDARD.

AGENT DAVIDSON'S LETTER.

Bonami, La., Sept. 11, 1913.

DEAR CYNOSURE:

Although the weather has been extremely uncomfortable during August on account of the intense heat, nevertheless, thank God, I have been able to put in a very busy month. I rejoice to say, in the language of Job, "I know that my Redeemer liveth, * * * and though He slay me, yet shall I trust Him." I am trusting in His Holy Word and living by faith in His blessed promises.

Since my last letter I have spoken three times at the thirty-second Annual Session of the Calcasien Union Missionary Baptist Association at De Ridder, La., where I secured a number of CYNOSURE subscribers and also distributed a number of tracts. Some received them with joy. One preacher, however, who loves his lodge more than Christ, denied the genuineness of the Masonic oaths and penalties, and said my representations were false; but another lodgeman declared with positiveness, "They are all true, and I do not like them since I have come to understand them." The Association was very largely attended.

I attended the Sunday-school Convention of the African M. E. Church at Leesville and delivered an address. I have delivered antisecrecy lectures, and preached several sermons, attended one institute of deacons and preachers, at which I preached one sermon, and taught a Bible lesson from 2 Cor. 6:14-18, and secured a number of CYNOSURE readers and distributed tracts. I have received but very little cash, but the Lord is on my side. I am here by invitation of Pastor Brooks to conduct a four days' meeting at his church. Secret societies are strong here among the people, but some are willing to receive light on the lodge question.

I am tasting quite a bit of the lodge wormwood in my church work at Leesville, but I expect to continue fighting for right though I fall a victim to the lodge enemy. God is mighty and his truth will prevail.

Yours sincerely,
FRANCIS J. DAVIDSON.

**REPORT OF THE FREE METHODIST
SUSQUEHANNA ANNUAL CON-
FERENCE.****Secret Societies.**

[The Conference was held Sept. 2d to 6th, 1913, at Cortland, New York.—Editor.]

The vast empire of organized secrecy consisting of fraternities, many of which are disloyal and dangerous, demands our attention. Involving as it does a membership of over 11,594,000 and the expenditure of hundreds of millions of dollars, we may well inquire into its character, purposes, conduct and effects. Since some of these societies are traitorous and blasphemous in their blood-curdling oaths; many of them are disgraceful and foolish in their initiation and ceremonies; the most of them teach some system of false religion; and all of them are selfish in their design and demoralizing in their alliances, we are opposed to them in both practice and principle. Moreover, since this serpent form of sin is still, by its underhand methods, worming its way through social and civil foundations; honeycombing individual honesty and corrupting our courts of justice with that type of honor (?) found among thieves, we consider it our duty to expose the slimy form and disclose the sinister face of this destroyer of domestic Eden's and enemy of civic rights and liberties. We can in no way sanction these works of darkness, no matter what their form, outside label and professions may be. Although they may boast, "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through it shall not come unto us; for we have made lies our refuge and under falsehood have we hid ourselves," yet we believe that their "covenant with death shall be annulled," and their "agreement with hell" shall not stand. (Isa. 28:15, 16.) This yoking together of Christ and Belial and believers and infidels is strictly forbidden

"Politeness of the mind is to have delicate thoughts."—La Rochefoucauld.

by God, and we maintain our stand with Him who says, "In secret have I said nothing."

H. L. CROCKETT,
PHILO MINER,
C. E. CHRISTMAN,
T. WHIFFEN,
C. W. STEVENS,

Committee.

C. J. HESSLER,
Secretary of the Conference.

"Tall Cedars of Lebanon"—that has a Bible sound. Cedars have been very helpful in building, but here comes a lodge organized, as it claims, to fill a "long felt want" to give Master Masons another opportunity to dance and spend money in folly, and it catches on to this name. Like lodges in general, it must make some pretense at goodness, while carrying on its degrading business. With green hats and a brass band these so-called "Cedars" marched the streets of Lancaster, Pa., August 27, and during the night had their "play" with the "saplings" and others attracted by such things. The devil must keep his children entertained, and we shall soon hear of more lodges of this kind to supply "long felt wants." How long, oh Lord, how long?
W. B. S.

Obituary.

RUFUS PARK.

Rufus Park was born near Viola, Mercer County, Illinois, March 14, 1845. After living in the same neighborhood for nearly 43 years, he moved with his family to Alexandria, Nebr., in December, 1887, and in the spring of 1888 moved to the farm where he has lived and labored for more than 25 years. On Jan. 1, 1868, he married Martha B. Guthrie, and to this union were born 3 sons, and 2 daughters, all of whom together with the wife, 17 grandchildren, 4 brothers and one sister survive him. In his early manhood, at the age of twenty-three, he gave his heart to the Lord, and faithfully followed Him, and was a member of the United Presbyterian church at the time of his death. The spirit took its flight to the "Eternal

City," June 14, 1913, he being 68 years and 3 months of age. The remains were laid to rest in the Alexandria cemetery.

The National Christian Association has had during its existence no more constant friends than Brother Park and his wife, who survives him. One who knew him best paid his memory true and highest praise: "His whole life was opposed to unrighteousness; he lived a life above reproach. And his children and grandchildren arise and call him blessed."

Mr. Park was strictly temperate in all things and was strongly opposed to the use of liquor, tobacco and everything that would injure the body. When a young man he noted the effect of secret societies on the home life and never could be induced to join the lodges. Later he has been grieved to see how the lodges took the glory from Christ and His church by extolling the benevolence of these lodges and giving members a passport to heaven without the Christ, who is the only way.

Death takes us by surprise,
And stays our hurrying feet;
The great design unfinished lies,
Our lives are incomplete.

But in the dark unknown
Perfect their circles seem,
Even as a bridge's arch of stone
Is rounded in the stream.

Alike are life and death,
When life in death survives,
And the uninterrupted breath
Inspires a thousand lives.

And, having thus chosen our course,
let us remember our trust in God and
go forward without fear and with
manly hearts.

—Lincoln.

"The soul, secured in her existence,
smiles at the drawn dagger, and defies
its point."

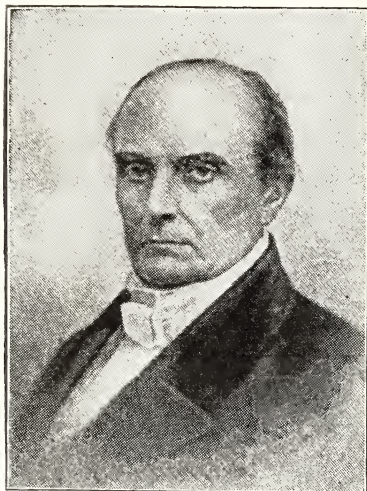
"Where life is more terrible than
death, it is then the truest valor to dare
to live."

"She who despises her family's respect
has already deserted the virtues
that deserved it."

TESTIMONIES OF STATESMEN

DANIEL WEBSTER

*American States-
man and Jurist*



DANIEL WEBSTER

"I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and

the formation of all such obligations, should be prohibited by law."—Letter dated Boston, November 20, 1835.

GENERAL U. S. GRANT

"All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."—In his autobiography.

CHARLES SUMNER

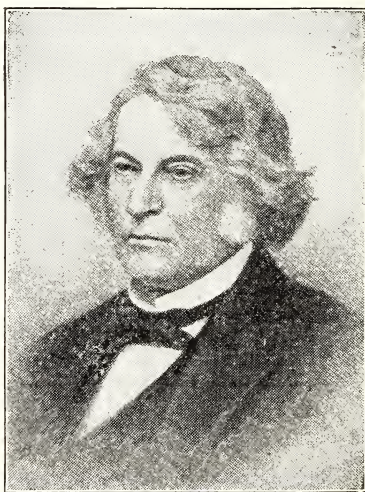
*Eminent American States-
man, Senator and Orator*

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery, and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."—Letter to Samuel D. Greene, Chelsea, Mass.

CHARLES FRANCIS ADAMS

"Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God.

"A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived."



CHARLES SUMNER

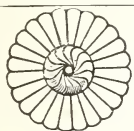
Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVI.

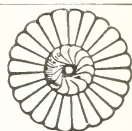
CHICAGO, NOVEMBER, 1913.

NUMBER 7.



The Coming Conflict

BY
EDWIN BROWN GRAHAM



This is not a temperance, an Indian or a Mormon story. It should not be called a work of fiction.

"'T is strange—but true; for truth is Stranger than fiction."

There is only a thread of fancy running through and binding together the pages of fact. The characters and incidents are drawn from real life, and are not overdrawn. Some, who belong to the institution herein opposed, may deny this statement. Those who have never investigated the subject may wonder and doubt. But many others will recognize the facts on which this story is based and will confirm the truth of these startling incidents. The quotations from books are accurate. The extracts from papers are genuine, with the exception of slight changes in names.

From a great mass of authentic accounts, from observation and experience, the incidents described herein have been culled. The arguments also are derived from many sources.

The object is to show its unwarranted assumption, and the unlawful interference of a large and powerful association with the three divine institutions of the world—the family, the church and the state. The motives will be seen when the author declares that he believes that while voluntary societies for some ends may be proper and useful, yet any asso-

ciation which assumes the place or professes to do the work of a divine institution, and which necessarily interferes with the natural relations of men, is not only unnecessary but also dangerous and injurious.

If it arouses others to a realization of the evils mentioned and awakens in them a sense of duty; if it helps to carry on the reform already begun, the author will be satisfied.

"In every work regard the writer's end, Since none can accomplish more than they intend;

And if the means be just, the conduct true, Applause, in spite of trivial faults, is due."

CHAPTER I.

My Wife and I.

Warren Groves was a physician in the village of Brandon. At the close of the Civil war, when this history begins, he was yet a young man; that is, he had lived about thirty summers and one more winter.

His character was revealed by his personal appearance. His form was manly, and—as it is often said of a minister so it may be said once of a doctor—"his face was like a benediction."

As all other men, with a notable exception, he had an ancestry. Of his ancestors he had no reason to be ashamed. But as they have nothing to do with this history, their names and country, or their

character and actions need not be recorded. It is enough to know that Warren had been born, reared and educated, and had grown until he became what we now find him.

In figure he was tall, erect, and stout. Some said he was handsome. His limbs were strong and symmetrical. His head seemed to have been made for his body—it fitted so well. It was large, and its size came, not from a thick skull, as is the case with some who boast of the magnitude of their hats, but from an active and well developed brain.

He possessed not only a knowledge of the bones, muscles and organs of the human body, and the effect of different drugs on the system, but also a good stock of general information and that uncommon faculty—common sense. His countenance revealed him to be conscientious, thoughtful and grave; but the merry twinkle of his dark gray eyes and the gathering wrinkles at their corners, showed a rare sense of humor.

He was a man of strong convictions. Truth and right were more important to him than his own life. He was a manly man, firm, brave, independent, and as quiet and sympathetic as a womanly woman. At the death-bed of a patient, for, it must be confessed, occasionally one died, he wept with those who wept.

No wonder that on all questions which greatly affected the well-being of others he thought seriously, felt deeply and acted promptly.

Among other subjects which had engaged his attention was that of human slavery. This, he had been convinced, was an accursed system. He had believed that the slaves should be freed. He had heard the stories of their wrongs. He had suffered with them as they were bound in affliction and iron. His helping hand had been extended to many dusky sons of Adam, who, following the guidance of the North Star, had come to him in their hopeful but dangerous journey. He had spoken, he had written, he had fought for their freedom; and now slavery was dead. For once he did not weep with those who wept; but he did rejoice with those who rejoiced.

His work in this cause had greatly strengthened his desire for universal liberty. His heartfelt creed was:

"'Tis liberty alone that gives the flower
Of fleeting life its lustre and perfume."

Hatred to all forms of oppression and bondage had become a great moving force in his nature. He was a good hater. "He was a lover of all freedom, a hater of all oppression, and a denouncer of all human wrongs."

The war had just closed. One great question had been decided by the sword. The decision suited him. Negro slavery was dead, past a fear of resurrection. He supposed all the great questions of freedom were decided. He saw no signs of a coming conflict between light and darkness, or between liberty and bondage. He thought to spend the rest of his days in peace. He would work away quietly in his profession, to which he was ardently devoted. He was becoming widely known as a young man of excellent qualities and as a skillful physician.

Surely such a one should have a partner, if not in his business, at least in his joys and sorrows. But where shall a help-meet for him be found? For it is not good, for some fair maiden, that this man be alone. When he finds her what difficulties and trials must be endured by one or both, as they verify the old proverb, "The course of true love never did run smooth."

But no tears of sympathy are needed by these young lovers; for five years ago when, in the lovely month of May, the young doctor came to this western village, bringing his diploma and a sign,

WARREN GROVES, M. D.

PHYSICIAN AND SURGEON.

he brought with him his charming Emma also, a sprightly, cheerful and intelligent young woman, well suited by natural tastes, character, and education to be, as she had recently become, his wife. True, he had been in the village, visiting his sister, Mrs. Bond, one summer before his marriage, but then as plain Warren, without title, sheepskin, or shingle.

During his visit he had fallen in love with the little town and the surrounding country, and on his return told Emma,

in glowing terms, as he had the western fever, of the lovely place, just suited for their home and his practice, after he had become a doctor and she, his wife.

Emma, who had always lived in the east and had heard from childhood many marvelous western stories, some of which were partly true half a century ago, like Warren before his visit, like many who have never taken a trip to the west, was somewhat ignorant of the country and therefore much prejudiced against it. But when Warren told her of a neat, clean village with new and freshly painted houses, with wide graveled streets and with many green lawns, on the bank of a narrow, deep river, which wound its way through level bottom lands and gently rolling prairies, looking like a thread of silver among stones of emerald, she began to be thoughtful. When he spoke of the uplands, whose fresh breezes brought health and beauty to many pale cheeks, and preserved them, where already found, looking approvingly at her, she really seemed wishful. When he added that a country practice would be more pleasant and healthful for him, and would leave more time for study, and for her, it was all settled in her mind, if a few objections could be answered.

"What kind of people shall we find?" asked Emma very slowly and seriously, as she thought of some wonderful story of western society. She was assured that most of the people were not very different from the rest of the Caucasian race, nor indeed very different from the people in eastern states.

"Why, Emma, did not nearly all of them go from the east a few years ago? Are they not our brothers and sisters and cousins? Do you think that they left all their refinement, intelligence, morality and religion behind them?"

Emma could not deny that she had known many who had gone west, that some of them were her friends, that all of them were respectable and enterprising, and that they probably had taken their good qualities with them. But she thought there were many of far different character there.

"Of course there are," said Warren, "and they came from the east, too; and the majority of rogues haven't left,

either. Some of these, when the country was wild, may have become a little more reckless and daring; but there is one class which is very scarce in the west—those who are too lazy and thriftless to move in order to better their circumstances."

Emma, no longer opposed to going, but very anxious about many things, wondered if they could get sugar for their coffee and have carpets on their rooms, and—

"What a foolish question!" said Warren, almost impatiently; but suddenly remembering that he had wondered the same thing a year ago, he added, very pleasantly, "Certainly, certainly, my dear, all such things are for sale, and used there as here."

"Do you suppose our neighbors would tolerate a piano?" timidly asked Emma, glancing longingly at her instrument, and supposing all such luxuries would be forbidden in a western community.

"If not," dryly answered Warren, "you can have more fun chasing buffaloes!"

"Oh, buffaloes and Indians!" gasped Emma, her blood curdling as she thought of some cruel massacre. "Now, Warren, really, do you think it is safe?"

"Why, darling," he answered, earnestly, "do you suppose I want to take you to the wilds of a wilderness? Buffaloes and Indians, rattlesnakes and ague, are as scarce around Brandon as New York; and musical instruments are almost as plenty. It is the place I have selected for you to live and be happy, if you can be happy with me."

"Why, Warren, my dear, I had not the least idea of being unhappy with you in any place. I am willing to depend on your judgement, but one feels much better, you know, to have the mountains removed before getting to them."

By his magic words the imaginary mountains of the prairies were cast one by one into the sea, or resolved into very little hills; and when he hoped the leveling process had been accomplished to her satisfaction, he asked, "Are you willing to go?"

"Yes," said she, "and I'll be ready as soon as you."

So she was.

CHAPTER II.

We and Our Home.

For five years Dr. Groves and his wife had lived in Brandon, and were prosperous and happy. From the first, Emma had sugar and coffee and her piano. She had carpets in all the rooms. No one objected or marveled. Now she must have new carpets. The old ones were nearly worn out. They could afford better ones than they could at first. Also they had been able with their earnings or their savings to build a cozy little home of their own. It was not very little either. There were nine good rooms, with halls and closets, and bay windows, all arranged according to Emma's taste. To some, the house seemed large. To others, the snug, comfortable appearance made it seem as described at first. With great care they had selected the site on a knoll, which commanded a view of fine western scenery, many miles in extent.

The foreground was composed of houses, partly hidden by the numerous shade trees, for which the village was noted, and painted in colors which blended harmoniously with either the green or the golden of the fields, which formed the center of the picture.

These farms were not flat patches, all of one color, but were variegated with meadows and fields of different kinds of grain, dotted over with houses and barns and pleasant groves, and separated, not with board fences running in "harsh, straight lines, an outrage on nature," as Ruskin has said, but sometimes with rail fences and sometimes with hedges, curving over gently sloping hills and sinking out of sight in the fertile valleys. Here and there between the hills could be caught glimpses of the river, on one side of which were the prairie farms described, and on the other, which contrasted harmoniously with the main part of the view, were high rocky bluffs, covered with growing timber.

In the background, some miles up the river and on the high bluffs, was Megapolis, the metropolis of the state. "A city that is set on a hill cannot be hid." This one was no exception. It could not be covered except by clouds and darkness. On a clear day, it seemed to stand on the distant heights as a monument of human skill; and in the evening when

the summer mists hovered over the farms shutting them from view, or making them seem to be a portion of the gray sky, beyond and above them the city seemed to be standing in the heavens. Then at times, when it was growing dark in the valleys, the setting sun touched not only the clouds beyond, but also the dome of the capitol, the spires of the churches, and the roofs and walls of the high buildings, lighting them with its yellow rays, until Emma was reminded of that city, whose streets are pure gold and transparent glass, whose walls are precious stones, whose gates are pearls and whose light is the glory of God. No wonder that she said, as they sat on the porch one evening, watching this vision. "I think we have the happiest home in the world."

"We" included more than it did on their arrival. For among the many new comers to the village in the past five years, was one, not last but least who had come to brighten and cheer their happy home. Edith, as she was called, was a pretty and active little girl, who manifested largely the characteristic of both parents. Her mother said that she was "as lively as a cricket," "as old fashioned as an owl," "as sober as a judge," and "as wise as her papa"—"and as talkative as her mother," good naturedly said the father, knowing that it was expected that some such remark would be added by a man.

Edith was learning to talk and, judging by the amount of practice which she took daily, she would soon be proficient in the art. The words seemed to stream from her rosy lips. Yet she was very thoughtful for one of her age. Often, on pleasant days, Emma and the child accompanied the doctor in his rides over the country. Sometimes, when proper, they entered the house and even the sick-room with him. Edith soon became well known, and at the rate she was learning she would soon know all the people, houses and roads in the community. She was a very interesting child and the neighbors praised her. She was their only child, and her parents very naturally thought her somewhat remarkable.

"I think, too," added Emma to her remark about their happy home, and at

the same time affectionately hugging and kissing the little one almost asleep in her arms, "I think, too, we have the prettiest, smartest, and best child in the world." "So many other parents think about their children," gravely answered the father, not unwilling to acquiesce in the judgment, but wishing to know what the mother would say.

Quick as a flash, she answered, "Yes, but you see they are all partial."

This, the doctor could not deny if he had wished. Other parents were not competent judges between their own children and Edith. He at once acknowledged the fact by saying, "That's so."

Thus it was settled forever, to the mutual satisfaction of both parents.

CHAPTER III.

Who Is My Neighbor?

Several hundred neighbors of the village will not be introduced at this time. Some the reader would not care to know. Many have nothing to do with the events of this history. Some will be met incidentally hereafter. Generally, however, the citizens were sober, industrious, honest and intelligent. It was a very moral town. Whether or not there was any altar, or temple, with the inscription, "To the unknown God," whom some ignorantly worshipped, it could be said by any one well acquainted with the ways of the dwellers there, "I perceive that in all things ye are very religious." The great majority were attendants of some church.

Three ministers, if it is proper to put them in this list, four physicians, one lawyer, one school teacher with several assistants, and one journalist, or editor, as he called himself, printer, perhaps, was the right title, made up the professional men of the place.

The most prominent minister in the village had been there about a year. His name in full, and it was always printed in full, was the Rev. Theophilus Dobbs, D. D. Where he received his title no one ever discovered. That was at least one thing in which he was wiser than others. He was not that chaplain in the army concerning whom, his general, out of respect for him, and to correct his own recent mistake made in addressing him, issued an order requiring all the soldiers to recognize him by the title

Doctor of Divinity, adding that he had as good a right to confer degrees as any college. There were many ministers in the army as chaplains and soldiers, who were deserving of any title their generals could bestow on them. But the Rev. Dr. Dobbs was not in the army. He need not have been much afraid to go. No one would have likely caught him, or held him prisoner. He was too slick for that. No one would have hurt him intentionally. No, poor soul, one would almost as soon have struck a woman. True, he might have suffered and died for his country if compelled to sleep without a feather bed. But he did not run the risk. It is probable, however, that he received his title from some foreign university, or that he was a self-made man, of whom it could be said, "He worshipped his maker."

Dr. Dobbs was a round, fleshy, pompous little man of middle age, affable in manner and pleasing in conversation. In addition to his usual black clothes, he wore glasses and a faultless white cravat. He carried a rubber cane and had a bald head. He was friendly with all and spoke well of all, not omitting himself. He had a peculiar way of pressing the knuckles of others in shaking hands, giving several rapid trembling jerks, and saying, as though he didn't care a cent, "I hope you are well, sir."

Why he was the most popular man in the place, as the Brandon Eagle declared, Dr. Groves, who attended his church, could not at first understand. True, he was very pleasant, and never seemed to offend anybody. He was especially friendly with the gossiping editor from whom he received flattering notices, and who was too ignorant of grace, theology and literature to be a respectable judge of a sermon, and who really was present only on special occasions, when the subject announced was "The Brotherhood of Man," "The need of a Universal Religion," or "The Excellence of Charity." His popularity was increased by the compliments of two other occasional hearers, who being professional men, and especially men of the world, and therefore unprejudiced concerning ministers, were counted superior judges. These neighbors must be introduced—Dr. Slim and Lawyer Branes.

How often the name suits a man exactly! This doctor could not have had a name manufactured which described him better. His library, one book, "Remedies for Common Diseases," was slim; his mind was slim; his medical knowledge was slim; his practice was slim; his purse was slim; his body was slim, and his name was Slim.

How often a name does not fit the man at all! The latter is a good illustration, for Branes was his name. He was called a lawyer, not because he had taken a course at a law school or had any considerable knowledge or law, but because he had been admitted to the bar and attempted to practice that profession. He lacked brains to make a lawyer, but he was cunning enough to make a good pettifogger.

These two men, as all of their class, were always ready to talk; and by their flattering words they added much to the fame of Rev. Dr. Dobbs.

'Squire Jones, who had no religious belief, because he had no religious knowledge, and who heard every case at court without any preconceived opinions of the facts, or of the law, either, added his testimony.

Because Dr. Dobbs had some good qualities and no one was particularly offended by him, because he was held apparently in esteem by some worldly men, the principal men of the town, on whom it was hoped he would have great religious influence, because he was a doctor of divinity—and where could they get another?—and because he was of so much importance in the community, no one thought of sending him away, and he would never think of leaving his dear flock. So the Rev. Dr. Dobbs was likely to be an important person in Brandon for many years to come. He had visited his family in times of sickness, and had baptized little Edith and was the pastor of his church, hence Dr. Groves paid him the money and outward respect due him, and loved him to the best of his ability.

Of late, it seemed to Emma, as women notice such things by intuition, that her husband was becoming a very important person for one of his age, that his good qualities, long known to her, had been recently discovered by others, and that some great movement was on foot, in

which they must have his advice and influence, or else, perhaps, that he was in some great danger or trouble and needed their counsel and aid. Had not their pastor called frequently and talked in a mysterious way of duty, charity, help, danger, friendship and all other such topics? It seemed to her as though he was especially anxious to impress them both with some special duties as though they were lacking in faithfulness. At times, it seemed to her that he was trying to draw from her husband some confession of weakness, dependence, guilt, or danger. Had not even Dr. Slim called, and praised not only the piety and wisdom of Dr. Dobbs, but also the success of Dr. Groves? He was very flattering. He suggested a closer relation with him.

"Of course," said Slim, "I would not suggest a partnership with you, but our mutual sympathy and aid might be secured."

"Yes," said Groves ambiguously, "You shall have my sympathy in your practice of medicine."

The 'squire and the lawyer had called recently and talked in the same general way, complimenting him on his prosperity, wishing him further success, and increased ability to help the poor and needy, and the widow and orphan. The doctor noticed nothing strange in these remarks and wondered not. At first Emma was pleased, then she began to wonder, and then she wondered almost everything. She did not hint her suspicions, but waited and watched.

"Do they want to help, or to be helped?" she said to herself. "Has Slim become more envious, and is he trying to spring a trap, or has he given up his foolish opposition? Does the 'squire wish to establish a hospital? He talked so much of aid and charity, and sickness and need. I wonder if there is any danger that Edith and I must go to an asylum. Branes talked as though Warren might be in trouble and would need a friend in court. There is some designed connection in their guarded language. I wonder what it can be, and if Warren knows.

An old resident in the neighborhood, had recently returned to the village and his family, after a prolonged absence.

When the war broke out, shortly after locating in Brandon, Dr. Groves in his brave patriotism and hatred to slavery, and hoping for its abolition in case the North were successful, as he had no doubt it would be, had offered his services to the country. He was accepted and went out with his company. Soon it was discovered that on account of an injury in his limb, received in his boyhood, by a kick from a horse, he could not endure marching. No lameness was discernible, but he was disabled for army service and must return home.

On his return he was appointed the physician, whose duty it was to examine applicants for exemption from the draft. The first who called in reference to this business was the now recently returned neighbor. He was a stranger to the doctor, as he had moved to the village from some distance in the country while the doctor was in the army.

Coming into the office one morning he said, nervously, "Dr. Groves? I believe."

"Yes, sir; that's my name."

"My name is Hulman."

"Good morning, Mr. Hulman. Be seated."

Mr. Hulman sat down. He was a large man. His bones were rough, although well covered with flesh. He had black hair and full beard, coarse, black and straight. He seemed to be a man of intelligence. There was nothing about him to indicate disease, excepting his nervousness and a cough, which though not deep, seemed irresistible, and to which he gave up at times for several moments. He seemed to be a strong man, who had lost sleep for a few nights, and had caught cold. He was a good talker. Easily, in his physical condition, he became excited. The subject of the war soon came up. He became more nervous and heaved a sigh from a pair of huge lungs. His cough grew worse. "Doctor," he began, after discussing the merits of several generals, and the results of different battles, "I have been thinking about joining our army."

"You look like you would make a good soldier," said the doctor, approvingly.

"Thank you, doctor," he answered, with a sigh and a cough. "The South must be put down. It must be whipped.

We need more men. I must go. My wife reluctantly consents. She is afraid something might happen, you know. She is very strong union, and wants me to go, in fact, if it were not for the danger. I am not afraid of being shot; no sir. I am anxious to take my place, and with arms bear down on the wicked rebels, but, (a cough), I am really afraid my lungs cannot stand it." (A cough).

"How long have they troubled you?" asked the doctor, somewhat suspicious.

"Two years—since just before the war. If I was sure I would last long enough to be of any service, I would gladly lay down my life for my country. But (coughing violently), you know one would hate to die before he could shoot one of the cursed rebels." (A prolonged cough).

"Well," said the doctor, "I will examine your lungs."

"All right, doctor. I wish you would. I see you give exemption papers. I don't want any. I want to go and fight but if I am not able, perhaps you could tell me." (Coughs).

The doctor, while getting his instruments, watched closely the countenance of the brave man. Surely he was brave. He would not fear, but rather rejoice, if told that his health was wanting, or that he had consumption."

"Sound as a dollar," said the doctor, after a brief examination.

Mr. Hulman turned deathly pale and asked, "Are you sure?"

"The air in your lungs sounds like a breeze in the grove," was the assurance.

"Now, if I am as fortunate in regard to another trouble."

"What's that?" asked the doctor, impatiently.

"I am troubled with a sinking of my blood. Any news, especially good news, affects me. I have the heart disease—inherited it from my father. When I hear any exciting news I become pale and faint.

"So I noticed," answered the doctor.

"If we were victorious in battle, the excitement would kill me. I am afraid I cannot be accepted," continued the diseased man.

"How do these attacks affect you?"

"Affect me? Violently. I grow cold and clammy. I feel like dying. I al-

most wish I could die. I feel that way now."

He did really seem to be dying. A little ammonia revived him. He had fainted.

"Do you think now, that I had better volunteer?" he asked, with a good deal of assurance.

"It is very doubtful," said the doctor, slowly and seriously, "whether, in your condition, you would be of any service in the army."

Mr. Hulman had not coughed for several moments, and now his heart began to beat more regularly.

"But continued the doctor, "if you would ever happen to volunteer you would be accepted."

"How so?"

"Your weakness is not down on the list for exemption."

"I am not exempt from the draft?"

"No sir, you are not," said the doctor, firmly.

"Well, then," groaned Mr. Hulman, "I think I shall wait for it. If drafted I can cheerfully take my place. That is the right way, anyhow, leave it all to Providence as to who shall risk his life. If not drafted I can fill the place of some unfortunate one who has been drawn and is too cowardly to go."

"Yes, sir," said the doctor, "I think you could fill his place exactly."

Suddenly, Mr. Hulman's heart was vigorous enough to send the blood to his face. There was enough there for a blush of shame and a flush of anger.

"Do you call me a coward?" he said, in a tone which he hoped would make the doctor say, No.

The doctor, who was loyal and brave, had no patience with such a man. He had no respect for him. He was indignant. He did not expect that question. He supposed the hint would be taken quietly. But he did not hesitate. He answered calmly: "I scarcely ever refuse to answer a question, professionally. Yes, sir; that is the name of your heart disease."

"I did not come here to be insulted," said Mr. Hulman.

"No; you came to try to deceive me, and you now feel insulted, by having the truth spoken," added the doctor, fearlessly. "You asked me the cause of

your weakness, and I told you. That's all."

"I did not come to be abused," said Hulman.

"You are not abused; you are used justly."

"You are a liar," hissed Hulman, shaking his fists, "and I'll thrash you; just come outside."

"Mr. Hulman," said the doctor, coolly, "I have not enough confidence, either in your veracity or in the strength of your heart, to believe either statement."

"You are a villain," said the sick man.

"We don't want another attack of your disease in my office, Mr. Hulman; but my sense of duty compels me to inform you that you must take your departure speedily," said the doctor, without apparent excitement, and rising, walked over to him, took him by the arm and led him to the door, adding, "Unless you want a certificate of your case, please put yourself outside and never be afraid of being hurt by good news, when you hear you are drafted."

The doctor was sorry for the occurrence, but still felt that he had used a deceitful coward righteously.

Mr. Hulman had some good qualities, but cowardice and spite were both conspicuous elements in his nature. That night he informed as many as possible that Dr. Groves was an ignoramus, unfit practice medicine, and that he had a bad name away from home. In his vindictive spite, in some cowardly way, he might have done some injury to the man brave enough to tell him the truth, but the next day Hulman had gone to Canada on a trading expedition, and for the benefit of his health.

The doctor supposed that he would never be forgiven. But, now, at the close of the war Hulman returned to his home and he seemed to have forgotten the dramatic occurrence of the day before his departure. He called on the doctor and was very friendly. Groves supposed that he was wished to remain silent in regard to the examination, which had not become public. But Emma, who knew of the case, wondered if there was some fearful conspiracy and if Hulman was one of the conspirators.

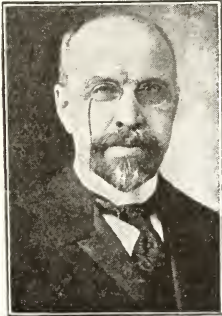
(To be continued.)

Testimonies of Theologians and Philosophers

PROF. R. F. WEIDNER, D. D., LL. D.

President of the Chicago Lutheran Theological Seminary

"Secret societies are antichristian in their character, a dangerous foe to the family, the state, and the church, and I cannot see how any true Christian can either join them, or, if he has been beguiled into entering them, how it is possible for him, with a clean heart, to remain in them. See II. Cor. 6: 14, 15."



DR. JAMES M. GRAY

REV. JAMES M. GRAY, D. D.

From an address in 1892, when Rector First Reformed Episcopal church, Boston, Mass. Now Dean of Moody Bible Institute

"Freemasonry is contrary to the word of God. It is dishonoring to Jesus Christ. It is hurtful to the highest interests of the soul. It has the stamp of the Dragon upon it. 'Come out from among them and be ye separate.'"
—II. Cor. 6: 17.

DR. HERRICK JOHNSON

McCormick Theological Seminary, Chicago

"Some of the best men I ever knew belonged to some of the older orders of secrecy—just why I never knew. My principal objection to Masonry is that it is Christlessly religious and it narrows its beneficences to the few while the gospel is for all the world."

JAMES M' COSH, D. D., LL. D.

President of Princeton, in his work, "Psychology; the Motive Powers," page 214

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly Maguires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."



DR. JAMES MCCOSH

REV. JAMES B. WALKER, D. D.

Author of "Philosophy of the Plan of Salvation"

"There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an antichrist and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities."

PROF. S. C. BARTLETT, D. D.

Chicago Theological Seminary

"There are certain other wide-spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God."

PROPHETS OF BAAL.

PRESIDENT BLANCHARD, WHEATON COLLEGE, WHEATON, ILL.

Careful students of the lodge system of our time, both those who favor lodges and those who are opposed to them, understand that the lodge worships of today are identical in principle with Baal worship of three thousand years ago. What was Baal worship? It was the adoration of the forces of nature. As the sun is the leading object in the solar system it became, naturally, the leading God in Baalism. Most lodge men do not know that Lodgism is Baalism. The scholars among the lodge men do know this and teach it but the rank and file simply submit to their associations, pay their dues and vote for the lodge men who are candidates for office. This is the lodge life of the ordinary lodge man. There are exceptional times, like the days when William Morgan was murdered, when preachers, deacons, sheriffs, judges and farmers united to deliver from legal penalties their lodge brethren who had committed the crime of murder, but these, as I have indicated above, are the exceptions and not the rule.

A Remarkable Quotation.

"It is my idea that the members of this association can find a fertile field for endeavor in a general and sweeping crusade against many prevalent ills that beset the craft. The standard of morals among Grand Lecturers is not what it should be, by a long way. I believe in a genuine, honest, sincere effort, not by this or that brother, but a fully systematized movement by one and all, after a fair and honest determination on his own part, a sincere resolution with due repentance, and then go right to work among his fellows, a doing away with profanity, one of the most virulent and sinful and harmful of our many faults. An effort to establish a movement for

clean language. Also, to check and eradicate the evil of drinking and going into the public saloons. A firm determination to eradicate gambling in all of its many forms.

"I am firmly of the belief that if any Grand Lecturer will go to another and say to him that it is his purpose to 'cut out' any or all of these vices (if he has any of them) and ask the other fellow to go into such a compact with him, he will jump at the proposition. And I believe such an agreement can be had from practically every Grand Lecturer in the state.

"This would be a start toward other reforms almost as necessary; such as refraining from scandal, saying derogatory things about the other fellow. A cleaner, higher standard of manhood all along the line. A strict and honest observance of the Sabbath day. In fact, such an example of manhood as will reflect a clean light on Masonry, rather than detract from it."

High Priests of Baal.

The above interesting extract from *The Masonic Sentinel*, Chicago, is an illustration of the truth with which we are dealing. The Grand Lecturers would be called in a Christian church bishops, presiding elders or superintendents. They go about from lodge to lodge holding conventions of lodge men, illustrating the "work," as they call it (that means the initiations in which from time to time men have been killed). These meetings are sometimes, and very properly, called lodge revivals. The local members are stirred up to solicit their neighbors as members. This is sometimes denied by ignorant or untruthful lodge men but all intelligent people know that it is true.

It would be supposed that men so representing the lodge would be men of good character, that is, it would be natural that men of this description should

be chosen for such a work. If the organization is a good one it would seem self evident that good men would be selected for such positions.

No Saviour but Jesus.

The reason why lodge men are as described in this extract from *The Masonic Sentinel* is that their religion is wrong. They are not worse than other men, they are just like other men, that is to say, they are sinners and they need to be saved through the blood and mediation of Jesus Christ and the work of the Holy Spirit. If they were Christians they would be taught this, but being lodge men and being seldom in the church they are not taught this. They are led to believe that Freemasonry or other lodges are parts of a universal religion in which all men agree. They talk about the Fatherhood of God and the brotherhood of man, but they say nothing about the life and death of Jesus Christ and the possibilities of life through Him.

The difference between heathen religions and the Christian religion is not that the moral teachings of Christianity are good while the moral teachings of heathenism are evil. It is true that the codes of heathenism are not uniform. There is both good and evil in them. They involve high moral sentiments together with the most loathsome cruelties and immoralities. The Christian religion, on the other hand, requires everything that is good and forbids everything that is evil. It passes way beyond external acts and laying its hand upon the inmost recesses of the soul says, "You must not think, desire or will evil, you must think, desire and will holiness." But apart from the theory of heathenism and Christianity is the fact that Christianity always begins with the conversion of a person, with the introduction to a new life. After the new life is imparted the new life can be lived. What God works in,

man can work out. Here is the fatal failure of paganism.

The Devils Also Believe and Tremble.

Our Lord, speaking to men who prided themselves on their orthodoxy and thought that they were to be saved because they believed correctly, said to them, Ye believe in God, you do well, devils also believe and when they believe they tremble. I have quoted freely but have done no violence to the thought. No man was ever yet saved simply by believing the truth. The devils not only believe in God, they believe in future punishment. They cried out to Christ saying, Hast thou come to torment us *before the time?* They did not suggest that future punishment was not a dreadful fact, they questioned whether they must submit to it then, but they remained devils so far as we have knowledge in spite of their correct faith, and men may do this now.

It is not strange that this Grand Lecturers' Association is trying to get Grand Lecturers to stop swearing, telling obscene tales, breaking the Sabbath, slandering their fellows, gambling, etc. All men who are fairly acquainted with the lodges know that such habits and worse are common. I have never in my life heard men swear as I heard a Knight Templar swear when it was insisted that Jesus Christ was the only savior. And I remember on another occasion to have been in a railway station with a company of men, Masons, returning from a grand lodge in Chicago. Their profanity was simply horrifying. One wondered that the earth did not open and swallow them up.

But this effort will be a failure. It may succeed in making the outside of the cup and the platter cleaner but it will not cleanse the inside. Those of us who have experienced the struggle for holiness know that it is only as we see our sins laid upon Jesus and receive the

Holy Spirit, that our hearts and lives can be cleansed. It will be so with these brethren of the masonic fraternity. As long as they practice the heathen religion which is involved in the ceremonies of freemasonry, they will have the moral reactions which follow heathenism everywhere.

It is pathetic to read an article like the one referred to from *The Masonic Sentinel*, and it is significant that in almost immediate connection with it we find the following: "Bro. Ralph Libberton, secretary of the Grand Crossing Minstrel Club, announced that everything was progressing smoothly for the two big nights, Oct. 30 and 31, when the club will stage up-to-date minstrelsy. There is still room for some good singers who wish to assist the club in making this affair a grand success. Many unique features are promised—all the flare and glare of the old-time minstrel, together with many creations of modern methods will give the audience, and actors as well, a barrel of fun that has not been enjoyed in Grand Crossing during the past decade."

These grand lodge lecturers are trying to reform themselves and at the same time are continuing the moral and religious forces which have made them what they are.

Why Not Get to the Root of the Difficulty.

What need has any honest man to belong to a secret society? Everyone can see why thieves, counterfeiters, assassins and the like need secret accommodations. If their work were done openly they would be imprisoned or killed. They must work in the dark if they work at all, but why should honest men who wish to be clean themselves and to help other people to be clean, unite in secret associations? Why should any good man wish to unite with organizations which exclude wives and children? It is one of the characteristics of worthy

men that they honor their wives and children, that they companion with them, that they give them not simply clothes and bread, but fellowship and affection. What is the reason that the great secret organizations should be composed of men who meet almost always at night and who leave its places of assembly after honest men and women are asleep? Why should honest men be sworn to have their throats cut across, their tongues torn out by the roots, their hearts and vitals taken out, their bodies cut in two, their skulls smitten off and their heads taken away, if they should be untrue to a secret lodge? These penalties show the satanic character of the order. No beings but the devil and his agents would care to mutilate the human body in this fashion for failure to abide by the teachings of a secret society.

Why are the moral teachings of this order what they are? Why should men be sworn not to steal from their lodge brethren, not to slander their lodge brethren, not to commit adultery with the relatives of their lodge brethren? What is the meaning of such obligations as these? Lodge men tell us that they mean nothing except that there is a little special protection thrown around their own people without any licensing as to others but the language does not indicate this. A lodge man may steal from anybody in the world, slander anybody in the world, strike anybody in the world, commit adultery with anyone in the world, provided these persons wronged are not connected with the lodges and he violates no lodge obligation.

Lectures and Oaths.

Only yesterday a pleasant looking gentleman was in my office who is a member of the Presbyterian Church and has taken three degrees in Freemasonry. I asked him why he did not take the next four degrees and he replied that he was

a business man, that his duties occupied him quite closely and that the remaining portion of his time he wished to spend with his family. He said: "You know it takes a good bit of time to go on through the degrees and I have not the time." I asked him respecting the penalties and obligations and he said, "Evidently you know a part of the story but you do not know it all." I said to him: "Well, tell me why a decent man needs to be sworn not to commit adultery. You are a church member, a member of an ancient and honored religious brotherhood, and yet when you became a Mason and were taking your third degree they swore you to purity of life under penalty of murder. You consented that you might be killed if you should violate this law of the lodge, but you were not asked to swear that you would live a pure life, you were asked to swear that you would not commit certain crimes with four relatives of Master Masons, that is all that you were asked to swear. You were lectured as to religion, charity and righteousness, but when you were sworn that was the oath, as you very well know. Now what is the reason for an oath like that? What ought a decent man to do when asked to swear an oath of that sort? Would he not be justified in knocking down a man who should propose to him an obligation of that character? I think if there is any justification for personal assault it would be a request of that kind. It is obvious that if a man were a base and ignoble person such an obligation might occasionally protect some of the persons included in the oath from his evil designs, but worthy men do not require obligations of that kind.

The Testimony of a Lodge Man.

Many years ago I was lecturing in Jersey City, N. J. While there I was reported for the *Jersey City Evening Journal* by a gentleman who had been a

member of the masonic lodge. He had been imprisoned in New York State for slandering some judges. He believed that the judges were so rotten in character and lawless in the administration of their office that they should themselves have been in state's prison. After he was discharged from the state's prison he wrote a little book entitled "Behind the Bars." The preface to this book is as follows: "This book was written in cell sixty-two of the Albany Penitentiary, where the author was confined eleven weeks for expressing an opinion in his paper, the *Utica Daily Bee*. Becoming somewhat acquainted with him I was of course interested to read his book and secured a copy. I went through it with a great deal of melancholy pleasure. I was lecturing on the subject of Freemasonry. Of course anything in this book which referred to this subject had special interest for me. The thirty-fourth chapter deals with this subject. I shall not quote the whole of it but will give you a part of it, a rather lengthy quotation, that you may see the lodge through the eyes of a lodge man.

Chapter Thirty-Four.

"Sunday, May 19. From the number of Masonic signs I have received, I should judge that fully three-fourths of the male members of this institution are also members of the Masonic fraternity. I can scarcely catch the eye of a fellow convict without his giving me a masonic sign. This, when I was less experienced than now would have surprised me, but since meeting with Masons in the hovels of the Irish in Ireland, the street corners of London, the Five Points and other places where the honest poor are compelled to congregate in New York, in the wigwams of the savages on the plains, the temples of the Latter-day Saints of Salt Lake and among the Celestials of the Pacific coast, it is not at all strange that I should find

Masons among the inmates of our jails and state prisons. Masonry, I believe, is as universal as the world. A Mason may go where he will and he will find many calling themselves such.

"And now having said this much, I am going to tell what I think of both masonry and Masons. In telling what I thought about a Judge I got jugged in this jail. For aught I know it may be treason for a man to tell what he thinks about masonry. I do not want to say things that I ought not to say. I do not want to be locked up in prison any more, and wish to have it understood that I pretend to write no person's thoughts but my own. I see out of my own eyes and hear through my own ears, and those having eyes and ears of their own should not be led astray by mine. Three times already have they led me to jail.

"In Masonic language, I hail from Bergen Lodge, No. 47, Jersey City, where I believe I am in good standing, as every Mason is who pays his dues and bows submissive to the high-priests of the order; there being from one to ten priestly idols to be worshiped in every lodge. I am, therefore, a Mason, and after making myself known as such, am entitled to visit any lodge in any part of the world.

"The theory of masonry is most excellent. The practice of Masons, as a class, is a disgrace to the name they bear. The teaching of Masonry is charity and brotherly love, the practice is selfishness and love of self-interest. Men become Masons that by masonry they may be advanced in wealth and positions of power. Thus you will find all the corrupt, wire-pulling politicians to be Masons. They want office, and through the influence of masonry they expect to obtain it, no matter how obnoxious their actions may have been to the masses of the people. It is a lamentable fact, yet nevertheless true, that about all the

mean men of a city or town can be found by reading the names in a masonic directory of the place. There was a time in the history of this country, when an honest man considered it an honor to be known as a Mason, but now honesty blushes to own the name. This does not argue a word against the institution, but it shows the facility with which bad men gain admission to the order. There is but little honor among Masons as a class. They sometimes turn out with great pomp and display to bury a rich brother. They do this to be seen of men, but to scare the wolf from the door of a dead brother's family brings them neither honor nor votes. I would advise all poor and honestly disposed men to keep clear of masonry. It will do you no good, and the money you will have to spend can be used to a far better advantage. Besides the leading lights in every lodge are bad men. They are brutish, licentious, unprincipled men. To be made a Mason is to be made their tool. They want you for your money and the good you can do them. Oftentimes these leading lights are the most dangerous members of society. To carry out their selfish purposes they will break every law known to man or Maker, and they want you to help protect them in their villainy. Woe be to that Mason who refuses to bow to the high-priests of his lodge. I have known poor men in the order, persecuted, driven from their situations, their families brought to the very verge of starvation, and they themselves treated in the most barbarous and hellish manner by these high handed "brothers" because they refused to second their villainy. But if a mean, sneaking, policy man has money, and without squarely and fairly earning it, desires more, then he should join the Masons by all means. If a mean man wants to sneak into office, he should lose no time in taking upon himself the

secrets of masonry, but a man with nobility of nature and manhood enough to stand or fall by his own merits, a man who looks to God for help, and in all things and at all times is determined to obey God's will through the conscience that God has given him, a man who is determined to be a man, and to act manly towards all mankind, cannot be made one whit more manly by belonging to all the secret societies in christendom."

A Plea in Abatement.

I think this writing is rather severe. I have never myself said such bitter things of lodgism as this lodge man says. No doubt he was irritated and angry because of the treatment which he had received, nevertheless there is reason for what he said and one who knows the falsity and religion of freemasonry can understand better than one who knows only the ritual.

The friend who was in my office had simply been initiated. He had been stripped of his clothing, blind-folded and haltered three times. Three times he had knelt at the altar of masonry and each time he had consented to be murdered, if he did not keep his masonic oaths, and these oaths were exactly in line with this testimony which you have read above. The lectures are different but the oaths suggest immoralities and make a Mason consent to be killed.

A Foredoomed Failure.

The Grand Lecturers' Association, laudable as its purposes are, will not succeed. It will help a number of men to cleaner and better living. It will enable the lodge to entrap a number of worthy men who would not become connected with it if its representatives should continue to live as *The Masonic Sentinel* declares they have been living, but the effort must fail. Life alone gives life and there is no spiritual life for men except through Jesus Christ our Savior and King.

My heart goes out to these brethren, men who are trying to wash up the Grand Lecturers of the masonic body. They are mistaken about our National Christian Association. They believe that we hate them, that we wish them ill because we loathe the organization, which they represent. Their prejudices shut us out from a hearing. If I could sit down with them and speak with them face to face, I am sure that every worthy man among them would respond in some measure at least to the truth.

They wish to stop the Grand Lectures from swearing, from gambling, from Sabbath breaking, from telling obscene stories, from unclean living. Well and good. There is just one way to do it, that is to get these dear men to Jesus Christ who will purify their hearts just as he has the hearts of other men, whose lives were like these which are described, and when the Son of Man makes men free they are free indeed.

WELL WARRANTED REBUKE.

The following letter looked so long that we tried to write a more condensed account of it, but had not proceeded far before we gave that up in favor of complete copying of what will surely interest many readers. In itself deserving widest circulation, the letter is reinforced by the signature of the wife of Professor Irving Fisher of Yale University. We copy in full, including the heading given by *The Republican*.

QUESTIONS FOR THE ELKS.

Also Criticism from the Wife of a Well-Known Yale Professor.

To the Editor of *The Republican*.

May I ask two questions, and they are not prompted by idle curiosity, about the order of Elks? Does the order stand for an uplifting agency in the lives of its members? Also, is it usual for a jollification to end in a drunken orgy? From experience of members of the order I, personally, would answer "No," to the first question and "Yes" to the second.

Some time ago in Tacoma, Wash., night was made hideous for weary travelers by the carousing of the fraternity at one of its celebrations and last Thursday after the clambake in Springfield the same spirit seemed to prevail.

The *Springfield Republican* gave a full account of the bake and its attractions. Any one reading between the lines could see that a "royal good time" means to an Elk too much to eat, and more than too much to drink.

Now the days when it was necessary to get drunk once a week in order to prove oneself a gentleman are past. This is an age of work, even for the gentleman, so-called, but what name is severe enough for the "object" who calls himself gentle and, in the name of a good time, makes himself into a beast?

I occupied room 530 at "The Worthy," Springfield, on last Thursday, August 28, the night following the clambake. I was alone, but my husband said: "'The Worthy' is a very good hotel, and you will be well cared for." I was delighted with the cozy room and its dainty appointments, 'only man was vile,' and it was in no way the fault of "The Worthy." In the middle of the night a drunken voice roared almost in my ear, as it seemed, and a drunken fist pounded so heavily on the connecting door of the next room that it seemed as if the bolt, or door, or both, must give way. The telephone soon brought word that the party next door had two rooms and the "object" in his maudlin state had mistaken my door for that of his other apartment.

The personal agitation after such an experience is disagreeable enough, but that is not the point I would dwell on. Is this the kind of behavior the Elks stand for, and must the public put up with it, or are there fine, noble men in the order who would deprecate such an exhibition?

At college reunions and banquets generally there is a growing feeling that a good time in the truest and highest sense of the term means a communion of souls, a brotherly exchange of thought and high ideals, and those gatherings which have the best times are those which show self-control and a temperate spirit. An Elk is not a youth, I take it, but a

seasoned man in the prime of life. Let him see to it that he is an example to the coming generation and not a warning.

Yours sincerely,

MARGARET H. FISHER

(Mrs. Irving Fisher).

New Haven, Ct., September 4, 1913.

LIQUOR LODGES.

If you never have joined a mystic order, don't be disheartened. You may become a full-fledged member of some Oriental-named society, with all the trappings and equipment of the more popular social organizations if you have a strong thirst and a desire to be a good fellow.

In other words, the only way to evade the new liquor license law, which by Sunday selling may result in the canceling of a license, seems to be in the organization of a properly conducted "lodge," and Columbus saloon men have not been slow in accepting this means of safety.

One of the earliest to appear above the Sunday horizon and which successfully evaded police criticism during its first day was the "Royal Fellows of Bagdad," which was organized Saturday at the Capital Tavern in West Broad street. Three hundred members already have been enrolled, three rooms have been decorated and equipped with suitable furniture. The club buffet is said to have done a rushing business without interruption.

Attorneys who have been retained declare the club has the same right to dispose of liquor to its members as any other fraternal organization, and, it is said, arrangements are such that no money will pass between the buffet and members on Sundays. The "Royal Fellows" are to be governed by a board of nine trustees and will have weekly initiations of new members, thus maintaining the "lodge" idea.

It is understood other similar organizations will be effected during the next few weeks.—*Ohio State Journal*, July 15, 1913.

It is well known that the great world secret empire has no more numerous following in any nation than in China. One of the difficulties confronting the Republican form of government is said

to be the organization of a secret lodge whose object is to "overturn the Republican form of government." It is said to be in character like the Boxers and has the support of the powerful Army League.

MOOSE OFFICIALS INDICTED.

It will be recalled that in August two young men met their deaths in a lodge of Moose while being initiated. One feature of the initiation was to shock the candidates with an electric current. Both candidates keeled over dead under the electric current administered. The unusual thing following these deaths is this: the coroner's jury have issued indictments of manslaughter against the four officials of the Order of Moose charging them with responsibility for the death of the said Christopher C. Gustin and Donald A. Kenney. We hope that they will be adequately punished. The families of these two men it is understood are preparing to bring damage suits against the Order.

KNIGHTS OF COLUMBUS.

At the recent gathering of Knights of Columbus in Boston, there was said to be about 25,000 in attendance, and that among their important matters for consideration, was the one of erecting a million dollar home for this lodge in Washington, D. C. That city is the headquarters of the Masons and it would seem to be very fitting for the Roman Catholic political forces to have their headquarters there. These two bodies will doubtless pull together in securing legislation, whenever they cannot secure what they want independently, as has occurred in other cities.

UNITED AMERICAN MECHANICS.

The Order of the United American Mechanics was founded in 1845, at Philadelphia, Pa. Only those born in the United States are eligible to membership. It is a "patriotic, social, fraternal, and benevolent secret association of white, male, native citizens." Its professed objects are to assist members in business and in obtaining employment, to aid widows and orphans of deceased members, etc., and to defend its adherents "from injurious competition" on account of immigrants and "to defend

the government from their corrupting influence." We do not see how the order can do this for it goes on to say, "Nothing of a political or sectarian character" is allowed in its meetings. Four of those who organized the lodge in 1845 were Freemasons and four others of the number joined the Freemasons soon after. It is possible their influence led to the adoption of the square and compass as part of their emblems. There is a funeral and benefit department and an insurance department connected with the order.

THE ORDER OF REINDEER

is incorporated and chartered under the laws of the State of Kentucky and authorized to organize under the laws of other states. It is founded "to protect our brothers, their widows and orphans." It is said to be "the cheapest, best insurance protection on earth."

"In case misfortune overtakes a Brother Reindeer, if sickness or accident or business reverses befall him, we extend to him the Helping Hand." "The Order of Reindeer acts as a shield of offense and defense."

SUBLIME ORDER OF GOATS.

When the National Association of Real Estate Exchanges met this year it is said that there was organized by members of this association the "Sublime Order of Goats." A Mr. Douglas of Milwaukee was elected president, Mr. Wilson of Los Angeles Secretary, and a Mr. McMichael of Cleveland, chairman of the committee on ritual.

BADLY HURT DURING INITIATION.

Elkins, W. Va., Sept. 22, 1913.—Lee Phares, a merchant of Valley Bend, near here, is in a critical condition from an injury sustained during an initiation ceremony of a fraternal order. A spanker containing a dynamite cap was being used. The cap exploded with much force, inflicting a serious wound.

After the conviction of the McNamaras and others, following the blowing up of the Times building in Los Angeles, in which 21 innocent people were killed, it was supposed that the labor union of which these dynamiters were members had given up the blowing up

of bridges and buildings and the killing and maiming of men, but the arrest of George E. Davis, alias George O'Donnell, who has made a confession, shows that there has been no change in policy. The confession of Davis has led to the arrest of Harry Jones, Secretary-treasurer of the International Association of Bridge and Structural Iron Workers. He was released on a ten thousand dollar bond.

BAHAI BUYS TEMPLE SITE.

Payments for the eight acres of land immediately south of the drainage canal intake in Wilmette, Cook Co., Illinois, which is to become the universal center of the religion of Bahai, have just been completed.

Local representatives of the religion have announced that the work would be begun within the year upon a \$1,000,000 temple on the land. As soon as work has been started contracts will be let for a school for orphans, a college for higher scientific education, a hospital, and a home for cripples.

Believers in the faith will contribute money for the buildings, which will take ten years to complete. At the end of that time, according to believers in the faith, Chicago will become the center of the Bahaiism.

An infernal machine was sent to General Otis of Los Angeles in September, to destroy his life. A Japanese servant took it and sent for the police to open it. It was fixed so that it would explode when the lid was pulled out. The McNamaras destroyed his building and twenty-one lives, now the secret lodge wants to kill him, because he will not recognize the unions.

Lima, Peru, Oct. 4.—Peru in the future is to enjoy religious tolerance for all sects. Heretofore the exercise of any religion other than the Roman Catholic has been prohibited.

The chamber of deputies today adopted by 66 votes to 4 an amendment to article 4, of the constitution, dealing with this subject. The amendment had been already approved by the senate.

Editorial.

MR. AND MRS E. PENNOCK.

Seventieth Marriage Anniversary.

Very few, if any, of the CYNOSURE family have experienced such a blessing as these friends, Mr. Ebenezer Pennock and wife, of Hastings, Michigan, who celebrated the seventieth anniversary of their married life, on Tuesday, October 14th. Brother Pennock reads the CYNOSURE without glasses, and attends to his horse and other home duties and is remarkably vigorous, all things considered. The NATIONAL CHRISTIAN ASSOCIATION and the missionary interests of his church have been duly provided for by him from property that shall be left after he and his wife shall have been called home. They have been generous givers all their lives, and hence it was natural and easy to make their Will along the same lines. We called on them on our way home from the Michigan Convention and were glad to meet again those who for so many years have been laying up their treasures in heaven.

SORORITY SNOBS.

A teacher in the girls' high school of San Francisco asked a pupil to tell her the name of that pupil who sat beside her in a class room during recitation. With a toss of her head little missy replied that she did not know, as they had not been introduced. The teacher seems to have taken notice that she was a sorority girl, if you please. How could she be expected to know any fellow-pupil who was not? Other instances of similar kind were doubtless known to the mother of the unhappy school girl, for she has accounted for her young daughter's mysterious disappearance as due to sorority snobbishness which she was compelled to endure. These little Don't-you-tell gangs of either sex are a shame to the public school system.

SEEKS GOVERNMENT PATRONAGE.

In its flock of night birds the "Secret Society Zoo" includes a brood of Owls, for which the national government has lately been asked to set apart, somewhere, two sections of the public domain for a camping ground. The bill is made

more plausible by including mention of a sanitarium, though such an encampment could hardly be a desirable neighborhood for a quiet refuge of invalids. Whether the bill, introduced in the House by a representative from Connecticut, contemplated an outright gift to a secret clan from the rest of the people of the United States, or only the exclusive possession of two sections as a bestowal of public patronage, we are not sure. In either case, its passages would be liable to establish a precedent capable of almost limitless application. After the Owls, the Eagles and other birds; after birds, Beavers, Elks, and so on to no end—"All these and more came flocking." Presently would appear that peculiarly evil organization, the Knights of Columbus, successor in spirit and purpose to the Inquisition, using the entering wedge thus provided for connecting sectarian appropriations with the scheme of the Owls carried forward into a wider scheme, the final proportions of which might at present be hard to define. It is part of the question here raised, whether appropriations from the treasury for roadways, park improvements, and water works would not in due time follow; and, moreover, whether the right to lease or sell parts of what is now public domain, not in every case limited by the more modest bound of two sections, will not in time make secret societies dangerous monopolists, after the country around camping grounds becomes densely settled.

AN ANCIENT UNIVERSITY.

Professor Steffen Hubert Langdon, who is professor of assyriology in the University of Oxford, has been examining tablets in the Nippur collection of the University of Pennsylvania. Nippur was an ancient library city earlier than Alexandria, honoring the land of the Euphrates as the later one did that of the Nile. Besides this, "The most renowned religious center of the whole country was Nippur, with the temple of Enlil or Bel." "The river Chebar in the land of the Chaldeans" was really a canal "which branched off from the Euphrates somewhere above Babylon and ran through almost the whole interior of the country from north to south."

"Its average depth at Nippur measured from 15 to 20 feet." "Explorations in Bible lands in the Nineteenth Century," which was published in 1903, and is the work of the archaeologist Hilprecht, contains an account of discoveries in the library and university at Nippur. Here Abraham may have studied before he departed from Ur of the Chaldees. From what Professor Langdon finds on tablets obtained by the Expedition of the University of Pennsylvania, of which Dr. Hilprecht was director, he infers that as early as 3,200 years B. C. pagan priests conducted the school which he thinks to have existed a thousand years. He goes so far as to call it the first of all universities. He believes that "To these priests is due the liturgy which spread throughout Babylonia and Assyria, and influenced Greece and Rome." It is accordingly his opinion that the discovery will establish more clearly in the minds of scholars the fact that the origin of religious orders existed in ancient antiquity, and that a very important religious order existed at the temple near Nippur."

Next below that sentence about ancient orders, a newspaper placed the following notice relating to a modern order:

Eagles' Dedication.

"St. Bernard Eagles will dedicate their new hall Sunday. A parade will be one of the features of the ceremonies. Thomas Cogan, grand worthy president of the order, will be the principal speaker."

Less incongruous some might judge headings of news dispatches placed side by side in two columns of another paper, which read: "Big pow-wow of Ponca Indians"—"Elks have big time at Rye." Both were big. Whether by analogy either juxtaposition will typify what the professor believes about priestly influence or paganism in Nippur and Rome or not, we dare not question that a cult which was at the heart of the Mysteries, and is now perpetuated in Freemasonry and Asiatic paganism, retained throughout a wide range of territory wonderful identity of form as well as character.

An ounce of good performance is worth a ton of promise.

"GO AFTER HIM."

An editorial article printed in the Odd Fellow Review of June 1, 1913, and headed with the statement that "Clergymen make good Odd Fellows," comes to this emphatic conclusion: "Welcome the clergyman. Yes indeed. *Go after him.*" The article claims that "old prejudices against fraternal societies are gradually but surely wearing away. The old-time fulminations of the church against our order are now rarely heard even in mildest form. Would that such a charge of lukewarmness or inadvertence might stir loyal Christian souls and awaken renewal of faithfulness which the enemy congratulates himself on not meeting as of yore. Here, too, is a note of rejoicing, and is it uncharitable to preface it with 1 Cor., 13:6, "Rejoiceth not in iniquity but rejoiceth in the truth." Notice that this organ of an order which, in the words of one of its own adherents, "Puts a ban on the name of Jesus," rejoices "none the less" concerning Jews who, like those of early days, reject their Messiah. Odd Fellowship rejoices in them "none the less," perhaps more. We quote the words with the italics as found in the article itself.

"In many parts of the country we think our observation indicates a growing tendency on the part of clergymen (other than Roman Catholic and Lutheran) to become Odd Fellows, and we rejoice exceedingly therein and fervently hope for its steady increase everywhere.

"We have also learned very recently of instances of Jewish rabbis joining our order and we rejoice none the less in that indication and none the less earnestly desire *its* increase. Clergymen (a broad word we would mean to *include* preachers, pastors, rabbis, etc.), by their training and equipment for their life work, can be in the largest measure effective and influential in the work of Oddfellowship."

The editor dwells to some extent also on the help which clergymen themselves will derive, concluding: "In a word, we believe their association with men in the lodge room will greatly broaden and clarify their comprehension of the work of the pastorate." Let him believe it if he can. "On the other hand who can measure the good that clergymen can

bring to the order," if unequally yoked with unbelievers. They will "often get nearer to the hearts of men," and will "more clearly realize the inner, deeper natures of men." We are reminded of what a late president of our association came to realize, when as their pastor he found that young men whom he brought into the lodge were deteriorating, and when, in consequence, he learned that what he had regarded as a very superior and choice lodge, compared with others of the order, made provision under the same roof for drinking and that vice which often goes with drinking. "It is a shame even to speak of the things that are done of them in secret," is a text which may have occurred to him when he began to "more clearly realize," and to learn what did "greatly broaden and clarify his comprehension of the work of the pulpit and the pastorate," so that he who had unconsciously been "brother" to debauches, was truly a brother of Christian workers seeking to save men from this definite snare of secrecy and darkness. He died while president of the National Christian Association, and joined earlier representatives on the other shore.

"For all thy saints, O Lord,
Who strove in thee to live,
Who followed thee, obeyed, adored,
Our grateful thanks receive. Amen."

CORNER STONE RELAID.

In the corner of the historic burying ground on Tremont street, Boston, in the year 1749, the corner stone of Kings Chapel was laid, and from this church Dr. Warren, who fell at Bunker Hill, was buried. It has been called the first missionary church on Puritan soil, the title missionary doubtless used as fitting the conception of the state church of England. It was founded by governmental force after the Old South Church of the Puritans had been forcibly appropriated for awhile to Episcopal use. Another church has, nevertheless, been called the first church of America, because it was the first Episcopal church built after the American commonwealth was organized under the title United States of America. It stands in Newton Lower Falls, and Newton is one of those cities which have clustered about the capital of Massachusetts. Its cor-

ner stone was laid Sept. 29, 1813, by the officers of the Grand Lodge of Massachusetts Freemasons. One hundred years from that day, the officers of the Massachusetts Grand Lodge relaid the original stone, in connection with the parish centennial observance. In the morning the observance opened in a procession from the parish house with a grand lodge delegation at the head of the line. In the absence of the grand master, a deputy grand master performed the ceremony of setting the stone again. The grand chaplain, who is also chaplain of the state senate offered prayer. The rector of the church extended thanks of the parish to the Masons who took part.

During one hundred years which have intervened between the two ceremonies of pouring corn and wine and oil on the corner stone in pagan libations, the church itself has not ceased to acclaim: "Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

But the lodge withholding glory from the Son forbids mention of his name. Yet "Every one that denies the Son has not the Father either." "God gave to us eternal life, and this life is in his Son. He that has the Son has the life; he that has not the Son of God has not the life." "Ye know neither Me nor my Father. If ye knew Me ye would know my Father also."

What has a lodge which refuses to hear the name of Jesus spoken—what has such an order to do with laying the corner stone of a church which continually ends "prayer for all conditions of men" by saying: "And this we beg for Jesus Christ's sake. Amen." The rector of an Episcopal church is welcome to be chaplain of a lodge, but not to bring his Book of Common Prayer and say, as in his church: "O God, our refuge and strength, who art the author of all godliness; be ready we beseech thee, to hear the devout prayers of thy church; (lodge?) and grant that those things which we ask faithfully we may receive effectually; through Jesus Christ our Lord. Amen." Such a prayer would desecrate the temple of Masonry; it befits the "profane" who have not been initiated into its sacred mysteries. A pagan institution opened the centennial

of a Christian institution. In the evening the church held a service of its own, but its rector thanked Sun worshippers for pagan ceremonies which supplanted Christian services in the morning of its memorial day.

DR. BLANCHARD'S NEW BOOK.

Light on the Last Days is a book of a little less than one hundred and fifty pages, the secondary title of which is Familiar Talks on the Book of Revelation. It is published by the Moody Bible Institute Colportage Association. The author, Charles A. Blanchard, D. D., president of Wheaton College, ex-president of the National Christian Association, the Federation of Illinois Colleges, etc., begins the preface by saying: "For many years 'The Revelation of Jesus Christ which God gave unto him,' and which he certified to the Apostle John, was to me a sealed book." Having at length come to certain definite conclusions respecting it which he deems true and important, he now says, "I wish to do what I can to apologize and atone for the past." He has no "ambition to write a big book nor to write a learned book," but it is his desire to write "a true book and a usable book." "The writing is intended to be strictly constructive and in no sense controversial."

The first two chapters are in effect introductory, the first relating to the general character of the book to be studied, and the second to "The One who is revealed, and the One who conveys the revelation by his angel to his servant John, our Lord and Saviour Jesus Christ." Here, as in the preface, the definite article in the title "The Revelation," receives special attention. Used in the better known English versions, as a word supplied to the English rendering, it is lacking in some more strictly literal translation which, as properly, give the rendering "A Revelation." The Greek *Textus Receptus* shows *Apokalupsis* to be anarthrous here, as does also the Westcott and Hort Greek edition of 1911. "The times and scope of the Revelation" are considered in a general review of the whole book rapidly given in chapters second and third, which are subdivided by such headings as, for example, "The Seven Letters," "The Seven

Sealed Book," and "The Seven Trumpets and Vials."

The fifth chapter turns from that wider range toward an expository review of the letters to seven Asiatic churches. Each letter makes an early "claim to full and complete knowledge," which in different letters includes attention to works, trouble and dwelling place where Satan's seat is. Moreover, "It seems, as letter after letter is unfolded, that he is not willing to allow a single good thing which any of those churches have done to go unmentioned. I know thy works; I know thy sufferings; I know thy persecution; I know thy faith and I know thy zeal. Besides this, 'repent' comes into most of them, Smyrna and Philadelphia being the only exceptions. "Once more, we find in each of these letters a possibility of victory and reward to him that overcometh." Besides the general characteristics named, each letter has its peculiar word. Still further, we may believe that all these letters apply to different ages in the history of the church. Names of churches seem readily to fit historic periods: Smyrna, the early period of pagan persecution; Sardis, a mediaeval time of having a name to live while dead, followed by a Philadelphian age of protesting reformation. "No thoughtful man can doubt that we are now in that of Laodicea."

"The story of the church ends with the close of these letters. The word church does not recur. The scenes which succeed are set in the heavens, though they have reference to some events which occur on the earth." "The first resurrection will be completed before a living saint receives his resurrection body." "When I was younger, the word judgment to me signified a single event. I thought of it as the time of the great white throne when the nations would be gathered before God for a final award. In like manner, resurrection to me was a single event which preceded the judgment and which was universal in character. Time and the study of the word have very seriously modified these views. Judgment now seems a more varied and long continued process, and the resurrections which precede it are at least two." "Saints do not come into judgment as to position, but they do come into judgment as to works; they

do not have to be saved after they become saints, they are saved when they become saints; but they are rewarded according as their work shall be." By a similar rule, sinners will be beaten with many stripes or few. The author's personal belief is that Lazarus who rose before Jesus, and the saints who rose when Jesus died, ascended into heaven when he did. The widow's son and the ruler's daughter are not mentioned, but would probably be included. Dorcas, whom Peter called back to life at Joppa, must also be one of those who did not die after being recalled.

His own *resumé* of the Apocalypse is found on page 35, where he says, "We have therefore in this book divisions like this: First, the vision of Jesus Christ, chapter one; second, Christ's message to the churches—the story of the church age—chapters two and three; third, the vision of the church in the heavenlies, chapter four; fourth, the revelation of the judgments of the seven years during which evil will reign in the world, chapters five to nineteen; fifth, a vision of the reign of Christ on the throne with his saints, chapters nineteen and twenty; and finally a picture of the new heaven and the new earth in which righteousness shall dwell, chapters twenty-one and twenty-two."

It appears probable that the author refers to the person to whom the book is dedicated, where he speaks of an occasion when he and a friend met for special Bible study respecting the coming of the Lord, and says; "Before beginning the examination I said to my friend, 'There is one preliminary question which I would like to ask before we begin this study. What is the practical value of the doctrine of the pre-millennial coming of our Lord?' My friend paused as if in prayer, and replied: 'I suppose if the doctrine is in the word of God, it has a practical value.' The very question at issue is whether what is variously named Millenarianism, Chiliasm and Premillennial Adventism really is a doctrine of the word of God. There has been no lack of a voluminous literature on both sides, beginning to be impressive at least as early as the times of Origen and Tertullian. Any history of Christian Doctrine, or history of the early church, can be consulted by those who wish to trace the

rise and fall of Chiliasm, which has sporadically reappeared in subsequent times, becoming a doctrine of some sects or branches of sects, here and there. In the church history written by Professor Guericke and edited by Professor W. G. T. Shedd, for instance, the careful student will find help in learning the record of Premillennialism. It is authority of high order which teaches us, in this work, that "Chiliasm was never, even in the first centuries, the church creed or oecumenical doctrine; the vaticinative, conjectural character of its tenets, and the difficulty of interpreting the Scripture data, constituting a bar to its being fixed in a definite and authoritative statement." "The Chiliastic expectation was founded, partly upon those passages in the Old Testament prophecies which describe the glories of the future church, partly upon various intimations in the gospels and apostolical epistles, and partly upon the *locus classicus* in Rev. xx—a passage which in its total meaning can receive its full interpretation, like all prophecy, only *ex eventu*." Readers who cannot fully adopt the Millenarian and other Eschatological ideas of the writer, can yet seek in this book messages welcome and helpful. It will be liable to incite some minds to study more widely than without stimulus they would have been ready to do.

In more ways than one and for more than one reason this book seems adapted to help many to whom it will come.

In the article, "Pagan Parentage Acknowledged," by Mr. J. C. Young, copied in the October CYNOSURE, from the *Christian Conservator*, there were a number of errors, which the author wishes us to correct. Instead of ring read king, in fifth line, second paragraph. In the quotation from "Symbolism of Freemasonry, on page 171, second column, the sixth line from the bottom should read, "the great masonic doctrine of the unity of God and the immortality of the soul."

Human progress reveals God's plan and accomplishes God's glory.

Perfect satisfaction is but a dream from which we speedily awake.

A BOOK FOR THE TIMES!

LIGHT ON THE LAST DAYS.

Being Familiar Studies in the Book of Revelation.

BY REV. CHARLES A. BLANCHARD, D. D.
President Wheaton College.

I BELIEVE that the church in this age sorely needs the teaching of this book (the Revelation)—needs it for guidance, for comfort and for warning. We are approaching the times with which this book particularly deals. We have no right to be indifferent about it. God has written these words for the help of His people in all ages since they were written, but they are of special importance to us and those who succeed us.

Further, I have found that God's people in our time are greatly interested in this book. I have seldom preached on it without having friends ask me if the sermons were in print. This shows that the heart of man answers in this case, as in all other cases, to the Word of God.—CHARLES A. BLANCHARD.

12mo, 152 pages, cloth, 75 cents net. Postage, 6c extra.

NATIONAL CHRISTIAN ASSN.

850 W. Madison St., Chicago

Seceders' Testimonies.

Plymouth, Mich., Sept. 20, 1913.

Mr. W. I. Phillips.

DEAR SIR: Under separate cover I send you the "*Christian Herald*." On page 844 is an article praising the Oddfellows. The editors of this highly important Christian magazine have evidently not the remotest idea what the secret orders really are or else they would not praise them.

I have been an Oddfellow for 17 years and know positively that it is a false, heathenish religion, in spite of its refusing admittance to liquor dealers and other immoral characters. In this secret order, as well as in all others, the means of grace are not only rejected, but they are utterly despised and detested. I prove this by an utterance of a New York Noble Grand presiding officer, when I called his attention to Mark 16:16, he answered saying, "Go and baptize your grandmother." This is the sentiment not only of the Oddfellows, but of all secret oath bound societies. These lodges have the word of God, the Bible, in their lodges, but their teachings or interpretations of it are just exactly such as Satan used when he tempted Christ.

At the time I withdrew from the lodge the chaplain told me: "You can believe in the Supreme Being and go to hell after all; Oddfellowship cannot and will not save souls, this can be done only by the blood of Christ." This was enough for me, and ought to be enough for any commonsense Christian. Verily, Mark 16:16 will stand and hold good, when time shall be no more, for Christ says, "Heaven and earth shall pass away, but my words shall not pass away." After His resurrection He said, "He who believeth and is baptized shall be saved, and he who believeth not shall be damned."

Respectfully yours,
HENRY REICHELT.

News of Our Work.

AN APPRECIATION OF SECRETARY STODDARD.

Allentown, Pa., Oct. 11th, 1913.

Wm. Irving Phillips.

Dear Sir: I have read your October number of the CYNOSURE with a great deal of pleasure, until I got to Secretary Stoddard's report of his visit to Emanuel Camp, near Wescoesville, Pennsylvania, in which he says he was boomed in the local paper beyond the facts, and that the reporter was likely not present and drew very largely on his imagination. I want to correct that somewhat, and say that the reporter was there, and he did not give half the credit through the paper that Brother Stoddard's visit deserved. Nobody but ourselves know the benefits derived from his sermons and lectures. I am not only speaking for myself, but for many, and we all hope and trust to have Brother Stoddard with us again next year. I believe in giving credit where credit is due, and as the writer was the reporter, I am afraid that I did not boom him (as he called it) half enough, as he deserved. God bless Brother Stoddard for his earnest zeal in the salvation of souls, and his firm stand on the lodge evils. I should like this letter to appear in your November issue. Go on with your good work. It has kept me from being a Mason.

Respectfully,
W. ELLERY SMITH.

AN OPEN LETTER.

The Board of Directors willingly give their time in advancing the interests of the Association. No charge is made for attending the business meetings. We are also willing to visit other churches and give an address on the Bible principles underlying opposition to secret societies. Is it any more than fair to expect you, our constituents, to give regularly for the various needs of the work?

Some of the things for which your contributions are needed are:

1. For sending the *Christian Cynosure* to reading rooms of colleges and other public institutions.
2. For printing tracts and for the free distribution of same.
3. For State and National Conventions. The State associations need our help and financial assistance.
4. An endowment fund for administration expenses.
5. For placing antisecret books, such as "Modern Secret Societies" and "Finney on Masonry" in College and public Libraries.
6. For advertising our work in the leading religious papers so that our helpfulness to others may be greatly multiplied.

N. C. A. BOARD OF DIRECTORS.

By P. A. Kittilsby, *Chairman*.

FORM OF BEQUEST.

I give, devise and bequeath unto the National Christian Association, a corporation created and existing under and by virtues of the laws of the State of Illinois, and having its principal office at 850 West Madison street, Chicago, Ill.

..... Dollars,
(or if lands, describe the same) to be applied to the uses and purposes of said Association and under its direction.

AN ANNUITY.

Almost all Christians of means wish to devote a portion to the Lord's work.

But in cases where their income is limited they are unable to give as they would like during their lifetime.

To meet this condition and enable them to be doing good with their means, whether small or great, while they live, THE NATIONAL CHRISTIAN ASSOCIATION, of Chicago, will receive their money and pay an annuity. The Asso-

ciation was founded in 1868 and incorporated in 1874 under the laws of the State of Illinois.

The Advantages.

1. The donors thus have the satisfaction of seeing their money applied in a way of their own choice.

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If this method of investment appeals to you;

If you desire a steady and assured income;

If you wish thus to help in warning and saving young men and young women from one of the great dangers to their souls' best interests, and the churches from being corrupted and disintegrated.

Address for further particulars,

The National Christian Association,
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First Pella, Iowa, per Rev. F. J. Drost	27.15
Ackley, Iowa, per R. C. Bode....	5.00

WHAT FIFTY CENTS WILL DO.

We received a letter on September 24th from Mersene E. Sloan, Editor and Publisher, Washington, D. C., in which he says:

"More than thirty years ago, when a student at Carleton College, Northfield, Minn., I read some in the CYNOSURE at the Y. M. C. A. reading room in the town, and became convinced adversely to Freemasonry and all such secretism."

The National Christian Association will send the CHRISTIAN CYNOSURE during the school year to ten colleges or Y. M. C. A. reading rooms for \$5.00, which is only fifty cents per year. Instead of saving one young man in each institution you may save many from a soul thralldom, from which but few are ever delivered. Send to this office at once the names of the colleges to which you wish the CYNOSURE sent.

MICHIGAN CHRISTIAN ASSN.

State Officers, 1913-1914.

President—Rev. P. A. Hoekstra.

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A WORKABLE PLAN.

One of the ways of doing good work among young and old is by writing a letter and enclosing a short tract. Mr. Bissell used a series of five letters which, in our judgment, are so excellent that we believe many will be moved to take up the work in the same way, using these letters as models. We will publish one each month until finished.—Editor.

The First Letter.

Dear Brother:

It is with no little reluctance that the writer of these lines sets hand to a task long deferred, because unwelcome, the task of asking a number of Christian brethren kindly and seriously to consider the question: What is the Christian's Duty Regarding Secret Societies?

The writer does not offer his opinion as having weight, but with the declared conviction of such men of God as D. L. Moody, F. B. Meyer, Chas. G. Finney, Col. Geo. R. Clarke (Pacific Garden Mission), A. J. Gordon, and a host of others, it is different. Should not the concurrent conviction of such men (some of them once members of secret lodges) incline us to pause and to ask ourselves: Do the lodges aid or do they hinder the work of Christ in the life and in the Church? Do they in some cases (not so rare as might be supposed) mislead unsaved souls, keeping them out of Christ? What would the Master himself us do?

As introductory we have chosen a

leaflet ("Graciously Delivered") from the pen of one long an enthusiastic lodge man. We are pleased with his charitable estimate of those who still stand at his own former point of view. May we beg you to read it prayerfully and patiently.

(Not everyone who may receive this is supposed to be a member of some of the secret societies.)

Very respectfully yours,
HENRY M. BISSELL.

SECRETARY STODDARD'S REPORT.

Grand Rapids, Mich., Oct. 1, 1913.

Dear CYNOSURE:

There are three hundred students in attendance at the Christian Reformed Calvin College of this city. The President, A. J. Rooks, A. M., in introducing me at the "Morning Exercises" remarked: "He is the best informed man in the United States regarding secret societies." CYNOSURE readers know better—that we must all look up to Dr. C. A. Blanchard.

The students gave close attention. The privilege and responsibility of this address was keenly felt. If those who are supposed to know, would always lead aright, how different would be the situation!

The manager of a large manufacturing establishment said to me, "Why do men join lodges?" I replied, a reason frequently given is that they may take advantage, get a special pull in trade. He asked, "Do you think they realize what they thus seek?" I requested him to give his opinion. He replied that frequently those seeking his favor would come to him with their grip or sign. A man had recently recommended another as a thirty-two degree Mason, "who could pull in a lot of trade" because of that fact. The man was employed, but was not making good. Hence, he wrote the other day to the one making the recommendation, "What's the matter with your thirty-two degree Mason?" I remarked that the man who had the best goods for the least money would likely catch the trade. The buyer does not ordinarily care whether the salesman has a grip or the la grippe, or some other disease. What he is after is goods

that he can sell at a profit. We agreed so well, that this manager of a large manufacturing plant subscribed for the CYNOSURE.

Right after my last monthly report, I attended an interesting Conference of our Mission Lutheran friends at Closter, New Jersey. Then, taking the "Empire Express" I soon found myself in Utica, New York, where I met friends. Leaving there I arrived at Richfield Springs, New York, in the night. It was raining. As I sought a comfortable place in the hotel, I came across many drunken men, and was told it was "Fair" time. The electric light inviting into the Elks' Saloon was as conspicuous as any light in town.

Schuylers Lake, New York, was reached by trolley car the following morning. It was the same old town that I discovered twenty-five years ago. Many of the old friends had passed to the great beyond. There were possibly a few more houses in the town near the sleepy lake inviting to its recreation. The signs "Jolly Club" and "The Club Jolly," and quite a village of summer cottages, told of those who are coming to this delightful lake resort in increasing numbers. The masonic lodge still holds the town in its grip. The churches were no better attended than in other years. There were sixteen present at the M. E. service; twenty-nine at the Universalist, and a handful at the Baptist. All three pastors were reported to be Masons, so neither could take advantage of the other in that line. The M. E. pastor at Exeter Center, was not a lover of darkness, and kindly invited me, your representative, to address his people on the Christian life.

My business here was to put N. C. A. literature in the homes of the village and country. I averaged about eight or ten miles per day in my walking, got plenty of fresh air and enjoyed the meals. There were quite a variety of receptions: an old lady rushed out calling words of greeting, as I climbed the hill approaching her home. Her sight was poor, and she mistook me for a son. Some of the Masons expressed their feelings in words violent and profane. I could not think well of myself, if I thought I was what some called me. In

places the farmers' dogs were active. Like the Masons they had no use for antisecrecy tracts.

My trip to Grand Rapids, Michigan, was made without special note. I stopped on the way in Pittsburgh, Pa., to see a few friends, who gave kindly aid as I expected. As I anticipated before coming to Grand Rapids, there has been opportunity for all the meetings I could attend. I have addressed a good many audiences—The Wesleyan Methodist; The Brethren; Two in Reformed Churches; Three in Christian Reformed Churches; one in "The Hall" of the Missouri Lutheran church, one in London Hall; several prayer-meetings; a meeting of Ministers of Classis Grand Rapids Christian Reformed; the students of Calvin College; a union meeting of Christian Reformed Churches at Zeeland, as well as having something to say in the Michigan State Convention.

The Michigan State Convention concluded its work last evening. The evening was rainy, yet a large audience gathered. They were present six hundred strong. We may rejoice in this fitting conclusion of a very helpful convention. Some fifty new subscriptions have been added to the CYNOSURE list. We were glad to greet our General Secretary and have the assistance his presence always gives.

The Michigan association seems to be well manned in the officers elected. We may expect Michigan to accomplish much in the days to come.

There are three appointments for me to fill in large Christian Reformed Churches for next Sabbath and others coming in line.

Today God is sending the rain. May the reign of his grace destroy the works of darkness.

Yours in the Conflict,
W. B. STODDARD.

AGENT DAVIDSON'S LETTER.

Converse, La., October 6th, 1913.

Dear CYNOSURE:

Thank God His truth is marching on, and I am glad to be found on the firing line and in the thick of the battle, well supplied with an abundance of ammunition (God's Word) for fighting purposes. His truth is powerful and will prevail.

Since my last letter I have been very busy about my Father's business. I met a joint committee of ministers of the Calcasien Union and Newwhite Baptist Association at DeRidder, La., and delivered one lecture, and preached one sermon, and secured a few subscribers, and distributed a few tracts.

From DeRidder I went to Bonami, La., preached three sermons, delivered two anti-secrecy lectures, taught one Bible lesson, distributed a few tracts, secured a good number of CYNOSURE subscribers, received a good donation from the Evergreen Baptist Church, and arranged to hold a ministers' and deacons' institute at this church October 23-26. Some of the secret society people made many misrepresentations against me, and did keep the masses of people away from the meetings the first two days, but God be praised, a good large congregation greeted me the third evening, and our Heavenly Father poured a pentecostal blessing upon us and two women were saved from sin unto salvation. Several lodge men were deeply touched, and on the fourth day we had a packed house, a spiritual love feast, and a man and women were saved by faith and many saints made to rejoice. At our night service, before we dismissed, the Oddfellows, who had their lodgeroom in the upper part of the building over the church house, began to gather and walk over our heads, preparatory to funeral services of a wife of a lodge brother. Thank God, however, the seed has been sown and the CYNOSURE will cultivate the soil.

I next paid a visit to Kirbyville, Texas, but found no opening there. I secured a few CYNOSURE readers, and departed for Merryville and Luddington. I next held a four days' ministers' and deacons' institute with the Union Baptist Church, Stables, La., where I delivered four lectures and taught several Bible lessons and made several personal visits. I then returned home to see about my family. The heavy rains greatly interfered with my traveling, but I feel that God has wonderfully blessed the month's labor.

At the invitation of Prof. R. E. Jacobs I came here to preach the opening sermon for the Sabine Normal and

Industrial Institute, of which Prof. Jacobs is founder and principal. He has an able faculty of seven faithful Christian teachers. This school was founded ten years ago and has done a very commendable work. They have several neat and well furnished buildings, a large plot of ground worth about \$4,500, all paid for. This institution is deserving of much praise, for the improved condition of this section since its location here. In connection with their literary training they also teach agriculture, mechanical arts, millinery, sewing, laundry, and fancy hand work. The whole faculty are lovers of truth, and readily subscribed for the CYNOSURE. I preached three sermons, and delivered a special address on "The Evil Influence of Oath-bound Secret Societies." It is remarkable to see the earnest attention manifested by these country people to practical, simple, gospel truth. The lodges are not as strong here as in other places, only one lodge man here.

The people here, with a few exceptions, have higher ideals and are reaching out for more profitable investments than oath-bound secret lodges. Many of them own fifty to one hundred acres of good farm land. I received a good donation here.

It will perhaps be news to our friends to learn that I have served notice on the officers of Pleasant Hill Baptist Church, Leesville, of my intention to resign as their pastor about November 2nd. This church is greatly afflicted with oath-bound secret societies, both male and female, and it is next to an impossibility to discipline one of their number, no matter what his transgression. When church members are accustomed to attend annual lodge installation services where wine bibbing and beer drinking, dancing, and carousing—all either taking an active part or silently witnessing and consenting—you cannot expect gospel discipline to be maintained.

The heavy and unprecedented rains in southwest Louisiana have wrought havoc in the cotton, rice, corn, pea and potato fields, and caused many million dollars of loss. Many of the sawmills have been forced to suspend operations on account of inability to get logs, but notwithstanding all of this and God's

warning in Deut. 28:1-30, 2 Cor. 6:14-18, Eph. 5:10-11, Rev. 22, the lodge preachers, deacons and other blind guides are busy organizing and multiplying new lodges, and leading the people further and further from God and into idolatry.

Yours for truth and righteousness,
F. J. DAVIDSON.

"LIZZIE WOODS' LETTER."

Newburn, Tenn., Oct. 11, 1913.

DEAR CYNOSURE:

This leaves me well. I have been in a meeting for three weeks at this place. The Holy Spirit set us on holy fire for souls. Many were converted. The devil roared and threw bricks on top of the house, but we just went right on condemning him, and many listened and believed that the way of the Lord is right. Ps. 33:4. One woman said: "Yes, the lodge will cover the preacher's dirty acts as well as those of anyone else. We had a preacher here some years ago that ruined one of the girls in our church." What did the conference do with him? I asked. She said: "Nothing, only moved him to a larger work. The next year he did the same thing at that charge, only worse. He was seen with his victim one day late in the evening; in a day or so she was seen adrift on the river—drowned. Her poor mother was hunting for her at the same time. She would have been a mother in two months." Well, I asked her, how about this time? What did the conference do? She said, "He was a Mason and they lied around about the matter until he came out cleared, and the church just let him go right on just as if he had done nothing. That's the reason why I think that all Christians ought to fight lodges. They cover up crimes that ought to be brought to light by the laws of this land, and also prevent church discipline."

Some of the ministers said that I ought to be run out of town. And they tried to keep the people away from the services; but the more they talked against us the bigger the crowds which came out to hear the gospel of truth. I said to the lodge preachers, "Woe unto you," Jude II. Well, the Devil kicked so hard that it led the good white peo-

ple to come out and hear the Word, and they stood outside at the windows, and gave money, even on nights when we did not call for collections.

On account of this meeting I did not get off to Missouri, but will go later.

God bless the N. C. A.

Yours for Him who said, "I am the Bread of Life."

LIZZIE ROBERSON.

Florence, Ala., July 9th, 1913.
National Christian Ass'n,
Chicago, Ill.

Gentlemen:

I notice in the CHRISTIAN CYNOSURE of July that you published my letter to you in regard to secret societies being the worst enemies the Church has today. You will find this article on page 96 under the headlines of "A Friend in Alabama Writes." I notice you omitted my name. I suppose you thought I would not want my name to be signed to it. Any time you can use my name to any advantage, you are perfectly welcome to do so. I would like the world to know that I am against the Masonic Lodge, not that alone, but every secret society, let them be what they may.

JAMES H. RAY.

Evangelist J. L. Davis held last month a series of meetings in Burlingame, Kansas, and made splendid use of our tracts, following his exposition of Scripture on the importance of the Ministry and members of churches separating themselves from the secret lodges.

Mrs. Mary E. Norris, of the State of Washington, is another of our volunteer workers. She recently wrote us "This town is under the blight of secrecy, and I have become quite interested in circulating the N. C. A. literature."

Buckeye, Wash., Sept. 30th, 1913.

Thanks for the two numbers of the September CYNOSURE. I am reading them with profit and pleasure. Thanks for the encouragements and warnings in each number. I am making good use of all the N. C. A. literature, by wisely giving it to those that I feel pretty sure will read and not destroy.

I believe that the Reform is coming. The Lord is inspiring workers all over the world. I believe that Victory will come if the N. C. A. workers do their very best.

Hoping, praying and working for the pure, true, clean, joyous, safe, gospel of Christ Jesus, I am,

Cordially, unworthily, humbly,
G. L. Coffin.

Mt. Hebron Bible Institute,
Old Fort, N. C.

Oct. 6, 1913.

I enjoy my work here more than I thought I would. I enjoy the boys and girls here. They need anti-secret work here in the South. I have spoken on it in 6 different places. My addresses have all been well received. I may need some tracts later. Meanwhile you have my prayers and best wishes.

Yours sincerely,
G. A. PEGRAM.

There is in Canada a church designated "The Holiness Movement." Its organ is *The Holiness Era*, and is published at Ottawa, Ontario, Canada. Our correspondent says that "his people are very much like the Free Methodists and do not allow their members to belong to secret societies."

NOTES FROM FOREIGN LANDS.

Lima, Peru.—A clandestine cemetery containing fifty corpses and other human relics was discovered by the police in the Church of San Francisco.—*Chicago Tribune*, Oct. 2, 1913.

To love one soul wisely and well pre-disposes us to love all others more.

Words form the garments of thought but action is the language of love.

A man may have much, know much and say much without being much himself.

"Few persons have courage enough to appear as good as they really are."

"Occasional depression no one can avoid, but ill temper everybody."—Feuchtersleben.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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NUMBER 8.

A COLLEGE "BARB."

"In my senior year they made me president of my class, an honor that never before had been held by any girl in our college, an office that had been at the disposition of 'frat' politics, but which came to me with the frank, democratic votes of 'barbs' and fraternity members alike." "It is an ironical truth that in my senior year, when through the generous democracy of my classmates I held their gift of office, I received the invitation which four years before would have spelled a wretchedly mistaken happiness for me. I was invited to become a 'Beta Alph.' But a larger view of reality had come to me." "With that creed written in my heart I courteously declined the 'Beta Alpha' offer; for the same reason, when I left college I went to Chicago to go into social settlement work. I think if I were to tell you my name you would know it." "Wherever I have met with human injustice I have tried to do my feeble best to right it—and I think the God of our Pilgrim Fathers that I have won some success."

These sentences are culled from the concluding paragraphs of an article in the November *Ladies' Home Journal*, "When I Was Dropped by the 'Betas'; The Confessions of a 'Barb' in a 'Co-Ed' College." It is an irresistible article if one begins to read it, and almost irresistible if one begins to copy from it for other readers. We become pretty well acquainted with an attractive girl of rather blue blooded descent, who had been the "math shark" of her preparatory school, before she tells us that:

"Coming to college an unspoiled, unworldly girl, just as certainly I was beginning to take the taint of my small world. The flattery turned my head completely. Nobody realized it then. Murray didn't, the 'Beta Alpha' didn't, and certainly I didn't. But just the same I was beginning to spread my feathers in a manner that was innocent, but none the less arrogant and obnoxious.

"During my four years at college I saw that same sordid little tragedy repeated many times. Boys and girls, fresh from home life, came there in the rose flush of unspoiled simplicity, to be turned into smug, detestable citizens of the college world, simply because they were 'rushed' and flattered by 'frats' and sororities. Sometimes, it is true, the older members tried to 'take it out' of the younger ones, but usually the virus was in their veins so completely that it was almost impossible to take it out." How it happened that she was the hardest rushed candidate among prospective "Betas," and yet unconsciously rescued from initiation by a score of gallant "Kappa Sigmas," is a story the further details of which must be left to the article itself—except as we catch a flitting shadow, or rather a glimpse of a shadow that hung over this delicate, high bred girl during her early college days. "Not even to my mother," she says, "could I ever confess the depths of my humiliation as I sat there in the class room and watched six radiant Freshman girls walk in, each wearing the delicate pastel shades of the 'Beta Alph' pledge ribbons. They were the cynosure of all eyes—and so was I."

Our readers will be none the less interested in this article because it is from a pen which has also written in behalf of juvenile courts. Its author has been active in child labor reform, mothers' pensions, minimum wages, and other causes which might be expected to interest a cultivated social settlement worker. She has surely written a fascinating article for the *Home Journal* which is directly in range of our own readers' interest in secret societies and their influence.

WEARS TIGHTS AND SMILES.

School Girl Does This on Street as Sorority Initiates Her.

Gloversville, N. Y., Oct. 14.—Because a handsome young woman, aged 18, of the Gloversville high school, was required to walk down street attired in tights and an unwilling smile as part of a sorority initiation, the board of education has issued an order barring fraternities and sororities from the high school.

The embarrassing ordeal became known to the girl's parents, it is said, and they complained to the board. The ban on the societies followed.

Student members of fraternities are said to be fighting desperately for their societies, but the school authorities seem agreed that such escapades must stop. The boys' talk about appealing to the courts gets little attention.—*Cleveland Plain Dealer*.

BRYAN LAUDS FRATERNITIES.

Secretary of State Bryan, with his boyhood friend, A. R. Talbot, of Lincoln, Nebr., head consul of the Modern Woodmen of America, last night visited a special meeting of the society. Mr. Bryan praised the work of fraternities.

Mr. Talbot made a speech eulogizing Mr. Bryan as a man and as a public officer.

"We need the lodge to teach democracy in this country and to keep alive the spirit of democracy," said Mr. Bryan. "It teaches us that true worth lies in living up to the responsibilities of life. Fraternities have done a great work in teaching us the heart values. The problems that vex mankind will be solved not by statutes, but through the spirit of brotherhood."

About 1,500 Woodmen attended the

special meeting.—*Washington, D. C., Post*, Nov. 7, 1913.

THREATEN TO QUIT I. O. F.

Lodge Members in Long, Stormy Meeting, Fight Assessment.

Nearly 70,000 members of the Independent Order of Foresters, hundreds of them Cleveland men, who joined the organization prior to 1899, may resign rather than pay assessments ranging between \$100 and \$200, became known last night following a meeting of the combined Cleveland locals at Foresters' temple, 2056 E. 55th st.

Explanations of A. E. Stevenson, assistant American manager of the order, who came to Cleveland from Michigan to make clear the need of the assessment which was ordered by the high court, sitting at Toronto, Ont., met with a storm of protest.

At midnight the session, which began at 8:30 p. m., was still in progress, with adjournment not in sight.—*Cleveland, O., Plain Dealer*, Sept. 27, 1913.

BOY HAZERS CALLED TO COURT.

Cadets Are Accused of Tarring and Feathering Hotel Man's Son.

Portland, Ore., Oct. 21.—Samuel Suter, hotel proprietor of Chiliwack, B. C., last night caused "John Doe" warrants to be issued for seven cadets of Hill Military academy, a school for boys here, and cited them to appear before the Juvenile court Saturday as delinquents.

Suter accuses the boys of having tarred and feathered his son, Clarence Suter, from head to foot last Tuesday night. The hazing is admitted by Dr. J. W. Hill, principal of the academy.

Chicago—Northwestern university showered a party of freshmen with ancient eggs. The "fresh" captured the upper classmen and administered sham-poops with the same fruit.

BOTH APPROVED AND REBUKED.

"And Jehoshaphat king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat: 'Shouldest thou help the wicked, and love those who hate Je-

hovah? For this thing wrath is upon thee before Jehovah. Nevertheless, there are good things found in thee, in that thou hast consumed the Asheroth out of the land and hast set thy heart to seek God.'"

In like manner and in modern times, men who have seemed to set their hearts to seek God have, after all, appeared to help the ungodly of their own time. Upon their help the ungodly set peculiar value. They are gratified when a church or its pastor invites them to exhibit their paraphernalia in its audience room, while the service is modified in recognition of the guests in uniform. No less are they gratified by the privilege of enrolling their Sunday hosts as members of a lodge. This redoubles the implied sanction of the practices of the guests. Ministers who preach as servants of Jesus, yet praise those who in their own place of meeting would neither use Jesus' name nor allow the preachers themselves to speak it, save by sufferance condoning transgression of law, obviously help the ungodly.

Sanction, approval, co-operation, all these are regarded as helps by profane swearers, drunkards and gamblers who make the lodge their own place of meeting, where they can cast over impiety the shield of hypocrisy and self deception. Reproof of the evil practice of sharing with them and helping them is "founded on the Bible."

COB WEB ORDER FORMED.

Five Hundred Boys Attending State Sunday School Convention.

Lima, O.—The Order of the Cob Web, a new secret fraternity for boys, was launched at Lima this week as a feature of the boys' congress, which was a preliminary part of the state Sunday School meeting, held there Tuesday, Wednesday, and Thursday. M. G. Bailey, assistant state secretary, formerly was boys' secretary of the Columbus Y. M. C. A. and is the father of the idea. No fewer than 500 boys between the ages of 12 and 17 were on hand at Lima and these formed the charter members of the first camp.

An unexpected feature of the Sunday school convention was the promise of Marion Lawrence, general secretary of

the international association, to be present. Mr. Lawrence is a former Ohio man and is probably the best known Sunday school worker in the world. He is also a Freemason.

AARON AND HIS CALF.

Aaron was a brother of Moses. He was a better speaker than Moses. He was more popular than his brother. He marched along with the Israelites through the Red sea and the Wilderness, and when he got on his saintly vestments and stood before the Sunday school, I mean the Tabernacle, he seemed to be a very saintly man.

And Aaron was an awful nice fellow. But Aaron did not have bone in his spine and grit in his craw like Moses. He could not hang out against the sons of Beliel like Moses, or stand up for what was right. He could do pretty well when Moses or Joshua or Caleb were around to lean on, but when he was alone he didn't have the sand.

Moses went away for awhile, and then the sons of Beliel got at Aaron to come over into their camp, and join himself to their interests, and set up a policy which was square against Jehovah. The plan took in a golden calf, plenty of wine, a lot of lodge dancing, revelry, and deviltry. Aaron was the fellow that could pull the gold, and set up the calf, and get the crowd. But Aaron didn't feel easy in the crowd he had drawn around him. When he saw the calf worshipers, and the wine bibbers, and the dancing libertines, it didn't seem exactly like a Sunday school.

When Moses came with the law and with his face shining with the glory of the Mount, poor Aaron felt so small he could have crawled into a knot hole, had there been one handy. Aaron with his golden calf, and the wine guzzlers, and dancing libertines, showed up as a very snide Sunday school man—I mean Tabernacle man.

That calf was ground to powder and strewn on the waters and the bad people had to drink it. Wasn't it queer that the bad people drank up all the gold that Aaron put into that golden calf? And poor Aaron didn't seem to be thought a great deal of, not even by the calf gang, after that; nor did he last very long.

The golden calf, and blushing wine,

and lodge revel, and the nice Sunday school—I mean nice Tabernacle—man, when they get hitched up together are apt to be estimated at last at their true worth, and receive their just reward.—*With apologies to the Clean Commonwealth.*

A GREAT EVANGELIST.

BY PRESIDENT CHARLES A. BLANCHARD.

In these days a discussion has arisen as to the value of evangelistic effort. Our religious papers have printed not columns only but pages on the question whether or not evangelism is a profitable method for the expenditure of church money and energies. It is a sad thing that such a discussion should ever arise. It would seem that there should never be any question respecting this matter. An evangelist is one who heralds good tidings, and specifically he is one who tells sinful men that they may be pardoned and cleansed; and saved men that they may grow in grace and in the knowledge of the truth. He is one who teaches the ignorant and sick and unfriended that Jesus Christ is equal to all their needs, that he is both able and disposed to minister to the sick in mind, the sick in soul, the sick in body. He cries in this sad suffering world as Jesus did, "Ho every one that thirsteth come ye to the waters, and he that hath no money let him come, yea let him buy wine and milk without money and without price." This is the message of the evangelist. Was there ever a day when the world did not need to hear it? Did the world ever need it more certainly than now? How then has it happened that this discussion should arise?

We are in the age of machinery and organization. This is true in the industrial, commercial and political world; why should it not be true in the religious world? In the olden time when things were not going well in churches there were days of fasting and prayer. There

were nights of weeping and agony and in strange and wonderful ways God interposed after these days and nights and multitudes were swept into the kingdom.

In our time when a great religious movement is to be organized men are not called to fast and pray but to have a dinner and to listen to speeches. Persons selected to make these speeches are often of the type of acceptable after-dinner speakers. They have a large store of funny anecdotes which they can tell in an effective manner. Audiences are convulsed with laughter. Large sums of money are subscribed. Persons who call themselves or who are called by others "experts" are engaged at large salaries to go about and save the world. There are committees on advertising, committees on buildings, committees on music, committees on ushers, committees on everything, and these committees are often composed of worthy men who really desire to do good and seek to do good, and the men who subscribe money are usually, perhaps we might say always, generous men, men who really desire to see the evil conditions changed, and the persons who invent this machinery and who lay out the work are perhaps always good men too, but the method is an absolute change from the methods of former times. There was not then so much noise, there were seldom large newspaper reports. In those days the newspapers were comparatively insignificant but there were deep and serious convictions of sin, there were wonderful rectifications of past offenses, men were born of God and their whole lives were changed. I do not say that this is not true now but the presence of machinery, the rattle and noise of the human, the apparent effort to secure large collections, the often successful result in this connection, the apparent desire to make a great report, the apparent desire to get people to do something or other



CHARLES G. FINNEY
At the age of forty-two.

which will enable the committee to report them on these things, seem unfortunate. They are unfortunate.

Without criticising or condemning anybody, it is unfortunate that business men, hard working men who live a lifetime to accumulate a sum of money such as is contributed to a modern evan-

gelist for a few weeks' service, should feel and speak as they do in regard to this matter.

What Ought to Be Done?

I do not write this article for the purpose of either criticising or proposing a new plan. I have called attention to the facts above stated because they are facts

and because they are unfortunate, because if any one can devise a method by which we may secure all the good which is now being done without the ill which every thoughtful man knows is associated with it, it would be a blessed thing, but I write to speak of an evangelist of the olden time, one who never had any committees of any kind, so far as I have noticed, but who wherever he went accomplished wonderful things for the church of God and the souls of men. In cities, towns and country places it was always the same. It seemed as if he was so occupied by the spirit of God that he could not come into a room or speak to a person on the street without producing blessed and permanent results.

He was a man of marked characteristics. Such a man must be one of marked personal character. A weak man if you will put him at the head of an army may lead to large victory but where one single handed and alone accomplishes vast results, it is obvious that he must be a man of great personal power. There were in the olden time a number of men who might sit for this portrait, but I think many, perhaps most of my readers, will divine that I am speaking of

President Charles G. Finney.

I met him first, as I recall, in 1871. Possibly it was 1872, but I think in the year first named. I was in Oberlin, Ohio, for the purpose of speaking on the subject of secret societies. President J. H. Fairchild was at that time leader in that great educational work. He was a man of evangelical faith, of evangelistic temper and was openly and aggressively hostile to the evils of his time. That he differed from the great man whose name heads this paragraph is obvious, necessarily it must have been so. A man of the highest order is not duplicated in the life of the world, in fact, no men are duplicated and no tasks are duplicated. The infinite God is not shut up to use one pat-

tern for many men; as our dear friend, Mrs. Douglas, who fell asleep in Oak Park, said in an article prepared for one of our religious papers, "God's love is individualizing."

Remaining in the city of Oberlin for a few days, speaking to the student body and I believe in a church also, President Finney invited me to call and have dinner with him. I did so and I believe once thereafter had a similar privilege. His name had been a household word with us in the old Galesburg home. It was therefore a great privilege and one highly esteemed which was afforded me.

President Finney at that time was still erect and his eye retained its youthful fire. His hair was gray, his eyebrows were heavy and overhanging. He was a man to be noted anywhere. One could hardly have passed him in the street without turning to look. He was very gentle and tender in his tone and language to me, a young man about twenty-one or two, beginning life, while he, full of years and fruits and honors, was laying down his armor. I do not mean that he had ceased from work, for he still preached at times. I never had the privilege of listening to him but I was told that just before that time, when he was in the neighborhood of seventy or eighty years of age, he preached in the old First Church from the text, "Ye will not come unto me that ye might have life." Those who have read much of President Finney can partly imagine the tremendous message which would be suggested by such a theme. It is reported that when he had reached the end of that sermon he said to the congregation, "If you are not saved it is not because of the sins of your ancestors or because of the failure of the church or because you have a hard time in life; it is simply because you will not come to Jesus. Will you come?" On this invitation ones and twos and fives and tens from the different

portions of the house came forward until about two hundred people thus signified their purpose not to disappoint the loving heart of God but accept the invitation he had given.

President Finney as a Freemason.

Those misguided individuals who declare that a man who is once a Mason must always remain a Mason of course hold that President Finney was one at the time I saw him, but those of us who believe that sinners can repent and be pardoned do not believe anything of that sort. The story of his conversion is given at length in his wonderful autobiography. I have neither time nor disposition to rehearse it here. Suffice it to say that when he was a young, worldly, unconverted lawyer, he became connected with the Masonic lodge, taking the degrees of Entered Apprentice, Fellow Craft and Master Mason.

His conversion was not like some modern conversions. All are familiar with the type to which I refer, a professed conversion which leaves the tobacco user with his tobacco, the moderate drinker with his wine, the secret society man with his lodge, the society girl with her worldly amusements. Of course there are modern conversions of a different type but unfortunately there are some of this type. They remind one of Mr. Moody's saying that you cannot sweeten the water in the well by painting the pump; that you cannot make it safe to drink the contents of the bottle by changing the label. Being really converted President Finney says that soon his whole moral nature loathed the lodge. He had no more thought of going to the Masonic lodge than he had of stealing chickens or committing murder. Having confessed himself a Christian he associated himself with Christian people in the performance of Christian work. This would seem to be the immediate and obvious duty of all persons who pro-

fess to be Christians; unfortunately, as we all know, this is not always the case; but it was the case with him, and having put on Christ Jesus he put off the old man and his works.

He said to me in one of these conversations that it was a marvel to him when he learned that Masonic lodges were again initiating candidates. He said that he had been so occupied with his work first as an evangelist and after that as an educator, that he had had no thought of the lodge at all. It did not seem to him that any Christian man would have any desire to be in any secret society whatsoever. He thought that Freemasonry with its throat-cutting, heart-tearing-out, body-cutting-in-two oaths was so entirely repugnant to Christian faith that no Christian man would for a moment think of having any fellowship with it. When he learned that he was in error and that the lodges were again securing young men as members, he at once bore his testimony, preparing a remarkable series of letters for the New York Independent, which with some differences were afterward published in his book entitled, "Finney on Masonry." If the Independent and other religious papers had continued to bear such testimony to the young men of the nation, it would not be true, as it is today, that the young men of the nation are rushing like a flock of frightened sheep into lodges, while prayer meetings and other church institutions are so largely lacking their presence.

I know from personal observation that testimony is used of God to accomplish His work and that where our ministers and churches bear the testimony they should respecting the idolatries of our time, God blesses this testimony and makes it fruitful in the souls of men. There is no reason why our young men should be lost to the churches as they are. The millions of lodge men and

women would have been in the churches—not altogether, for there are some who naturally love the evil, but very largely—if they had had proper instruction from the minister and the religious press.

The Doctrine of the Holy Spirit.

It would seem impossible that one should have had a conversation of several hours with a man like President Finney without learning something in regard to this great subject. We had not been talking long before he passed to the theme of the Holy Spirit. He asked me whether I had myself known what it was to have personal dealings with Him. He urged me to faithfulness in this particular. He spoke of his own experience and told me what I afterward read in his autobiography, of the time when every loom on the floor of a great mill stopped and every person who was tending a loom sank in tears and sobs upon the floor, though he was simply standing looking through the room and had not said a word to anyone. The manager of the mill in a story below noticed from the action of the machinery that the looms were stopped on the upper floor, came up and finding what was going forward turned off the power from the mill, assembled all the workers in the large room upstairs where stock was kept, saying it is more important that these people should be saved than that we should weave a few hundred yards of cloth. President Finney said that he believed if all Christian workers would so walk with God that the Holy Spirit should have free use of all their powers, similar results would follow everywhere.

The World and the Things That Are in the World.

In this conversation President Finney, knowing that I was lecturing against secret societies, said to me: "Do you not find that people are irritated and antagonistic in your meetings?" "I said to him, "Yes, sir, that is frequently the case.

There are often times hard words said, but I let them pass as a part of the day's work." "Do you reply to them?" he said. "To the arguments, yes," I replied; "to denunciations, no." "That is quite right," he said, "and I would be very careful even about the arguments. When I came to Oberlin there was not a church between Boston and Buffalo that wished to see me. The conferences, associations and presbyteries refused to ordain our young men to preach simply because they had studied with us. We were accused of every crime in the calendar. It was not altogether pleasant, in fact, it was not pleasant at all, but in all those long hard days I never used five minutes in replying to those assaults and accusations. We went on doing God's work day by day and God took care of us according to his promise. We were hated for His sake. He knew it and maintained our right and our cause, according to his promise. Now we are not hated by the world; our great danger is that we are too popular with the world. It is the only thing which I now fear, the favor of the world. If I were you I would never trouble to say anything about the enemies. I would talk about the Saviour, about the church of Jesus Christ, about the duty of separation from the world, about duty of testifying against the world because of its evil deeds, and having done this I would leave the whole thing with God. He is perfectly competent to take care of His own work, and if we permit Him to do so beyond a doubt He will."

It is nearly forty years since I had this interview and conversation. I do not of course after this lapse of time pretend to report the exact words which were spoken. I give the substance of that conversation as accurately as I am able. I do not think I vary from it in any essential part. That his advice was wise I am absolutely sure. In general I

may say that I have followed the course which he laid down and the results which followed at Oberlin have followed at Wheaton in measure. We have not as yet gotten through with the battle. Lodges are like the lice of Egypt, like the locust plague. Whether they are ever to be wiped out as American slavery was is a question. It is entirely possible that they should be. The signs of the times sometimes indicate that they will be.

The awful events which are occurring in connection with them, the continual recurrence of initiation murders, two or three of them this fall, the fact that these murders take place in different lodges, showing that the essential character of the orders is the same, killings among the Masons, among the Odd Fellows, in college fraternities, in the Knights of Pythias, most recently in the Moose order, all these things show that Satan, who is a liar and a murderer, is the God of these secret churches.

The moral results of the orders are to the same effect. Only last Sabbath a young man spoke to me as I was leaving the church where I had preached. He was full of liquor. He had a Masonic button in his coat. As I came out into the stairway he said to me, "Why cannot I be saved? I have tried over and again. Why cannot I be saved?" Then pointing to his Masonic button he said, "That is the thing that ruined me, but I want to be saved." Then he seemed to return in memory to his home life. He said, "How I treated my father! How I treated my mother! How I treated my brothers and sisters! Oh!" he said, "I do want to be saved!" What he said is true of ten thousands of others who do not say it. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."

Study the lodges of your neighborhood. Take account of their dances, of

their social events. Study the lodge meetings and watch the decay of the young men who go into them, clean and wholesome, and who in a little while are ruined, body and soul. Those who are interested in these lodge churches of course are opposed to those who oppose them. Action and reaction are equal and contrary. This is the law in spiritual things as well as in physics. Men and institutions are antagonized. Great popular evils must expect now what they received in the days of President Finney. At least they should receive now what they received then whether they expect it or not.

It is a sad thing when a church or a college or a man is at peace with the world. It is better to trust in God than to trust in men. It is better to trust in the Lord than to put confidence in princes. I hope these words are read by many young men. I know that they are read by many ministers, for they have told me that they read these letters. Let us brothers be content to bear the cross with Jesus Christ. If we suffer with Him we shall reign with Him. If we deny Him, He will deny us.

From One Know All.

It is an interesting fact that practically every great evangelist is or has been opposed to secret societies. President Finney did not differ from his great brothers of that day and of days since in this respect. John Wesley, Dwight L. Moody, Major Whittle, R. A. Torrey, these are only a few names but they are fairly representative of earnest and successful Christian workers so far as I have known them, and it has been my privilege to be associated with many.

An evangelist necessarily desires hearers. How can he be an evangelist unless he secures them. This unfortunately leads him to avoid unnecessarily irritating those whom he wishes to help. It is proper that he should avoid unnecessary

irritation, but I have never known a spiritually minded man effective in the kingdom of God who was not opposed to secret societies. How could he be otherwise? The whole genius of Christianity is frankness, openness, universal benevolence. Think of asking a Christian man not to do mean things to members of a church or of a club. Think of asking a Christian man to conceal criminal secrets for his brothers. Think of asking a Christian man to consent to having his throat cut across, his tongue torn out by the roots, etc. One does not require to argue a case of this kind. As Dr. Crosby said so many years ago, "Out of the darkness dark deeds grow." Evangelists are opposed to dark deeds, and, therefore, they are opposed to darkness. They do not like lodge dances, lodge politics, lodge religion, therefore, they do not like lodges, and while they are not all of them so outspoken as President Finney, Mr. Moody, or Dr. Torrey, they do bear their testimony.

In a little while we shall all be through with the things of this life. God grant that when the day comes and the day's work is over we may have a record for courage and faithfulness in some measure at least approximating that of this great child of God, concerning whom we have been thinking.

The Michigan Christian Association decided to endeavor to secure a field secretary to work among the churches of Michigan and to attempt to combine all the antiseoret churches in the work.

It takes more than good soil and fine weather to make a harvest.

The prodigal of old was not the only man who had to lose his dollars to find his sense.

TUFTS COLLEGE IN LINE.

The patience of another college has been worn out, and the fraternities of Tufts College near Boston have learned the important lesson, useful in preparation for life, that overstrain willfully and exultingly prolonged is a premonition that something is about to snap. Heretofore, Frats have tyrannically controlled honor elections, with dishonor or detriment to the college as a result. At least, this is the senior opinion. This year, sentiment turns strongly toward choosing the most able students. The weather is growing cold for fraternity favorites. For the present year, class officers will be nominated by a committee composed of members taken from every fraternity, club, and faction, each body of this sort being allowed but a single representative. It is hoped that this will make class elections depend on ability. While the Jackson College co-eds will not get a class election senior franchise, they are invited to participate in class day and commencement exercises. They are allowed to appoint two of the seven members of the class day committee, and the class poet and writer of the words of the class ode are to be Jackson seniors. The fraternities are distinctly recognized, but the new plan is adapted to preventing political combination.

K. OF C. BALL PLANS FINISHED.

President Wilson Expected to Attend Annual Reception.

Joseph P. Gaffney, chairman of Philadelphia Chapter, Knights of Columbus, has called a meeting for tonight of the subcommittees recently appointed to arrange the details of the annual reception of the Knights of Columbus at the Academy of Music on November 25. The meeting will take place at headquarters, 1338 Girard avenue, and will be attended by representatives of the 21 councils of the order in this city. The reception is one of the important events of the social season in Catholic circles, and, it is expected, will be graced by the presence of President Wilson and a distinguished group of men in national, State and civic life.—*Philadelphia, Pa., Ledger, Nov. 7, 1913.*

I. O. F. IS IN TROUBLE.

St. Paul, Minn., Oct. 31.—The Independent Order of Foresters, having a membership in Minnesota of 6,267 December 31, 1912, and insurance in force of \$7,004,324 in the state, is in trouble with the national convention of insurance commissioners.

An effort to unravel the difficulties will be made at a hearing to be held by the commissioners of Wisconsin, Illinois and Nebraska in Chicago, probably November 10. At this time a report on the condition of the order prepared by the Wisconsin department will be made public.

The order, according to the preliminary report of Supreme Chief Ranger Edward G. Stevenson, has a net deficiency of \$23,830,402.

PRACTICAL CHRISTIAN LIVING.

When men accept the Lord Jesus Christ as their Savior and come out from the world there are many perplexing practices which, to say the least, are, in their minds, questionable. In this connection are secret societies. When men desire to get in line for God's glory and the Lord's second coming, and are willing to search the Word and obey it, the Holy Spirit soon brings this worldly lodge alliance to the front.

Secret societies have many zealous advocates, but I cannot but believe that these societies are not only questionable but radically wrong. They are especially dear to the carnal man, and I have noticed that the more carnality in evidence the more zealously the lodges are defended.

There are unbelievers in the lodge. How can a child of God be willing to be unequally yoked! (2 Cor. 6:14-17.) There is no such thing as an equal yoke with the unbelieving. Amos asks how two can walk together except they are agreed? (Amos 3:3.) Surely men who reject Gospel light will not be in accord with the Christian brother; and how can the Christian who loves the light enjoy the secrecy of the lodge meetings? Christ's life was open to inspection and investigation. (John 18:20.) Secret societies are not. Christ is our example.

(1 Pet. 2:2.) Men should not parade forth the good they do, neither should they hide their light under a bushel.

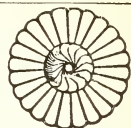
Our blessed Lord's name is barred out of many societies so as not to offend the unbeliever, the skeptic or adherent of some other religion. Christ's exhortation to refrain from taking an oath is disregarded and the exhortation of the inspired James despised. (Matt. 5:33; James 5:12.) Space fails to tell how unsaved souls are deluded by a hope of heaven being held out to them in the use of the same burial service for all; nor how it is supplanting the Church and professing to do its work. The society often takes time that should be spent in the services of the Master, or at home with a loving wife and children. It is the antithesis of the prayer meeting. The secret society takes the men, leaving women to conduct the work of the Lord. The lodge often gives itself to dancing and banqueting; the child of God must be separated from the whole business. Peter tells us (1 Pet. 4:3, 4) that as Gentiles we did those things, and that now they think it strange that we do not still follow them. The writer has met men at different times who have left the secret societies as soon as they had the living hope within their souls and were willing to follow the leading of the Holy Spirit. It is the inevitable result, when men are honest seekers, to do the Lord's will. The apostle Paul as a zealous Pharisee, formal and with a good reputation, but devoid of an experimental knowledge of the grace of God, might have joined a society of the present day or like that given in Acts 23:11-15, and possibly did, but after the Lord saved him, he was the object of one such society's organized opposition and persecution. (Matt. 28:11-15; John 16:33; 17:11-17; Eph. 5:11-13; 1 Thess. 5:22.) Would Jesus expect to find His blood-bought ones in a secret society meeting if He came?—From *"The Coming of the Lord and Practical Christian Living,"* by John L. Stauffer.

Gloversville, N. Y.—Because sorority girls initiated a new member by making her walk in the street, dressed in tights, the school board abolished all secret societies here.



The Coming Conflict

BY
EDWIN BROWN GRAHAM



CHAPTER IV.

A Friend in Need.

Dr. Groves continued to prosper. Why not? True, the country was healthy; but, contrary to the idea of many, a healthy country is the best for the practice of medicine. People need a doctor in every place; and in a healthy community they are more able to pay their bills.

Groves' reputation as a physician had spread for miles around. He had visited, on missions of mercy, many homes outside his own neighborhood. Often he had been called for consultation with physicians of neighboring villages. Lately, through some former citizens of Brandon, he had been called several times to the city for consultation with the most eminent physicians of the state.

Early one morning he received a telegram, signed by Cassius Bowman, which said, "Please come on first train. Maggie is very sick."

Bowman, a wealthy grain merchant of Brandon, with his wife and only child, was visiting friends in the city. Maggie was a feeble little girl, about four years of age, whom Dr. Groves had watched from her birth, and had brought through two serious spells of sickness. In treating her he had discovered some remarkable idiosyncrasies of body, which were inherited from her father, who was somewhat idiocratic in both body and mind. The parents' hearts were bound up in little Maggie, and they had great confidence in Dr. Groves. They could not be satisfied, unless he were called for consultation. The attending physicians consented. They confessed they did not understand the case, or know why the medicine did not have the desired and expected effect.

Dr. Groves arrived in the city at ten o'clock, and was met at the station by the anxious father, who took him at once in his carriage to the residence of his friends, where Maggie was lying sick.

Soon the other physicians came for consultation. By his knowledge of her constitution Dr. Groves let in much light which was impossible to obtain from present symptoms. They agreed with him in his diagnosis, proposed treatment and statement of probable results. That night the crisis would come, and with their increased knowledge of the case they hoped there would be a change for the better. The father was informed of the result of the consultation. The other physicians left after a few minutes conversation, but Dr. Groves took dinner with the family and waited until time to reach the afternoon train. Mr. Bowman took him to the station and made him promise to return the next day.

How eagerly that evening and night the father and mother watched the little couch! What if Maggie should die? How could they live without her, their only, their precious child? It would almost break the mother's heart. It was doubtful whether she could stand the stroke. She was so delicate that it might kill her. Mr. Bowman would consider, if Maggie got well, that Dr. Groves had saved the lives of two, who were all the world to him.

The father and mother had watched and waited in silence for more than an hour. They had often anxiously glanced at each other, for sympathy or for encouragement, but neither had spoken. It was time to give another dose of medicine.

"O papa, if Maggie ever gets well I will believe it was through our own doctor," said the mother very slowly and earnestly, after giving the child the medicine, and seating herself by her husband, who was near the couch.

"So will I. I would think so anyhow, but Dr. Hill told me that Groves' previous knowledge and advice were most opportune; in fact, none but he could have discovered the secret of the difficulty," said Mr. Bowman.

"But, oh, I'm afraid she will die," sobbed Mrs. Bowman, covering her face with her hands and leaning on her husband's breast.

Her husband was scarcely able to control his feelings; but he made a great effort for his wife's sake, and gently putting his arm around her, said cheerfully, but tenderly, "There, now, don't cry, wait; Maggie may be better tonight."

"Did our doctor think so?" asked the mother, anxiously.

"Probably," he said."

"When will we know?"

"Between two o'clock and morning."

It was midnight. Slowly and silently the night was wearing away.

Two o'clock and no change!

Maggie was lying quiet, breathing very softly, almost imperceptibly. She was so white and still, one would almost think her dead. The mother, without a word, opened her darling's lips and gave her a little medicine.

Three o'clock and Maggie still unconscious!

The father walked the floor and occasionally went out on the porch to cool his throbbing temples.

The mother could not be induced to leave her darling for an instant. She bent over her constantly, without taking her eyes from her, excepting to prepare and give the medicine every hour.

Four o'clock and still the same!

"Oh, dear, what shall we do? I am afraid Maggie will never speak to us again," said the sobbing mother.

"Mother, don't despair. It's only four."

"Only four! Why, that is almost morning," added the mother, not much encouraged.

"We will soon know the best—or worst," said Mr. Bowman, almost wild with the painful suspense.

For half an hour both bent over the pale face in silence, the husband supporting with his strong arm his wife's aching head. The twilight began to dawn. The father looked to the mother who had almost given up hope. His eyes caught through the open window a glance of the coming light. Hope, in his heart, took the wings of the morning, and fled. He remembered the words, "Between two and morning." Morning had come and Maggie was no better. He

hastily turned to see his dying child. The mother sobbed out that which, in her husband's presence, she had been praying silently, "O, God of mercy, spare my darling."

"Maggie, Maggie dear, do speak to me." Just then the child slowly opened her eyes, and feebly said, "Mamma,"—and before they could speak for wonder and joy, "and—papa,—too."

"Oh, my precious darling, you will get well!" first spoke the mother.

"Maggie—get—well," said the child.

The father could not speak. He tried it. There was something in his throat. He kissed his wife and child and waited till the lump was gone. After a few minutes he was able to say: "I will never forget Dr. Groves. He saved both my wife and child," and, kissing them, went out to sit in the cool breeze.

"Doct'—G'ove'—heah?" lisped the child.

"Not now. He was here."

"I—know," said she. "Give—me—med'cine."

"Yes. He gave you some medicine."

"Make—me—well?"

"Yes, darling. It will make you well."

"Good—Doct' G'ove'."

"Yes, he is," said the mother earnestly, and then added, pleadingly: "There now, Maggie, lie still. Don't talk. You are too sick."

Then the mother, alone with the child, the father sitting on the porch and listening, sank on her knees, and thanked Him to whom belong the issues from death, saying, "I will never forget Thee, who healeth all our diseases."

Maggie was out of danger the next morning, when the doctors came, and in a few days she was taken home. The rich and happy father gladly paid his bill, and pressed the doctor to accept the present of a beautiful, blooded colt, called "Cato."

Some time previous to these events, Dr. Hunt, who had been for several years a professor in the medical department of the state university, had died. It will, therefore, surprise no one as much as it did Groves, to read the following:

Megapolis, June 20th, 18—.

Dr. Warren Groves:

Dear Sir—I am glad to be able to say to you that last night, at a meeting of a committee appointed by the faculty of the medical

department of our university to nominate for election a physician to fill the chair made vacant by the death of our brother, and your friend and preceptor, the late Dr. Hunt, your name was considered with such favor that you were selected unanimously. This action meets the hearty approval of all the faculty, to whom I have mentioned it this morning, and was earnestly recommended by Dr. Hunt before his death.

We do not ask you to accept before you have been elected by the Board of Regents. It is important, however, that there be no disappointment, by declinature after their meeting. I hope that you will see your way clear to accept, when finally elected. But, in case you know that you could not possibly accept, please inform us; for, otherwise, your name will be presented, and there is no reason to doubt your election.

Yours truly,

J. B. HILL, Chairman of Committee.

"Good!" exclaimed Emma, proudly kissing her husband! "You will not decline—will you?"

"Do you want to move to the city?" asked Warren.

"No; I didn't think of that. I don't want to live there," Emma answered slowly.

"Why? Are you afraid of buffaloes and Indians?"

"Now—can't you forget that? I do not want to leave Brandon," said Emma. "That's all."

"Neither do I," said the doctor; "but it would not be necessary."

"Would it not?"

"No. It is only ten miles to the college. I could easily drive up twice a week, to lecture, or I could take the train, when the roads are bad."

"Well, do accept. How fine it will sound to hear 'Professor Groves of the State University,' ha-ha-ha," laughed Emma, making a low bow—"Professor Groves."

"Perhaps, you think 'Mrs. Professor Groves' would sound well," hinted the doctor.

"What chair is it?" asked Mrs. Groves.

"Nervous Diseases."

"How curious! Just your special study. Do accept," pleaded his ambitious wife.

"I shall write to Dr. Hill, and tell him I know of no reason for refusing the use of my name," answered her husband.

CHAPTER V.

"Only This and Nothing More."

Mrs. Groves began to wonder whether the increased concern of their neighbors

for their welfare and the careful cultivation of friendship with them, and especially with her husband, were in any way connected with his nomination and probable election to a professorship. She had no reason that she could frame into words for believing so; but, with a woman's instinct, she thought there was a connection in some way. How they were related she could not decide. Was one the cause, and the other the effect? If so, was his probable election the means of leading some to seek his friendship and influence; or was this friendship a means of influencing to any degree the action of the committee?

One day, as she was enjoying a ride with her husband through the country, the doctor stopping occasionally to see a patient, she reminded him of the remarks of different ones, the instructions of their pastor and the hints of the lawyer, and asked of him if he thought there was a common object.

"Why, no," the doctor answered. "You are entirely too suspicious, Emma. Dr. Dobbs was teaching us general precepts. He was performing his pastoral duties. Surely, you do not think he would debase his office as pastor to gain any worldly object?"

"He spoke so much of charity. Does he think we are lacking in that grace?" persisted Emma.

"He spoke the truth," continued the doctor. "Charity or benevolence is a virtue, and the duty of all. More can be done in organizations. That is true. He had reference to the church, or to its missionary boards, or, perhaps, to your 'Ladies' Relief Society,' which has been able to take care of all the poor in the village."

"Tell me what Branes meant by his language about 'a friend at court'? Are you in any difficulty?"

"Do I look as though I were?" asked the doctor, laughing. He had spoken wisely when he had said, before they were married, that a country practice was healthful. He was the picture of health and contentment.

"Why, no; but you never worry about anything," said Mrs. Groves, remembering the doctor had often told her that more men were killed by worry than by work, or even by medicine.

"If I had been in trouble, I would have told you first," added the doctor.

"I thought, perhaps you did not want to worry me. But what did Branes mean?"

"Probably he did not mean much of anything. He was talking. He says he makes his living by his brains; but I am inclined to think it is by his tongue. He wished us to believe that he has great influence at court, and if I ever needed a lawyer that would be successful, I would find such in him."

Mrs. Groves hesitated about having any more explanations; the interpretations were so far different from her ideas that they made her fears seem foolish. She could not answer them, but she was not satisfied. It is hard to remove intuitive impressions by mere suppositions, or even by arguments.

After a little, Mrs. Groves said: "Warren, answer one more question, you are so ready. What did 'Squire Jones mean when he spoke of organized charity? He is not a member of the church. He is not in favor of missionary boards. He is not charitable. He even opposed our relief association. If he ever did one thing which he did not expect to turn to his own benefit, I never heard of it. What did he mean? Answer me that, if you can."

"That's easy enough," said the doctor, with the confidence of one who knew he was right; "that's easy. Jones would like to be superintendent of the county poor-house, and, probably, his reference to mutual aid meant that I should help him secure that office, and that he would see to it that I would be the county physician; 'You scratch my back, and I'll scratch yours,' do you see?"

"Now who is suspicious, Warren?" said Emma, suggestively. "When you begin to suspect your neighbors, why don't you suspect that in some way they are interested in that professorship, or that they have something planned for your approval or support, or that they want to catch you in some trap?"

"Pshaw!"

"Don't you think so?"

"Of course not. What do they know about that committee or nomination?"

"But," said Emma, who had thought it all over, "did you not notice that Branes, who is well acquainted in the

city, said a good deal about friendship and association in promotion, and that favors often go by friendship, and there is nothing like the 'power behind the throne,' and that it is always best to go from home well recommended."

"Why, no, Emma. I don't remember half that you have repeated of their conversation. How does it come that you remember so much?"

"Why, you see," said Emma, hesitatingly—"now, don't laugh—I was about half afraid there was something wrong. They seemed so studied in their expressions, and I believe yet there is something coming, whether good or bad, I don't know."

"O pshaw, Emma, there is no danger."

No wonder Groves did not remember the conversations. They extended over a space of several weeks, and were not remarkable in themselves. Everything seemed to the doctor undesigned and natural. His neighbors noticed nothing unusual. They would, if asked, have denied there was any increased intimacy with the doctor, or any effort to secure his sympathy. Such things are often denied, because unnoticed. But a wife will often notice the treatment her husband receives, and what is said to him and of him, better than he will himself, and generally cares more too.

Emma had been peculiarly impressed with the conversation and manner of Dr. Dobbs, and so watched the others closely, and had pondered over their remarks until she could not forget them.

That evening, after their ride, Dr. Dobbs called at their home, and asked to see Dr. Groves in his office, which was adjacent to the house. On entering, the doctor of divinity seated himself in a large revolving office chair directly opposite the doctor of medicine. Dobbs seemed nervous. He evidently wanted to say something, and knew not how to say it, or where to begin. The conversation ran on various topics for a time. After inquiring particularly for the sick in the community, he began, in pompous dignity and apparent condescension—"Ahem; I have taken occasion repeatedly in your presence, my dear doctor, to remark concerning the crowning virtue, charity."

"Yes, sir," said Dr. Groves; "my wife especially has been much impressed with

your remarks, and I agree with them fully."

"Faith, hope, and charity, these three; but the greatest of these is charity. Charity with her broad mantle covers many an aching heart and fills the world with happiness. It is ours to relieve the widow and the orphan, and to visit the sick and distressed." He looked up for an answer.

"Yes, sir," said Groves, meaning, go on.

"To do this efficiently, it is highly important, my dear doctor, that there should be distinct organizations, with charity as their great aim. 'In union there is strength'; without union nothing effective can be accomplished."

"Yes, sir," said Groves, with that peculiar inflection which means, in plain English, hurry up.

"Well, ahem! Doctor, recognizing your ability as a physician, and your excellence of character as a man, and your devotion as a Christian, moved by a sense of duty towards those needing assistance, not only financially, but also morally and spiritually, and desiring to do something which will enable them to subdue their passions, purify their hearts, and fit them for the temple not made with hands, I have called this evening to consult with you in regard to the best mode for doing this grand and glorious work."

All this was uttered by the reverend gentleman as fluently as if learned by rote, as pompously as if he, or his pet project, decided the destiny of all mankind, and as unfeelingly as if the whole object was to show how well he could speak.

"Ye—es," answered the doctor, in a slow, thoughtful way, which meant, what in the name of common sense, are you after? He thought at once of Mrs. Groves' suspicions, and resolved to be entirely non-committal.

"Well," said Dobbs, after waiting a little for a longer reply. "I am very happy to be able to inform you that last winter a few of the most respectable of your neighbors, by the assistance of some distinguished strangers from abroad, organized a society for these exalted purposes, a society which, I am sure, will be in the future, as it has been in the past, a means of working wonders."

He paused again, either for breath, or for a reply which would guide him in his appeal.

"Yes?" said his listener in a way which meant, why, have you? I didn't know it.

"No; we did not at first make it public, nor indeed have we yet. Nevertheless, we have organized, and, shortly, when we become more firmly established, we shall proclaim it. Before we publish our existence and our exalted purpose, we must be able to meet the opposition certain to be raised against us. The world, the flesh, and the devil are opposed to charitable institutions. We need a few more good members and then the gates of hell cannot prevail against us," continued the pompous man, until Groves almost began to think his pastor must be advocating the cause of some very pompous society.

Groves answered, "Yes," which, with nothing more, meant, I have nothing to say until you are through.

Dobbs was beginning to be perplexed by Groves' failure to become enthusiastic. He turned several times in the revolving chair, changed his tone to a lower key, and spoke more slowly, but with the same assumed dignity, saying: "My object heretofore, in speaking before you and your excellent wife, was to call your attention to a candid consideration of this important question, enlist your sympathies in our general object, prepare your mind, incline you to unite with us, and to remove any objections which your wife might raise against this step on your part."

He stopped to hear assent or objections. Groves smiled blandly, nodded his head approvingly, two or three times, and, in a way which meant, that is exactly the right way to do it, Dr. Dobbs, again said, "Yes."

Dobbs knew that Groves and his wife were truly married, and that her advice and wishes would be asked before the doctor would do anything like uniting with them. Wisely, therefore, he and others sought to influence her indirectly and remove her prejudices, as they would call them, if she had any, as they naturally supposed she had.

The reverend doctor was more than perplexed by the silence of the medical doctor. He was a little provoked. He

revolved a few more times in the chair. He looked up to the ceiling. He seemed to gather encouragement there, for he added: "Our society is nothing new. It was organized at the building of Solomon's magnificent temple. It contains many traces both of the wisdom and glory of its founder. It is a divine institution. It is the handmaid of religion. It is the friend of the Church and of the arts and sciences. It aims to bring mankind into one vast brotherhood, to assist the poor and needy and to help the weary traveler, by finding for him friends and brethren wherever he may go, even in the jungles of India, among Mohammedans, Jews, Christians, or savages. Of course, you are somewhat acquainted with the ancient and honorable institution, called Freemasonry?"

"Yes," said the doctor, which meant, I am, sir.

Dobbs did not wait long for a reply. He continued in a higher key. He thought Groves began to look pleased. He felt encouraged. Not a single objection had been offered. He began to be hopeful and to talk louder and faster.

"You understand our noble purpose. But let me add, it will be a wonderful assistance to you in your profession in securing and holding friends, even in other villages and cities, and among men of influence. Membership in it is a recommendation everywhere. Without its aid, men have often been sadly disappointed."

He lowered his voice almost to a whisper. He had begun to seem in earnest. In this low tone he said, in what he intended should be a tragic manner, and settle the question: "When you depart this life—and ah! Doctor, you know death is certain—you will be buried with the honors of the craft, and your widow and child will be cared for properly."

"Yes," said the doctor, meaning, I understand.

"It is contrary to our rules to solicit one to unite with us. I will not, therefore, do so, but will leave it to your own judgment. Consider its age, its purity, its beauties, its works. But, judging that you wish to become one of us—perhaps, you would like to know who we are, first?"

The doctor again answered. "Yes," meaning, indeed, I would.

"Your esteemed brother, Dr. Slim, and Lawyer Branes, 'Squire Jones, your brother-in-law Mr. Bond, Mr. Hulman, Professor Giles, and your own devoted friend, Cassius Bowman, are the principal members, all men of high standing and great influence at home, and, more than you suppose, abroad. I am chaplain of the lodge. The religious services, with which each meeting must begin and close, are solemn and impressive. It does one's soul good for him to enter and kneel at the altar. There, many first receive light, and all are benefited. I cannot ask you to become a member, and perhaps have said too much already; but if you wish to do good and receive great benefit, I would be exceedingly happy to present your application. Please take this paper, fill out the blanks, and return it to me soon. You will consider the matter closely?"

"Yes," Groves answered, meaning this time that he consented.

Dr. Dobbs changed the subject, talked freely for a few minutes, cordially bade Groves good night, and departed.

Dr. Groves indeed had been non-committal. He had succeeded in this admirably. He had not been impolite. He had paid respectful attention to his pastor. He had looked interested. He had talked freely on other topics. What more could he do? He had nothing to say on the subject of Masonry. Some objections arose in his mind, but he had never thought very seriously on the matter, and, for several reasons, did not think best to state his objections or ask any questions.

After glancing at the paper left with him, he hastened to his wife. She was not asleep, as he expected to find her, but wide awake, sitting on the sofa and looking very impatient.

"Now, Warren, I just want to know what the trouble is. Dr. Dobbs had something special to say tonight. He was very anxious about something. O dear, dear! Can there be anything wrong?"

"This will answer all your questions," said the doctor, handing her the paper left by their pastor.

Emma grasped it eagerly and opened it. It startled her at first; it looked so much like a legal document. She read it hastily, as follows:

"To the Worshipful Master, Wardens and Brethren of Lodge No. — of Free and Accepted Masons:

"The subscriber, residing in —, of lawful age, and by occupation a —, begs leave to state that, unbiased by friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself a candidate for the mysteries of Masonry, and that he is prompted to solicit this privilege by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to his fellow-creatures. Should his petition be granted, he will cheerfully conform to all the ancient and established usages and customs of the fraternity."

Then she studied a moment, thought of her fears, and said contemptuously: "Is that all?" Then she laughed, and added: "Only this and nothing more."

Then she read very slowly, and made comments. With all possible contempt, she said: "'Wor—ship—ful master.' That infidel, Jones, I suspect. 'Unbiased by friends,' 'uninfluenced by mercenary motives,'—'a sincere wish of being serviceable.' What a lie every Mason has signed! 'Conform to all the ancient and established usages and customs.' Indeed! Before he knows what they are! Who would be so silly? I think Dr. Dubbs—But," suddenly changing her voice, "What did you say, Warren?"

"Well, Emma, to tell the truth, the whole truth, and nothing but the truth, I said—'Yes.'"

"Did you indeed?" exclaimed Mrs. Groves, surprised and indignant.

"Yes, my dear; I said 'Yes,' several times," answered the doctor, calmly.

"Well, I say 'No,'" firmly replied Emma.

"Why?" asked the doctor, a little surprised at her earnestness.

"Did you promise to join that thing?"

"No; I did not promise to join. When asked to consider it, I said 'Yes'; and I will."

(To be continued.)

If every man would fill his proper place and do his God-given job, there would be plenty of wood sawed.

The elect of heaven are often recruited from the outcasts of earth.

Editorial.

A SORROWFUL REFLECTION.

"Who kindled the fire?" is the title of an editorial in the course of which the editor makes effective use of an anecdote which we reproduce for our own readers. The article obtains its title from a provision of the Mosaic law: "If a fire break out and catch in thorns so that the stacks of corn, or the standing corn, or the field be consumed therewith, he that kindled the fire shall surely make restitution." A minister who fancies that he can "go upon hot coals and his feet not be burned," should reflect that not all can follow him and play the salamander. Or if he pleads with himself the excuse of halting within the Blue Lodge, even though that is itself no excuse, he should still reflect that not all who follow him in will remain with him there; some will go on and down into the lower deeps of the Royal Arch and the Commandery, taking worse vows of criminal fellowship or co-operation, and the Sealed Obligation with the Fifth Libation. When the fire burns blue and when it burns hot, will not remorse with scorching breath forever ask, Who kindled the fire? How shall the blind guide make restitution?

"Recently," says the editor, "we heard a distinguished minister tell this story. We shall try to reproduce his very words: 'I went awhile ago to the country village in which I was reared. It was a great pleasure to meet the friends of my boyhood, and many a happy hour we spent together recalling the days long ago. One day, I asked about a particularly fine fellow of whom I had not heard for many years. I was told that he had developed into a gambler of the lowest order, bringing shame and sorrow upon his home. Suddenly I recalled that I myself had taught that man to play cards when we were boys together in that country village. I was and I still am overwhelmed with guilt and sorrow. I have done all within my power to rescue the man from his life of sin, but I seem to have no influence with him. No, it is no comfort to me that he might have become a gambler had I never taught him to play and to love cards. It is sufficient for me to know that I had a part in mak-

ing him what he is—and may God forgive me.”

TYPICAL NEED AND SUPPLY.

For many years we have had a reader and ally who once searched almost in vain for information about Freemasonry. While he yet pondered the question of laying aside prejudice or aversion and entering a lodge, he was in the meantime asking counsel. One Mason advised him not to join; another advised him to proceed as far as the Royal Arch. Needing light which would have shone from the CYNOSURE, he was unaware of its existence. He has never forgotten those times of thick darkness, nor ceased to carry “continual sorrow and heaviness of heart” because others, wandering where he has been, gain so little from his loss though he ceases not to try to make his light shine.

Let us now take up his case as a typical one. To do or not to do, to join or not to join, is the question. The inquirer is conscientious, thoughtful, and diligent. He is regarded as intelligent. With facts at hand he could have formed a judgment. It seems fair to set forth the type here represented as combining sincere interest in the subject with ability to use whatever can be learned about it. Another typical feature is indicated by the word baffled. Inquiries are incompletely, not to say incorrectly, answered. Information is held back. Misinformation is given. Conscience, intelligence, and diligence call in vain out of the darkness for guidance, light, and co-operation. The baffled condition is typical.

Toward this typical inquirer while he remained in this typical condition adequate light failed to shine, but soon afterward two tiny, belated stars came into view shining in an unexpected quarter. These guided to the Pole star—the CYNOSURE. Two little tracts, opportunely received in a surprising way, guided this typical inquirer to sources of information and means of study. What we emphasize just here is this: At the beginning of extensive study and work, two little tracts, appearing together at first, continue forever to hold their initial place. They were the “pointers” guiding an inquiring eye to the Pole star.

The type of inquirer may be presumed to persist; the type of help ought never to fail.

BOSTON HIGH SCHOOL CLUBS.

In the evening of June 6th Boston high school clubs had their annual banquet in Harvard University Memorial Hall. The Boston Herald said that morning: “These clubs are not to be confused with the high school fraternities against which there is no little opposition from parents, teachers and the general public. The clubs in question are not secret or sectarian, or snobbish; their members are banded together in simple fashion to promote the cause of clean athletics, clean speech and clean conduct in their respective schools. Their motto is, ‘Play the Game,’ and they play it fairly and squarely on the field or off.” Though these clubs are comparatively new, they have already enrolled more than a thousand high school pupils. Of their effectiveness the Herald says: “The movement has no publicity agent, but its wholesome results are evident in every game and wherever the leading boys of our schools are seen. The school life of Boston is better for these clubs and their present prosperity is the best assurance of their continued usefulness.”

It is obvious that the leading idea is athletic rather than intellectual, though the schools are in what was the Athens of America before it became a colony of Erin, and though the banquet is at Harvard. High schools were rarer and smaller in the times when preparatory schools were apt to be endowed academies with dormitories and to have community life resembling that of a college. Here study was the chief work to be done while play was incidental. Societies were literary: they were free from school drudgery, more voluntary, and deeply interesting to young people. Literary composition, debate and parliamentary practice were cultivated, and in these halls the timid, unskilled tyro gained courage and power which, having already begun to grow, matured still further in college societies of similar type.

Public high schools, on the other hand, lack dormitories and that community life which favors societies of a cultivating kind. Besides this, the colleges now

make a different impression on those preparing for them. They almost seem to have slipped their grip on the classics, to grasp a bat or an oar. The chief suggestion of the Greek alphabet is cryptic initials for roystering secret clubs fond of absurd and irrelevant initiatory "stunts." A new and inferior meaning has taken possession of the name society. It is not to be wondered at that when the most they hear about college pertains to regattas, dramas, proms and games, the interest of pupils preparing for them pivots largely on fraternities, dances and interscholastic contests.

Here we arrive at a question arising out of both orders of things. If endowed academies and colleges had open societies, deeply interesting, free from vice and irrelevant follies, while at the same time working in the same line as the schools through practice; if, likewise, public high schools falling into the new line, maintain with marked success open clubs meeting athletic demands; where, then, is the necessity for secret societies whether the physical or the intellectual interest leads?

A SINGULAR EXPLANATION.

The reason assigned for annulling the charter of Manhattan chapter of Alpha Delta Phi is that the college of the City of New York lacks "fertility as a field for Alpha Delta Phi "because" the Hebrew element is greatly in excess. At the same time the fact is that whether there are enough others from which to recruit or not, it is about thirty-five years since a Hebrew became connected with the Alpha Delta Phi at this college. In forty years only three Jews have been elected to membership in Manhattan chapter, and the chapter contains only three Jewish members at the present time. The annulment is called a suspension, but no attempt to obtain reinstatement is likely ever to be made. Alpha Delta Phi is one of the oldest Greek letter societies in the country, and of its chapters Manhattan is one of the oldest, its period of existence lacking but one year of three score. Many of the most prominent members of the fraternity have belonged to this chapter. It is a singular fact that twenty of the twenty-five chapters in the country voted for the suspension of this old charter. Offended

at discrimination against their chapter, some of the most prominent members in the country are said to have resigned from the New York City Alpha Delta Phi club. It may be true that the college does lack fertility as a field for this fraternity because so few students besides Hebrews can be drawn upon, but it is evident that the presence of numerous Hebrew members in Manhattan chapter is not the reason, and, indeed, this is not alleged.

PRINCETON'S "HALLS" MAY GO.

Plan to Abolish Secret Organization of University.

Princeton, N. J., Nov. 6.—Princeton's last suggestion of a secret society is threatened with abolition because of its lack of a place in the college life and because it interferes with the aims of the literary societies which have had the distinction for a quarter of a century of being the only secret organization in the university. Gilchrist Baker Stockton, a senior, of Jacksonville, Fla., president of the American Whig Society, is the one who has proposed that the secret features should be abolished.

The two literary societies at Princeton known to Princeton as the "Halls" and entitled the American Whig and Ciosophic Societies, have had as members some of America's most distinguished men. President Wilson was a prominent worker in the American Whig Hall when he was in Princeton. The societies met in twin Greek halls in the center of the campus, entered by doors the combinations of which are known to none but the members of the society. All rites of initiation are supposed to be unknown to all except members, but one of Mr. Stockton's points is that this secrecy exists only in name.

The idea of abolishing secrecy has gained some support in the last year since the Daily Princetonian has taken up the cudgels in an effort to get rid of several customs, including the "horsing" of freshmen, but definite signs as to what use to make of the buildings and their equipment has been lacking until Mr. Stockton offered his plan to make it a place for public discussion by taking down the barrier of secrecy.—*Philadelphia, Pa., Ledger.*

REPORTING THE LODGE.

It has been said that easy writing makes hard reading, and we think it can also be said that some lodge writing makes poor reading. We mean poor in the technical sense; poor in substance, poor in treatment, poor in English style. It has fallen to our lot to examine lodge periodicals rather extensively, and it is one resulting impression that an ambitious young writer should avoid them lest they influence his style in a bad way. It seems natural, then, to find in a manual for writers, among a multitude of counsels and suggestions an illustrative paragraph which, while it may relate to ordinary newspaper work rather than to that found in lodge organs, seems by no means a caricature. Here is the paragraph of criticism.

"The too explicit writer says, 'The lodge will meet Tuesday evening, January 15, at 7:30 o'clock P. M.' where 'January 15, at 7:30 P. M.' is all the detail necessary in a newspaper. According to this writer 'The lodge has extended an invitation to the Board of Grand Officers to be present and take part in the ceremony.' The lodge in reality 'invited the Grand Officers to take part in the ceremony'; they surely could not take part if they were not present. After the affair this same writer says, 'The lodge celebrated its anniversary by giving a supper,' though the necessity of the word *giving* does not appear. After 'the gathering had assembled' and 'the large audience that filled the hall' had heard the entertainment, the people 'adjourned to the banquet hall (supper room?),' where the always 'bounteous collation was enjoyed.' After the cigars had been lighted,' as usual, 'speech making was in order and addresses were made,' as if addresses might be made if speeches were not in order. Then 'District Deputy Grand Commander John Brown was presented with a jewel by brother B. B. Smith,' when the paper wants to say that 'B. B. Smith presented a jewel to D. D. G. C. John Brown.' According to the report Deputy Brown said he would do all that lay in his power to organize a lodge in the town of Smithlev, as if his hearers cared whether Smithlev was a town or city, and whether he would do all that lay in his power or all he could. At another meeting of this lodge the

business was 'proceeded with' very slowly, instead of being 'transacted.' Some member 'desired' the lodge to occupy a new hall 'providing' the 'expense' would not be too 'heavy.' He really 'wanted' this if the 'cost' would not be too 'much.' 'A great majority of the members,' instead of 'most of the members,' 'antagonized' instead of 'opposing,' the project. It was announced that another member had 'sustained' an accident,' which sounded better than 'met with an accident,' but he was 'recovering from its effects,' or in other words 'getting well.' It seems he had been thrown 'a distance of fifty feet' by an explosion, though what fifty feet could be but a 'distance' did not appear."

CULTURED BOSTON YOUNG LADIES.

Prominent among educational institutions of that modern Athens which once heard of Chicago as "A lodge in some vast wilderness," is the dignified Boston University. Eighty young ladies of the freshman class of its college of liberal arts have been privileged to seek the honor of wearing the Greek letters Gamma Delta; but a story which the Boston American of October 11 told about some of the involved proceedings was ill adapted to enhance the glory of the mystery. Perhaps our more prudent way, and more satisfactory, will be to quote the American. In doing this we include its headlines:

"B. U. girls ride the goat in burlap bags."

"Unique stunts feature Gamma Delta society's initiation."

"'Passing through the tunnel,' which consisted of riding on the gymnasium 'horses,' 'Kissing the Gamma Delta hand,' the 'hand' being a plate of molasses, reciting an original verse dedicated to Gamma Delta, and drinking a toast (of ketchup and water) to the same goddess, were some of the ceremonies at the initiation of eighty girl members of the freshman class of the college of liberal arts, Boston, University, in the college gymnasium. The girls who did not have gymnasium suits wore burlap bags." They must have been very becoming.

"A man of courage is also full of faith."

News of Our Work.

Very favorable reports have been received by us of the address before the students of the Evangelical Institute of this city by our President, Rev. E. B. Stewart. It was out of the usual line of addresses on secret societies in that it was from the standpoint of a pastor, who had met the subject in various phases in his own parish and hence was especially well adapted to advise the Bible students how to deal with this great subject, when they themselves shall have entered upon active work.

THE SINEWS OF WAR.

Contributions received since our last report are as follows: Samuel Orvis, \$3.75; C. A. Blanchard, \$10; G. W. B., \$1; Young People's Society of the Christian Reformed Church, Lebanon, Iowa, \$5.69.

Will not every one who realizes the importance of this work and its needs list the Association as one of the objects for which you wish to contribute this coming year? It is a good thing to give for temporal relief, but it is vastly more important to give to the work that warns men against the paganism that destroys the soul.

Where shall we have our next annual Convention? We shall need funds for the expenses of that Convention. We also need funds for literature for the many splendid workers like Mrs. Lizzie Woods Roberson, Evangelist Davis, Secretary W. B. Stoddard, Rev. F. J. Davidson and others. The Association has promised each of the State Associations CYNOSURE subscriptions to the amount of \$1,000 this coming year to help the work along in those states. Of course we must raise the money to pay the expense of publishing the CYNOSURE, and for this we must look to the contributions of our friends.

We earnestly request all those who love openness, and, above all, the church of Jesus Christ to plan to send your offering for the work during 1914. It would be very helpful if each friend would advise us how much he will pledge for the coming year, it being clearly un-

derstood that any one of those pledging shall be relieved from all obligation to pay his pledge upon giving written notice to the Treasurer that he desires to be relieved from such pledge.

ALMOST A MASON.

BY S. C. KIMBALL.

A friend of mine, an honest Christian man, in an evil hour decided to join the Freemasons. He sent in his application and in due time presented himself in the anteroom of the lodge for initiation into the Entered Apprentice degree. Another gentleman appeared also in the anteroom for the same purpose. While they were waiting, my friend, according to his custom, improved the spare moments in commending the Bible and trying to persuade his comrade to seek the Lord. The waiting candidate for Masonic light replied: "It is all d——d gas." Soon an officer of the lodge appeared and informed my friend that his case would have to be deferred and that a committee would be appointed to investigate his character. The other gentleman passed all right. This experience opened my friend's eyes and he concluded that he could get along without the help of the Masonic lodge. It was probably best for him as well as the lodge that he went no further than the anteroom.—Newmarket, N. H.

MICHIGAN'S ANNUAL CONVENTION.

Secretary Merrill's Report.

The annual convention of the Michigan Christian Association, held October 15th and 16th in Grand Rapids, was one of the best in recent years.

While it did not draw largely from the many thousands of people living in the city, there was a good attendance. The program was well carried out, every speaker being present. Aside from the speakers announced, Mr. Wm. I. Phillips, Editor of the CHRISTIAN CYNOSURE, was with us and added much to the interest of the convention. In Michigan the Holland people are the leading ones in the work; and for a number of years as well as this year our conventions have been held in Christian Reformed Churches which fact calls for addresses in the Holland language as well as in the English. This year Rev. W. B. Stoddard,

of Washington, D. C., spoke both evenings in English—Wednesday night speaking on the subject of "The Lodge vs. the Church," and Thursday night his subject was, "Wherein Lies the Power of the Lodge and How May We Overcome It." The Holland addresses were given by Rev. P. A. Hoekstra, of Holland, Michigan, on Wednesday night, "The Lodge a Substitute for the Church," and by Rev. B. H. Einink, of Muskegon, on Thursday evening, "The Church's Relation to the Lodge." Each address was strong. There were about six hundred present the second evening.

Both morning and afternoon on Thursday very interesting conferences were held; testimonies were given and reports presented on various topics vital to the antisecrecy work. The excellent resolutions which follow were adopted:

"Whereas, the Lord Jesus Christ, the only Redeemer of men is being rejected by many organizations, and, whereas, it is our belief that the Secret Lodge System is a strong organized agency working against the reign of Christ, be it Resolved,

1. We, the Michigan branch of the National Christian Association in convention assembled, do declare our solemn conviction that all oath or pledge-bound secret societies, are in their very nature, opposed to the Kingdom of Christian light, and, as such, must be opposed by every follower of Him, who "in secret said nothing."

2. Thankful that so many are being saved from the Lodge snare, and believing others will be rescued as they are made acquainted with the real design and teaching of these institutions, we desire to be more persistent in giving forth the needed light.

3. We find Lodges deceptive in holding forth certain advantages they would obtain, while seeking to cover their injuring of spiritual life.

4. We greatly deplore the connection of some Christian leaders with these evil Associations and would earnestly pray God to hasten the day when all Gospel ministers shall be fit representatives of their calling.

5. In opposing the Lodge, we would first call attention to the evil of Chris-

tians entering into close fellowship with the unbeliever. The ungodly spirit and conduct therein found, should be evident to any true child of God.

6. Believing the sanctity of the home to be essential to good society, and finding the Lodge at war with its unity and purity, we call upon all who would have the home, what God intended it to be, to seek the overthrow of this enemy.

7. Believing good government can only be obtainable by righteous laws put into execution, and it being shown that Lodges are defeating justice, and destroying that which is good in society, we would declare all such Associations unlawful.

8. Believing strength is obtained by union of effort, we deplore the fact that the unions that should stand for justice, are often made into Secret Societies, and dominated by men of evil design, who drag with them some who disapprove of their conduct.

9. We trust the more recent advent of the long list of great folly lodges, such as Elks, Dogs, Eagles, Owls and the like, may arouse Christians to greater activity, as these lovers of darkness appear in their true light.

10. Again we would commend the officers and workers of the National Christian Association, our organ, the CHRISTIAN CYNOSURE, and the efforts put forth in Michigan, to the prayers and support of all God-loving people, trusting the coming year may witness much progress in our work."

The officers for the ensuing year are: President, Rev. P. A. Hoekstra, Holland, Mich.; Vice-President, Rev. H. A. Day, Grand Rapids, Mich.; Secretary, Rev. C. W. Warstler, Grand Rapids, Mich.; Treasurer, Rev. E. J. Tanis, Grand Rapids, Mich.

The finances of the Association are in a healthy condition though much more money could be very advantageously used for the distribution of literature.

We bespeak for the new officers the hearty co-operation of the many people in Michigan who are opposed to secret societies and desire to aid in saving our young people from their power.

A. R. MERRILL,
Former Secretary.

SECRETARY STODDARD'S LETTER.

Pittsburgh, Pa., Nov. 14th, 1913.
DEAR CYNOSURE:

I have heard of lodge preachers doing many foolish and wicked things but a new one was brought to light in the testimony of a liberal United Brethren pastor who joined the Oddfellows the other day. In making his speech to please his lodge "brethren" he is reported to have said, "I spent the rest of the night in prayer asking God to help me keep my vows made in initiation." That he was morally blind goes without saying. The fact of a professed Christian asking God to help him violate His express commands is almost beyond belief! Evidently the blindfold was not alone over his eyes. The great pity is that others follow the blind leaders. How blind the one who imagines he has light when walking in spiritual darkness!

The concluding days of my work in Michigan were crowned with success. One hundred and forty subscriptions were secured to the CYNOSURE. On Sabbath, October 19th, I was privileged to address three audiences in Christian Reformed Churches in Grand Rapids and Kelloggsville. There were probably twelve hundred or more present at these meetings. I was made especially happy in meeting friends I had not seen for many years.

At a large gathering of Sunday School superintendents and teachers I was given an opportunity to speak of the N. C. A. work and secure CYNOSURE readers. Our Holland friends are alive to the need of opposing secret societies and are glad to aid our efforts. At Muskegon, Grand Haven and Kalamazoo, Michigan, there were requests for lectures which, God willing, I shall give in the Spring. Meetings were held in the Free Methodist church of Battle Creek and in the Urbandale school house, that were welcomed by friends. At Urbandale I was entertained by cousins whom I had not seen for many years. Their aggressive Christian work is doing much for that community.

On my return to Washington, D. C., I passed through southern Canada and Buffalo, N. Y. The trip was without special note save the killing of three horses which undertook to cross the

track as we came on at a mile a minute rate. A visit to the Washington, D. C., Brethren church found their work progressing. It is very pleasing to note the growth of churches bearing faithful testimony against the lodge. A short run in Virginia gave opportunity to again address students of the Brethren College at Nokesville, secure some subscriptions and arrange for future lectures. President J. N. H. Beahm in his characteristic way expressed his hope that the students would remember the address of the "distinguished gentleman."

In coming west my first stop was at Tyrone, Pa., where I listened to a very helpful address by Rev. Dr. Headland on "What America Has Done for China." Dr. Headland attributed the Boxer movement to Germany's demand for territory. He thought there would have been no Boxers had Germany not made the large demands that naturally provoked resentment.

Much literature is being given out by the Mennonite Mission in Altoona, Pa. It is truly a center of light amid the moral darkness of that city. Bishop J. N. Durr invited me to preach in the Mennonite church near Martinsburg, Pa., last Sabbath morning, but a driving rain prevented the attendance of the people. In the evening, by special invitation, I addressed a missionary meeting in the Martinsburg Brethren church.

As I view our work in this section the outlook is encouraging. Friends seem in good heart and ready to push the work forward. The lodge forces are actively operating as might be expected. With the assurance of a glorious victory why should children of light be less active?

Yours for success,

W. B. STODDARD.

EVANGELIST DAVIS' LETTER.

Chauncey, Mo., Nov. 13th, 1913.
DEAR MR. PHILLIPS:

I am on a preaching tour through Camden County, Missouri. I preached two weeks at Freedom, where the lodge had nearly killed the church, whose leading members had gone into the orders and were trying to serve two masters. (Matt. 6:24.) So I began to "preach the Word, to reprove, rebuke, exhort with all longsuffering and doctrine." (2

Tim. 4:2.) This stirred the lodge men up and when I touched their secret sins they could not sit still. I could not keep order, and as soon as the service was dismissed the lodge men would get together and whisper, sowing strife. (Prov. 16:28.)

As I began to show up the lodge as one of the chief agencies that is killing the church, some of the good people had their eyes opened to the truth. By this time the lodge men were manifesting great excitement, when one of the elders of the church, who had been an Odd-fellow, arose and said, "Now, brethren, let us treat Brother Davis right. He is a stranger here. If you don't agree with him, get a man and meet him in debate. Whoever is right will prevail. The way you are treating him has got to stop."

This quieted them and I shortly received the following note: "If you want to debate on oddfellowship you won't have to go further than Lime Creek. From an Oddfellow." So I drew up the following proposition: "Resolved, that secret orders are of men and of the Devil and are non-scriptural in name, origin, doctrine and practice." In my next meeting I read the resolution and asked that the man who wished to debate come forward and sign the resolution with me, but no man came. Some said that there is a man in St. Louis who will debate the question; but I fear when I get there he will be in some other place. Lodges can't stand sound doctrine.

This is a great mission field. Secret societies are in the lead, but I think the Lord is opening the people's eyes to the evils of the lodge. Some of the lodge lovers are threatening my life, but I don't pay any attention to them. God is my helper, and I am in the fight to win, and am getting men and women to come out of the lodge as God has commanded them. (2 Cor. 6:17-18.) We must have no fellowship with the unfruitful works of darkness. (Eph. 5:11-12.) It is better to be one on the Lord's side than to be with a thousand going after the G. A. O. T. U., who is no god.

The lodges are trying to keep the people from hearing me, but that is a good advertisement for the truth. I hear men commenting on the fact that no one has appeared to debate with me. If one

don't come forward they will have to admit that lodges are of men and the Devil and are not "founded on the Bible."

O Lord, send more men into this great mission field to preach the pure Gospel to this people and to take them out of darkness into the light, is my prayer.

Yours truly,

J. L. DAVIS.

AGENT DAVIDSON'S LETTER.

Carson, La., Nov. 5, 1913.

Dear CYNOSURE:

I thank God for the gift of His love. If we are His we shall be made strong through faith in Him.

I have put in a very busy month, preaching, lecturing, holding family meetings, distributing literature, and doing whatever my hands found to do in helping to build up the kingdom of Christ, and dethrone Satan. I held an interesting and very well attended Ministers' and Deacons' Institute with Evergreen Baptist Church, Rev. L. Brooks, pastor, Bonami, La., October 23-26. God gave me great power to explain His Word, and many attending the meetings were made to rejoice in the God of Jacob, and to declare themselves greatly benefited. Pastor Brooks, although a Knight of Pythias and an Odd Fellow, testified to the truth and declared publicly that all I said was the truth and he declared that the church was a divinely ordained society, and that her claims are foremost and above all others. In teaching a Bible lesson from 2 Cor. 6: I explained how the lodge rejects the name of Christ, and excludes Him from its rituals. One M. E. minister and one Baptist deacon attempted a defense of Freemasonry. But I quoted from Mackey's Masonic Ritualistic, and Webb's Masonic Monitor and they both gave in and declared they had never seen it so clearly before.

On Saturday night, October 25th, I delivered an address on "Modern Vices and the Church's Duty to Contend Against Every Evil." I referred to the dance halls, etc., popularly known as Honkey Tonks, which are in full blast at very nearly every small sawmill camp in southwest Louisiana, where the vilest and most lewd women from the red light districts of Shreveport, Alexandria,

Lake Charles, New Orleans, Orange, Beaumont, Houston and other large towns and cities, gather, to dance, gamble, drink, carouse and fleece the saw-mill hands and debauch young negro men and women, and thereby lower the standard of every negro in the community. I denounced such places and urged my hearers to shun them and to treat those who operate and those who patronize them as more dangerous than reptiles.

There is a negro in Bonami, who conducts one of these dance halls every night in the week and all day on Sunday. It is patronized by the vilest characters, and runs full blast all day Sunday. This man used to be a Baptist preacher and teacher, then a holiness preacher, but now he is operating this dance hall. This man was not present at any of our meetings, but early Sunday morning he armed himself with a shot gun and called at the house where I was lodging, and sent word for me to come out in the street. I declined to go out and enter into a wrangle with him, so he waited, and when I started to church he attacked me, and threatened bodily harm, unless I apologized for my Saturday night lecture. I assured him that I would not apologize for any statement I made, since I told the truth in the legitimate discharge of my ministerial duty. He finally breathed out another threat and drove off in his buggy. This man, so I am told, is a high chieftain in one of the negro secret societies, and possibly he was prompted more by his allegiance to his oath-bound lodge and what I had said Saturday afternoon in my Bible class about the wickedness of secret societies than he was about my Saturday night lecture on Modern Vices.

Brethren, does not this and other experiences of mine with lodge enthusiasts show the effect of oath bound secret societies upon an uneducated, highly superstitious and untrained people? Ought not these facts to awaken a greater interest in every lover of truth and righteousness, and cause a doubling of effort to free the southern negro from the slavery of secret lodges?

I am here at Carson, La., to conduct an eight day revival. The lodge has a strong hold on the people as in most other places. When the lodge holds its meetings here the church must close its doors,

no matter what kind of meeting the church may have on, its doors must close. The church here, like the church in Bonami, is united with the lodge having a building in common. The Christian church worships on the first floor and the lodge worships upstairs over the church. What a mixture of light and darkness!

I have secured a few CYNOSURE readers which will be a beacon light in this place. I have re-established the *Christian Herald* in Leesville, La., which I hope will help to create a thirst among my people for the living water and lead them to higher aims. The road is rough. Pray for me.

Yours in Him,
FRANCIS J. DAVIDSON.

"LIZZIE WOODS' LETTER."

Milan, Tenn., Nov. 6, 1913.

Dear CYNOSURE:

I just arrived here yesterday from Trenton, Tenn. I stopped at Trenton and taught Bible lessons a few nights. The people are busy gathering their cotton, so I taught them at night. We take our lessons from dear Sister J. P. Moore's little paper, *Hope*. She says so many good things, and helps us to see our nothingness and teaches us to love Jesus. In going over those lessons, I get many women to studying their Bibles. When a people will study the Bible prayerfully they will leave the lodges and everything else that is not like Jesus. When men see Jesus they will be willing to give up idol worship.

I visited the sickbed of one of the sisters of the Methodist Church last week, while at Trenton, and her pastor came in to see her. He began talking to her about the Conference which was to commence this week at Jackson, Tenn. He said, "I am trying to gather up the money out of my members for the conference." He said, "Out of two hundred about fifty pay their dues, and attend the church fairly well, but the rest will come until conference time, and then they will stay away from the church, and find fault with the pastor, and tell the Bishop to send them another preacher. I belong to nearly all the lodges, and we never have any trouble in getting our money in the lodge."

I said to him, "Don't you see that your people love a man made lodge better than they love Christ's Church?" He got so angry and began to puff and blow about his lodges. I said, "My brother, don't get angry. You have just said yourself that they thought more of the lodge than they did of the church." He replied, "The lodges are good. It is the negro that is in them." I said, "I guess it takes the negro that is in them to make the thing"

"Brother," I said, "you must not try to bless the thing, which God has cursed, for the reward of unrighteousness like Balaam. He wanted to go with Balak and curse the people of God for honor and for filthy lucre. Balaam wanted to die the death of the righteous, but he wanted the reward of unrighteousness. Now you have said that the lodge people would do more for their lodge than they would for their church, yet you say that it is not the lodge, but the negro. You say that the principles of the lodges are all right, and do not make a man neglect his church. But you see that they are neglecting the church, just as the people did in olden days, when they worshiped idols. The lodge worship is idol worship, and the people love their idol better than they do their God." He said, "I belong to everything that the negro belongs to and I am going to heaven, when I die."

I got out some N. C. A. tracts and showed them to him, and he said, "That is from men who ought to die. They have been in the lodge and have gone back on their oaths and have lied."

I said, "My brother, those men have seen the truth in the first verse of the first psalm: 'Blessed is the man that walketh not in the council of the ungodly nor standeth in the way of sinners nor sitteth in the seat of the scornful.' You are mixed up with ungodly men."

"Yes, and we can reach them in the lodge better than in the church. We have had bad men in the church and bad men in the lodge."

I said, "You may have bad men in your denomination, but there are no bad men in the church which Christ loved, and gave himself for (Eph. 5: 25-27). Dear brother, when you get your eyes open you will see that God gave you a

great office (Eph. 4:9-12). He gives gifts to men and you are His minister. He gives all these for the perfecting of saints, not for lodge members, some of whom are gamblers, bootleggers, liars, and men of every kind of evil. Read I Peter 5:1-4, and you will see that God has trusted you with his flock." He said, "Yes, and I am taking care of the flock the best that I can. I give them the Word and if they don't believe it they will have to go to hell."

I said, deep down in my heart, "O Lord, I am sorry for my brother who, with all of his education, does not know that he is as blind as Balaam, the prophet, who could not see as well as the ass he was riding. If the ass had not turned out of the way the angel would have slain Balaam."

I said to the preacher: "The Lord told Balaam at first not to go, but he did not have as much sense as the ass he rode, because when the angel got in front of the ass, the ass would not go any farther; and when Balaam began to beat him, the ass said with a man's voice, 'Have I not always obeyed you?' The ass had sense enough to stop when God said stop, but Balaam did not stop, he wanted Balak's money, so he lost his reward with God, and with Balak also, and he died, wicked."

The preacher gave me to understand that he was a thirty-three degree Mason, and he knew that it was "all from the Bible." I gave him N. C. A. tracts and told him to read them and pray the Lord to open his eyes like he did Balaam's. He took the tracts and bid us good evening. He wanted to get out and cool off, poor man!

Yours in Him,
LIZZIE ROBERSON.

HELPFUL WORDS.

Denton, Md., Nov. 4, 1913.
National Christian Association,
Chicago.

Dear Sirs:

Find one dollar enclosed for the CYNOSURE. I feel willing to support the good work and would be glad if I were financially able to do more than renew my subscription.

Hoping that success may crown your efforts.

RITUAL

... OF THE ...

Brotherhood

OF

American Yeomen

Prescribed and Published by the Castle

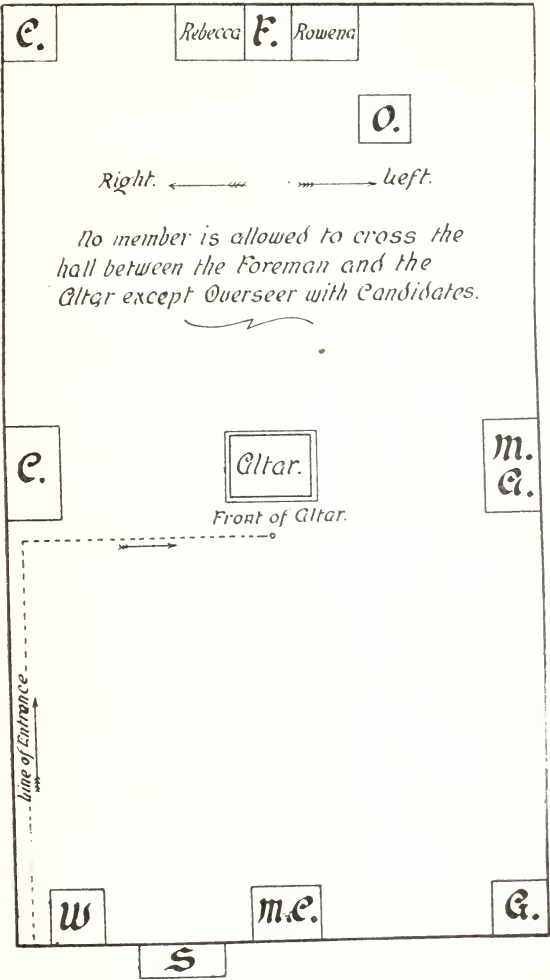
Des Moines, - Iowa

N. B. A member shall not remove this Ritual from the Homestead without special permission of Correspondent and Foreman.

... CONTENTS ...

General Instructions, Opening and Closing Ceremonies, Ceremony of Balloting, Ceremony of Adoption, Installation Ceremony, and Funeral Ceremony.

DIAGRAM OF LODGE ROOM



Order of Business.

1. Opening. (*See pages 11 to 17.*)
2. Roll call of Officers.
3. Reading minutes of previous meeting.
4. New applications for adoption.
5. Appointment of Committee on Applications.
6. Reports on applications.
7. Balloting on applications. (*See pages 8 to 10.*)
8. Ceremony of adoption. (*See pages 22 to 40.*)
9. Reports of standing and special committees.
10. Bills and communications.
11. General business.
12. Nominations, election, installation.
13. Correspondent's report of collections, disbursements, and delinquent members.
14. For the good of the Order.
15. If any member knows of a sick member or of a member's family in distress, report to Lady Rebecca.
16. Lady Rebecca's report.
17. Social entertainment. Lady Rowena's report.
18. Closing ceremony. (*See pages 19 to 21.*)

Brotherhood of American Yeomen

5

General Instructions.

All the signs, passwords and obligations are given in this degree and after receiving it the candidate is entitled to his beneficiary certificate.

Use of the Gavel.

The gavel is the emblem of the authority of the Foreman and can be used only by him, or by some member acting as Foreman in the absence of that officer.

At the sound of one rap the Homestead will come to order, or be seated if standing.

At the sound of two raps the Officers will rise to their feet.

At the sound of three raps the Officers and members will rise.

Preparation for Opening.

Before the Homestead is opened the altar must be placed in the center of the room, an open bible must be placed upon it and a small bow and arrow placed upon the Bible, with the arrow pointed toward the Foreman's station. All officers and members should wear regalia.

Admission of Members.

No member will be allowed to enter the hall during the opening, closing or initiatory ceremonies. The semi-annual password admits a member to the ante-room. When an alarm is correctly given at the inner door, the Watchman will (if the Homestead is ready to receive members) answer it in the same manner. (If not ready, the Watchman will so inform the member seeking admission.) After answering it he will report to the Master of Ceremonies as follows:

WATCHMAN: Worthy Master of Ceremonies, there is an alarm at the door.

MASTER OF CEREMONIES: Attend the alarm.

Watchman opens the wicket and receives the name of the person desiring admittance, and if he is a visitor the name and number of his Homestead.

WATCHMAN: Worthy Master of Ceremonies, Archer.....of.....is at our door.

MASTER OF CEREMONIES: Admit him if correct.

Watchman again opens the wicket and receives the permanent word, and if it is correctly given opens the door.

The Right of Admission.

A member shall not be refused admission to his own Homestead on account of failure to properly work his way into the Homestead. When such failure occurs the Sentinel or Watchman must report the matter to the Foreman, who will direct that the member be admitted if in good standing. The member must be instructed in the work either at once or in the course of the evening.

The Foreman has no right to communicate the semi-annual password to any person not a member of his own Homestead, except upon an order under seal and signed by the Foreman and Correspondent of the Homestead to which the member belongs.

No person will be allowed to remain in the hall without the semi-annual password unless vouched for by a member in good standing, or unless he can show a receipt for the last monthly payment, properly signed and attested.

Regalia of Officers and Members.

For regular Homestead work officers and members should be provided with badges which can be supplied from the Society's supply department at 50c each. It is the duty of the Watchman to see that each Archer is handed a badge before passing the inner door.

For degree work a full set of sixteen costumes, should be secured. A regalia and supply catalogue is furnished each Homestead by the Supreme Office. Should you not find one on hand, please call for it.

Armour of Officers and Members.

Past Foreman and Foreman, Overseer, Master of Ceremonies, Correspondent and Master of Accounts may wear dress sword: Watchman, halberd; Guard, short sword; Sentinel, spear.

Christian Cynosure.

"Jesus answered him.—I spake openly to the world; and in secret have I said nothing." John 18:20.

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NUMBER 9.

A TEMPERANCE INQUIRY.

Has not the time drawn near when the Women's Christian Temperance Union and other organizations of similar aim can no longer neglect to inquire whether the liquor business could retain adequate political co-operation without the aid of lodge influence? Is not the business protected, and perhaps suffrage resisted, by something additional to the foreign or native vote for whisky and beer? Such votes cannot be counted out, yet the question still remains whether being fully counted, they wholly cover the political case. It may have attracted too little attention hitherto, that dealers and bartenders without number belong to various orders included in the virtually single secret order named the Federation of Catholic Societies. Freemasons have also, from the first grand lodge formation, made much of "going from labor to refreshment," and their triennial debauch, called a conclave of Knights Templars, has included a street parade headed by a prominent distiller on horseback.

Rum has the advantage of being a unifying agent, powerful with every vicious and depraved element and organization. Its producers and distributors affiliated with all indiscriminately. This masses a multitude of secret combinations, able to solidify a vote or aim a powerful political influence. It should not pass unnoticed, that the foreign vote is largely a secret society vote. By necessity, an alien atmosphere somewhat pervades foreign lodges. A mournful silence would fall where the Ger-

mans ceased to sing the songs of their Fatherland. German hymns enrich the service of many a church in America and German tunes are credited with embodying noblest devotional art in the world: However, the German mind, being broad and comprehensive, can remember an early home with tenderness while it also clings to a new home with firmness. Alien societies, however, too often have for their dearest purpose perpetuated alienation of adopted citizens from elevated citizenship. The capital of their country is, to them, not Washington, but Rome. Their secret plan of campaign is to subjugate Washington and make it subservient and secondary. It is, in fact, hardly a secret that nothing short of this would satisfy the Hibernians, for instance, of the Knights of Columbus.

Along with such orders as these, others flock readily to the rum standard, among them Elks and Eagles. Freemasonry is prominent in the list, with its innumerable host of drinking men. It is foolish to listen to vain pretensions or to assume that such orders are without either subtle or aggressive influence. Rum drinkers, dealers and producers are in them all. In their own nature, some of them are drinking clubs. None of them are allies of virtue and pure religion. We end, therefore, as we began, with an inquiry whether the time has not drawn near when the Woman's Christian Temperance Union, and other organizations of similar aim, can no longer neglect to inquire whether the liquor business could retain adequate political co-operation without the aid of lodge influence.

MINORITIES.

For there is no restraint to the Lord to save by many or by few.
1 Sam. 14:6.

If numbers tested truth, there never was a time, since history began, when falsehood would not have been on the throne and right in exile or at the block. We have got to do Christ's work in the world and for the world, without anticipating the world's verdict, or we shall never do it at all.

—*F. D. Huntington.*

The force which is destined to be world-wide began with the one Man in Nazareth, and although the measures are three and the ferment but a scrap, it is sure to permeate and transform the mass. Therefore, let us take the encouragement which our Lord offers. If we are adherents of unpopular causes, if we have to "stand alone with two or three," do not let us count heads but measure forces.

—*Alexander MacLaren.*

Doubting Thomas and loving John
 Behind the others walking on:

Tell me, John, now dare you be
 One of the minority?
 To be lonely in your thought,
 Never visited or sought,
 Shunned with secret shrug, to go
 Through the world esteemed its foe;
 To be singled out and hissed,
 Pointed at as one unblessed,
 Warred against in whispers faint
 Lest the children catch a taint;
 To bear off your titles well—
 Heretic and infidel?
 If you dare, come now with me,
 Fearless, confident and free.

—*Edward Rowland Sill.*

Behold the giant's head taken off with his own sword. Let it be before your eyes for a sign. It matters not, brethren, though we should be in the minority on certain eminent matters, as we undoubtedly are. The question for you is, Are you right? The right is sure to win!

—*C. H. Spurgeon.*

If we are out-and-out his disciples we shall sometimes be conscious of isolation. * * * "But when the Comforter is come"—here is the sovereign solace for days of loneliness and persecution.

—*W. L. Watkinson.*

There are many things a man forgets, but he never forgets the day his rightness made him unpopular. War Democrats, Abolitionists—I have heard both sorts talk as they lived over again the strenuous days of our great family row. I have read a book, "Friends in the War," and it is almost all about the sufferings of Quakers because they would not fight. Neither did Caleb forget the days of his unpopularity, when all Israel was down on him and Joshua because of their faith in God. The best memory booster is to go in for all good things and make yourself unpopular. Try shutting up candy shops, cigar-stores, and soda-fountains on Sunday. You will always remember the occasion. Try cleaning up the town and stopping profanity. You'll never forget your experience. The reason some folks have poor memories is because they have nothing big to remember. Caleb did have something big, and, as you see, he loves to refer to it (Num. 14:6-10).

—*The Sunday School Times.*

In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie. The chief of men is he who stands in the van of men; fronting the peril which frightens back all the others; which, if it be not vanquished, will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns.

—Thomas Carlyle.

The wind that blows can never kill
 The tree God plants;
 It bloweth east; it bloweth west;
 The tender leaves have little rest,
 But any wind that blows is best;
 The tree God plants
 Strikes deeper root, grows higher still,
 Spreads wider boughs, for God's good-will
 Meets all its wants.

—Lillie E. Barr.

The men who succeed the best in public life are those who take the risk of standing by their own convictions.

—Garfield.

I want to see the young people take an offensive position against all forms of evil! What the Devil wants you to do is to let him alone. The plea of all evil is, "Let us alone." But we must answer, "We never will let you alone; we will fling ourselves against you whenever you appear." It is true that in the conflict we will be wounded and bruised. There is no denying that or avoiding it. But it is by being bruised that the Christian life is tested and made perfect.

—Rev. G. Campbell Morgan.

You can not fight against the future. Time is on our side. The great social forces that move onward in their might and majesty are arrayed against you—they fight with us—they are marshaled in our support. And the banner which we carry in the struggle, though at some moment it may sink over our drooping heads, will yet float again before the eye of Heaven and will be borne by the firm hands of a rejoicing people—not to an easy but to a certain and not distant victory.

—William Ewart Gladstone.

Lord, we desire by the teaching of thy Holy Spirit to obtain a just measure of the values of truth and falsehood, of good and evil, of thy work and the attractions of the earth, so that we may never be troubled or afraid when we seem to stand alone with thee. Though the voice of the whole world threatens and opposes, speak thou to our hearts that we may know what thou desirest and stand fast upon thy side. Help us to look beyond these trying days to the judgments and adjustments of thy righteousness. Keep us from willfulness, but encourage us to stand fast, doing thy will as thou hast given us to see it. For thou art our hope, and by thy confidence in us we are encouraged to desire some worthy part in the coming of thy Kingdom and the joy of thy triumph in the earth. In the name of Christ. Amen.

—I. O. R. in *The Congregationalist*.



NO MAN CARETH FOR MY SOUL.

A lady writes from an Iowa town that a Masonic lodge was organized in it last week. She says that a young man who is boarding with her says that he intends joining as soon as possible. No voice had been raised in the town against this secret society and the young man told this lady that her words were the first he had ever heard calling into question the goodness and value of the Masonic order.

Our Lord said that He came to destroy the works of the Devil. No one acquainted with the facts doubts but that the lodge is included. A tract that will warn any young man or young woman will not cost more than two cents. If desired, you can have the tracts mailed direct from this office. Is there any excuse for not reaching every young man and young woman in your vicinity during the next few months? May we not hear from you?

LEST WE BE ROBBED.

BY REV. O. M. NORLIE.

The whole church has a deadly enemy in the lodge. This is a fact which strikes dread into the hearts of most believers who will allow themselves to think about it. They realize that when a man joins the lodge and becomes a real lodge man, he cannot be won for the church. They realize, too, that when a churchman joins the lodge, he is in danger of becoming a real lodgeman and thus lost to the church in fact, though perhaps not in name. Of course, there are good men in the lodge and there are bad men in the church. So many like to judge the church by its bad men and the lodge by its good men, but we like to judge both the church and the lodge by their doctrines and by the lives that would result from living up to those doctrines.

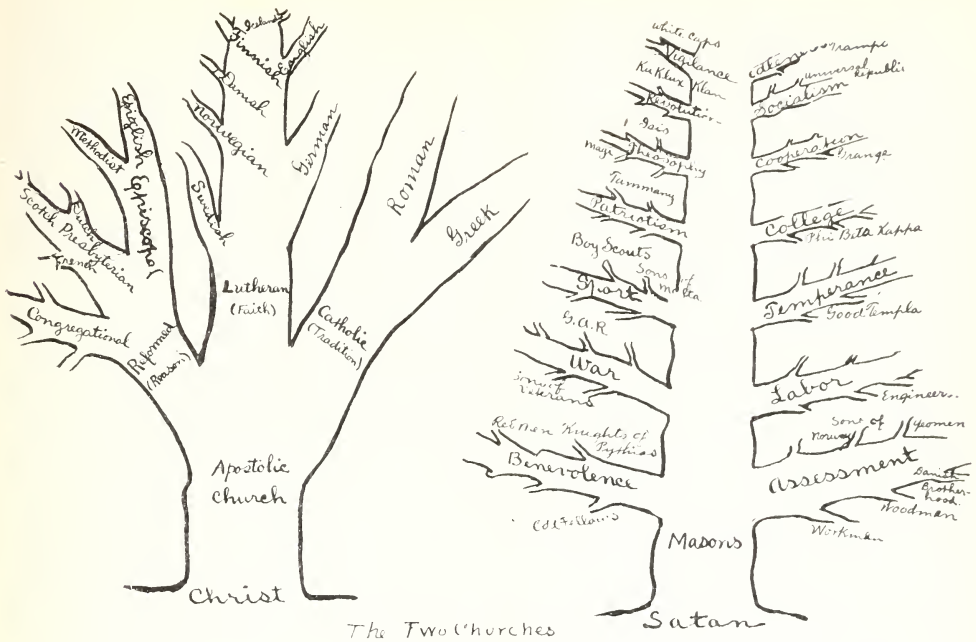
The church says that it is better than the lodge; the lodge says that it is better than the church. Put it this way, and answer honestly: Suppose all men were Christians, according to the account given us in the Gospels concerning Christ, what would be the state of society? If all men were really Christians, in practice as well as theory, we would be happy indeed for time and eternity. You admit that, yes. Suppose all men were lodgemen, according to the account

given us in the most authoritative manuals of the lodge, what, then, would be the state of society? You say that we have no right to say anything about the lodge, that we do not know anything about the lodge, and that we will simply come to harm if we are foolish enough to oppose the lodge. Well, that sounds rather odd. Such an answer to a fair question! We asked, what the state of society would be if all men lived according to the teachings of the lodge, and we are ready to answer it, if you are not. The lodge is indeed a church, but a counterfeit church, an anti-Christian church; Satan's church. Its teachings on every single point are as opposite and far from those of the church as the east is from the west, and the results from following such teachings would be the greatest unhappiness for time and eternity. We therefore look with sorrow upon lodge occasions. Some say, leave the lodge alone and it will die out of itself. We have left it alone pretty much so far, but the lodge like the saloon and sin thrives by being left alone.

The Purpose of the Lodge.

The apparent purpose of the lodge is usually good. A very comprehensive analysis of the lodge is given in Stevens' "Cyclopedia of Fraternities," a lodge authority of highest rank. This book is written to show the inner relation of all the lodges, especially the relation of the minor lodges to Freemasonry, the mother and pattern of them all. The apparent purpose may be seen at a glance in the classification of the lodges. Thus: Benevolence as Oddfellows; Temperance as Good Templars; Assessment as Ancient Workmen; Labor as Switchmen; Co-operation as Grange; Socialism as Commonwealth of Jesus; Idleness as Tramp; Theosophy as Magi; College as Phi Beta Kappa; Sports as Sons of Adam; Patriotism as Tammany Hall; War as Grand Army of the Republic; Revolution as Ku Klux Klan; Vigilance as White Caps.

The real purpose of the lodge is always bad. This will be better understood after a study of the lodge's religion. For the lodge has a religion. The Oddfellows, for example, are classified as a benevolent society. Yet there are many things which disprove this. For example: The benevolence of this benev-



olent order is only about \$1.00 out of every \$3.00 received. Thus, in 1893, the relief was 40 per cent of the revenue; in 1905, it was 34 per cent (Stevens, p. 259). The relief, it must be remembered, is given to Oddfellows in good standing, who have paid for it. Again, though classified as a benevolent institution, benevolence "is hardly a tithe of their aims and objects" (Grosh's "Oddfellows' Manual," p. 120). These other objects are a moral and religious training summarized in "the Fatherhood of God and the brotherhood of man." But mark on the one hand that there is no requirement of faith in Christ, hence there can be no Fatherhood of God. Christ says: "No one cometh unto the Father but by Me" (John 14:6). Mark on the other hand that although "the descendants of Abraham, the various differing followers of Jesus, the Pariahs of stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship" (Grosh, p. 378), yet many are excluded from this brotherhood. This lodge is open only to free white males of 21 years, excluding "Chinese, Polynesians, Indians, half-breeds and mixed bloods" (Donaldson, p. 321). The free male whites of 21 are only five per cent of the human race. Of these free male whites of 21 years

and above, the poor, sick and maimed are excluded, those that really need charity. Each must pay alike; each shares alike, is the theory. These are excluded on the ground that there "would be many to demand, but few to contribute," if they contracted to help them (Grosh, 99). The above remarks can be amplified regarding the Oddfellows and the whole Secret Empire. Its apparent purpose is not its real purpose.

Its apparent purpose is a bait. Its real purpose is a hook on which the bait is placed. When a man goes a-fishing, he puts a bait on his hook. When the devil goes a-fishing, he does the same. His hook is a Christless religion; his bait is charity, or temperance, or patriotism, or sport, or something else that is good in itself. Satan is no fool. He can fashion himself as an angel of light (2 Cor 11:14), and can use a thousand other means of beguiling the sons of Eve. "Give the devil his due," as the proverb says. But beware of his wiles.

The Nature of the Lodge.

The apparent nature of the lodge is that it is a merely human organization to promote various worthy objects, such as charity, labor, patriotism, etc. To many the lodge never becomes more than this. There are perhaps many things

that these do not like about it, but there is also some feature, commonly insurance, which they do like, and so they go into it and stay in it, though not at heart lodgemen.

The real nature of the lodge is that it is a religious institution, a counterfeit of the church, and a rival for the possession of the souls of men. Lodgemen often flatly deny that they have a lodge religion, and some lodges like some churches have very little of it. Yet the lodge as an institution and the church as an institution are both religious, the difference being that the church is of Christ, the Savior of men, and the lodge is of Satan, the adversary of men. If the lodge is not a religious institution, what is meant by its confessions and rituals, its altars and temples, its ceremonies and funerals, its deacons and priests? Mackey says in his "Encyclopedia of Freemasonry": "I contend, without any sort of hesitation, that Masonry in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its origin and its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good" (p. 640). On the next page we learn that "Freemasonry is not Christianity, nor a substitute for it. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and patriarchal priesthood—in which all men may agree and in which no man can differ." This is the mother of the lodges. The children have taken after her. Note some differences between the lodge and the church in the light of the preceding.

The church demands faith in Christ (strict).

The lodge does not demand faith in Christ (liberal).

The church is open to all without respect to sex, age, color, nationality, health, location, property, work, servitude, etc. (liberal).

The lodge is not open to all with respect to these temporal things (strict).

In the spiritual requirements the Church is strict, but the lodge liberal; in the physical requirements the church is liberal, but the lodge strict. It is possible for everybody to be admitted into the bosom of the church, but only about four per cent of humanity can possibly be accepted as Masons, in spite of its boasted universality.

The following diagrams will show the relation of the various orders to their Masonic parent, and the relation of the churches to the Apostolic Church. Some good people oppose the Masons, Shriners, Elks and their like, but cannot see any wrong in the Sons of Norway, the G. A. R., and such innocent (?) orders. Some people condemn the gross sins, such as murder and adultery, but not the subtler ones of hate and lust. We reckon the minor orders more dangerous than the Masons. The temperate drinker is a more dangerous example than the sot.

The Strength of the Lodge.

Its apparent strength.

Let us now note the comparative strength in numbers of the two forces. In round numbers we may say that there are in the United States about 25,000,000 men over 21 years of age. (In 1900 there were 21,329,819 voters.—"World Almanac," 1908). Of these about 10,000,000 belong to churches. (In 1906 there were 12,767,466 male church members, of whom 12,416,215 belonged to Christian churches.—Census Bulletin 103, "Religious Bodies," 1906). Deducting for boys and youths, we believe the actual number of male church members to be not over 10,000,000. About 10,000,000 belong to lodges. (In 1907 there were 10,567,672 lodge members.—Stevens' "Cyclopedia of Fraternities"). Deducting for minors and women, we believe the actual number of men in the lodges to be not less than 10,000,000. The Freemasons claim that one-half of their members are churchmen. We estimate that about one-half of the men in the churches belong also to the lodge. In that case the men of the country may be classified religiously as follows: Belonging to the church, 5,000,000; belonging to lodge, 5,000,000; belonging to both,

5,000,000; belonging to neither, 10,000,000. Or, in other words, in 1907, out of every average five men we would have found one a member of the church alone, one a member of the lodge alone, one a member of both the church and the lodge, and two not a member of either.

In 1910 the lodge membership was considerably larger. We have no complete statistics. The "World Almanac" for 1911 gives the following:

Lodges having insurance	11,150,570
Labor unions (not all included)	2,145,000
Military unions (not all included)	567,253
College fraternities (high schools, etc., not included)	318,416
Temperance (including more than U. S., but estimated after Stevens, 404)	388,537
	<hr/>
	14,569,776

As not all the lodges are included in the above enumeration, it is safe to say that the lodge membership in 1910 was over 15,000,000.

Its real strength.

The real church membership is smaller, the real lodge membership is greater, than it seems to be. Making due allowance for notable exceptions, the rule is that when a man has joined a lodge he becomes a lodgeman for all time, even after leaving the lodge. "Once a Mason always a Mason." But a man cannot be both a good Christian churchman and a good Satanic lodgeman at one and the same time. No man can serve two masters. He will either hate the one, and love the other, or else he will hold to the one, and despise the other. Some of these men we truly believe love the church and hold to it, and perhaps do not regard the lodge as a rival religious body at all. But others, on the other hand, seem to despise the church and even hate it. We fear that most of them are lukewarm. If the church asks them, after due instruction, to choose between the church and the lodge, they invariably choose the lodge. Again, they can stand to hear the church made fun of and lied about without saying a word in its defense or feeling any sorrow or shame on its behalf, but they cannot stand to hear a single word of truth and warning against the lodge without flying up in

anger; they are faithful and zealous in various lodge requirements, as, attending meetings, getting members and paying dues, but are negligent and indifferent to most of their church duties. Such is the rule, though there are happy exceptions. These lodgemen in the church have a powerful influence on the men in the church who do not belong to the lodge, on both pastor and layman. How many a pastor has kept silent as to the lodge from fear of offending some lodgeman in his congregation. How many a layman in the church has been made to feel that the church would go to pieces, would have no hopes of existence, if it took up a study of the lodge and its relation to the church. From these and other considerations it seems to us that we can safely reckon most of the men who belong to both the church and the lodge as belonging to the lodge. There are, then, about two lodgemen to every churchman. Satan wins every time a lodgeman joins the church, for the church is thereby made more worldly.

The Growth of the Lodge.

The apparent growth is remarkable and demands the most careful study. Let it be said here that the human heart craves religion. Witness in proof thereof the fact that every people and tribe, past and present, has had its religion. Our public schools do not satisfy this human longing. The church should have trained the children of the land in religion, but it has placed this sacred duty upon the state. Now, it awakens to the fact that the child has only a worldly training, and is only worldly minded, and accepts most readily the worldly religion of the lodge for the religion it craves.

The record of growth is as follows:

The CHRISTIAN CYNOSURE for June, 1909, gives the following approximation of lodge membership for 1775, 1800, 1850, and the "World Almanac" for 1900, 1910:

1775—1,000, 1 lodge member to every 200 church members.

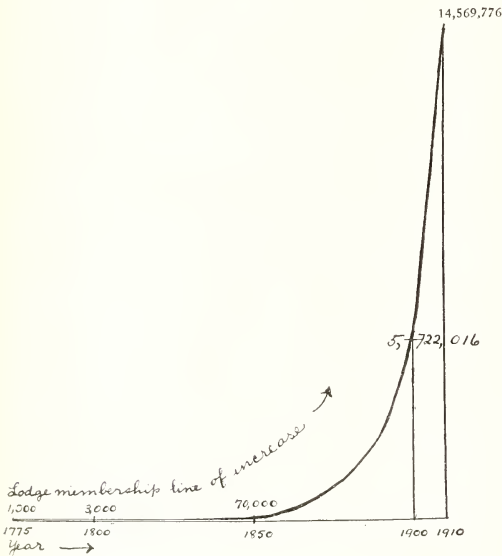
1800—3,000, 1 lodge member to every 121.6 church members.

1850—70,000, 1 lodge member to every 50.4 church members.

1900—5,722,016, 1 lodge member to every 4.7 church members.

1910—14,569,776, 1 lodge member to every 2.2 church members.

The following diagram will illustrate this remarkable growth:



The lodge has been growing much more rapidly than the church. The church membership in 1899, including Mormons, Unitarians and such non-Christian denominations, was 27,710,004. in 1909 was 34,517,377, an increase of 2.4 per cent a year. The increase of the lodge was 15.4 per cent a year. That is to say, the lodge has apparently increased over 6 times as fast as the church during the last decade.

The real growth is even greater. The greater part of the increase of communicant membership in the church consists of young people, just confirmed, a large part of whom drop out immediately after confirmation; but the greater part of the new lodge members are of age, have families whom they want to protect by fraternal insurance, very few of whom want to lose the hard-earned money they have put into the lodge. They can get the outward benefits of the church without belonging to the church, but they cannot get those of the lodge if they drop out of the lodge. Again, many lodges go bankrupt because their insurance is not based on standard mortality tables. This weakness is attested to by the life

insurance text books, the attempts to control the rates by the state insurance departments, the organization of the National Fraternal Congress in 1886, and the many failures (W. C. Thompson made a list in 1906 of 2,255 assessment companies that had failed in 20 years). This fact that the lodges may go bankrupt makes the members hustle for new members. "After us the deluge." Just one more point out of many: The lodge is a graft system. A young man applies for a position as teacher. Says the school director: "You are all right, but if a Mason should apply, I cannot accept you." "You must be a union man to get work," they say in certain quarters. Is it coming to this that in order to live everyone must bear a button to show that he has received the mark of the beast? "And he causeth all, the small and the great, and the rich and the poor, and the free and the bound, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name" (Rev. 13:16.)—*From the Almanac (1912) of the United Norwegian Lutheran Church of America.*

TWO WITNESSES.

BY REV. S. C. KIMBALL, NEWMARKET, N. H.

Rev. S., a neighbor pastor, invited me to help him in a protracted meeting, and also invited pastor B. to assist. We were all "holiness" men, which in the New England speech means that we do not use tobacco, dance, gamble, drink intoxicants or belong to secret societies. Brother B. informed me that he had been a Freemason and explained its gross wickedness. I said, "I am entirely familiar with that, but one thing that I would like to have you explain to me is how a Christian man like yourself could preach the Gospel and be a Freemason at the same time and have a clear conscience." He replied, "No man can. The first moment I was honest with the Lord, He said to me, 'Come out of your secret lodges.' On the next Lord's Day I obeyed and from my pulpit made a full confession, and which was later given in our church paper.

My awakening was in this wise. We

were to have a protracted union meeting in our village for a revival of the Lord's work, and preliminary thereto the ministers met to prepare the way of the Lord. I went into my private room to pray and get right personally for a revival, and as I prayed the Lord said to me, 'Come out of your secret lodges.' I said, 'I will, Lord,' and came out." This man seemed to be an honest, devoted Christian man, above the average in natural ability and mental culture, the pastor of a large church and in good standing in his denomination. His honest confession blessed me and so I write it for others.

The other witness is pastor J., a man of similar character to pastor B. He was one of the most consecrated men that I ever knew. His testimony, as he gave it to me, is that he was in a room holding private prayer when the blessed Holy Spirit said to him, "Come out of your secret lodge." He obeyed. Later I had the pleasure of listening to him preach before a large congregation in the city of Dover, N. H. He held in his hand an exposition of Freemasonry published by Ezra A. Cook, and said, "This book reveals Freemasonry as I received it and taught it in the Masonic lodge."

Our lodge friends claim that such testimony is weakened by the fact that this man had taken an oath not to reveal the secrets of the lodge. The reverse is really the truth, for when a man renounces a wicked oath in obedience to a direct command from God and at a great personal loss, he becomes the very best witness. We have every reason to believe the testimony of ministers who corroborate the solemn testimony of such eminent preachers as Charles G. Finney, Nathaniel Colver and David Nelson.

God thought it.
 Jesus bought it.
 The Scripture taught it.
 Faith brought it.
 The Holy Spirit wrought it.
 The devil fought it.
 But I have got it.

—Selected.

An enduement of power from on high will do more for the church than an endowment of money from below.

LODGE MORALITY.

PRESIDENT BLANCHARD, WHEATON COLLEGE, WHEATON, ILL.

Our readers will remember that a short time since I called attention to a publication called "*The Masonic Sentinel*" and to movements being inaugurated by a Masonic Society for improving the moral character of the Grand Lodge lecturers. Respecting that effort I made such comment as seemed true and possibly helpful. I am glad to acknowledge the receipt of a larger installment of the same sort of literature from the same source. The writing is pathetic but interesting and hopeful. The subject is the same as heretofore, that is to say, the paper is trying to reform the manners and morals of lodge members. For example, one paragraph is selected from the report of the Grand Master of the Grand Lodge. He says:

I have had a number of pitiful letters from wives of Masons who were seeking Grand Lodge aid in the matter of the correction of a wayward husband and assistance in the regulation of domestic difficulties. I was apprehensive for a while that it might become necessary to appoint a commission on domestic regulation. There is, however, a serious side to this question. I believe that it is one in which the fraternity has an interest and that the time will sooner or later come when it should investigate such complaints and use its best efforts to maintain the integrity of the home.

Several times during the year brethren have written me to the effect that one of their members had deserted his wife and children and taken up with another woman in a neighboring city and asking what they should do. A silly question indeed. Again, Masters have written me of the disgraceful conduct of their members and asked me to order the lodge to prefer charges. Now all this exhibits a spirit of cowardice in the fraternity and a disposition to hide behind someone else. There is something sadly lacking in any community of Masons who haven't backbone enough to vindicate the fraternity by fearlessly eliminating the perverse and immoral.—*Masonic Sentinel*, Oct. 15, 1913.

It is well that the Grand Master speaks

so freely respecting this subject. It is well that he states the facts as he does. When we have said that such things were not uncommon among Freemasons we have been charged with slanderous misrepresentation. It is evident that we spoke the truth. Our statements are confirmed by this highest Masonic authority. Now that this has been done, will not the Grand Master go further and confirm our statement that Freemasonry naturally leads to such transactions as the Grand Master above indicates. The argument in a word is this.

Lodge Morals Are Not Christian Morals.

Christian morals require men to be right; lodge morals require men to be right with the lodge, but this very evidently is in itself an immorality and conduces to immorality. A man who wishes to do right to the members of *his* church because they *are* members of his church is already an evil man. It is well known to all who have reflected on the subject that lodge obligations being partial and evil in themselves do not protect even the little company that they are supposed to shelter. A man who thinks he has a right to commit adultery with women who are not related to Freemasons, will commit adultery with women who are related to Masons, when desire and opportunity unite. This is the reason why the Grand Master is harassed by such appeals as he mentions above.

Another very interesting article in this publication has to do with the matter of gambling. It reads as follows:

Gambling.

Masons may not be especially interested in the meeting of the Grand Lodge of Knights of Pythias at Decatur, Ill. However, we recommend to their consideration the direct declaration by Grand Chancellor Omo, who is a Mason, on the subject of gambling, which subject he has dignified by the title "Games of Chance." What he said follows:

Upon investigation it was found that the officers of twenty-three lodges out of 544 in Illi-

nois were permitting games of chance in the lodge rooms after adjourning the lodges. These few officers were not initiating any candidates and by their thoughtlessness were bringing disgrace upon the 544 lodges, as well as upon the lodges of all fraternal orders. An appeal was made to the Pythian rank and file to stop a vice which the business world had stopped years ago. The response was immediate and the practice was stopped in all the lodges without having to prefer charges against a single member or a single lodge.

The movement started against gambling in Illinois by the Pythians soon became a nation-wide movement. Gambling was stopped in the Order of the Eastern Star, the churches, and in many other organizations of men and women. This movement against gambling has grown into a world-wide movement of crime prevention. The fraternal orders must take their part in this movement which is world-wide and worth while, or bear the burden of the blame.

What a roar of denial and denunciation would have gone up if we had declared that lodges of the Eastern Star were given to gambling. Yet here is this Masonic publication clearly indicating that such is the fact, declaring, however, that as Knights of Pythias are reforming and driving out the gamblers so the Order of the Eastern Star and other lodges must do the same.

No one can tell how fully this work is accomplished. Secret Societies are secret for a purpose. Lodge rooms have keys and members carry these keys. I have more than once been told of the base uses to which base lodge men—such men as this association is trying to reform—have put these lodge halls. Masons have told me that they themselves left the order because the lodge rooms were so intolerably abused by the vices of certain of their lodge brethren. Who will dare to say that there will be no more gambling in the lodges of the Knights of Pythias or the Odd Fellows or the Masons or the Order of the Eastern Star? There will be gambling in those halls whenever a little group of lodge members wish to gamble and think

that they can do so without knowledge of the fact reaching the authorities.

Secrecy.

There is an extremely interesting article in this paper on the subject of "Secrecy." The writer says:

Let us consider what Masonry means. Is it a display of words and show of ceremony? Was it originally conceived with the idea of handing down from generation to generation a knowledge of certain things to be withheld from the outside world? No. A thousand times no. Trace Masonic history to its origin and for what the pioneers of the institution strived. It was to convey to the world a broader construction of Biblical teachings. The ceremonial parts of Masonry, just as those of ecclesiastics, are but by-products that cannot create or maintain themselves without the principal product. In other words, if Masons leave out of sight the most important part of their mission, which is to manifest Masonic principles before the world, zest in the institution will soon stagnate and gradually die out. Words spoken before closed doors will not impart to the world for what Masonry stands. Let its noble tenets be known to all the world. *For there is nothing in Masonic teachings that need be withheld from publicity.*

Masonry demands of its members supreme obedience to the laws of the land, and at no time has aided lawlessness. It has no axe to grind. It excludes in its orisons no country, race or religion. What, therefore, is to hinder it to extend to the world a hand of fraternal greeting and fraternal education? Let us not clothe in secrecy the grand dogmas of our institution. Our ledger, figuratively speaking, is open to the inspection of all and we have no family skeletons to hide.

We have for years been insisting that if Freemasonry or other lodges had any right to exist at all they must in the end justify their existence on this basis. If there is anything good in them, bring it out, if there is evil in them, stop it, and if to stop it you must stop the organization, by all means stop the organization.

If a part of what *"The Masonic Sentinel"* says is true respecting the character of Grand Lodge lecturers and the operations of lodges, it is long past the time when the order should have been

mended or ended. We have no doubt whatever that all that *"The Masonic Sentinel"* says in this respect is true, and that a great deal more than it says is also true. The testimony of individual Freemasons is conclusive to us, but even if we did not know from such testimony that all forms of vice were being practiced in the lodges and by lodge men, we should from the obligations themselves know that such was likely to be the result of secret association.

Partial Remedies.

The weakness of *The Masonic Sentinel's* position is in the fact that it proposes to do away with certain effects, while it leaves the causes which have produced them in full force and operation. The trouble with Freemasons, Odd Fellows, the Knights of Pythias, the Order of the Eastern Star, etc., is not that the persons composing these organizations are worse than other people—some ignorant lodge men imagine that this has been our contention, but we have never either affirmed or believed it to be true—the trouble with these lodges is that they are lodges; that they are secret pagan churches; that their God is not the living God Who made the heavens and the earth, but the god of this world, the Serpent, the Devil and Satan.

These organizations not only give free play to the evil thoughts and actions of wicked men but they corrupt and destroy even good men who become associated with them. The testimony of my friend Mr. Woodford will perhaps be remembered in this connection. He was for fifteen years a drunkard and Knight Templar Freemason, an attorney for liquor houses, a very capable man. When he was delivered from the bondage of drink, he dropped his membership in Masonic organizations. He said to me: "Over and again I have seen nice clean, young men, whose habits were good, who came from beautiful homes, go down like

lead in the waters shortly after they became connected with the Masonic lodge." This is not an accident, it is an effect following a cause. And all men who have studied the history of the pagan religions, who know what "The Mysteries" did for people in India, Egypt, Greece, Rome, Scandinavia and Great Britain will understand what such organization must do for men in New York and Illinois.

There is nothing in a given locality to prevent a given spiritual force from producing its natural and legitimate results. As I remarked in my last letter on this subject, we bid Godspeed to these brothers in their efforts to purify the lodges. The frankness with which they speak of the evils against which they contend gives some ground for hope. If it were possible to remove the evils while retaining the principles out of which they come, the effort would succeed. For example hear what this writer says: "It is bad enough to have immoral and intemperate men in our Society without electing them to office."

Already grave apprehensions are felt by eminent Masons that the Order will crumble to pieces from its own weight; or, to express the fear more elegantly, the outer walls of our temple will not be strong enough to resist the pressure from within. But I apprehend there is not so much danger in the number of our lodges and brethren as there is in the character of the material of which they are composed. If the standard of Masonic character is elevated and refined, their numbers will only add to its strength and prolong its duration. But the opinions seem to prevail that Masonry consists of the forms and ceremonies through which we pass in the several degrees, and that he who acquires the work and ritual of the Order thereby becomes a good Mason. Such is not the fact. * * * * Freemasonry is valuable only so far as it is productive of good results, so far as it exercises a salutary influence upon the mind and conduct, and becomes incorporated into the rules of our daily life. When we all realize what Freemasonry is, and live up to our obligations, we shall feel no alarm at any increase in our numbers; but if we lose sight of the ancient landmarks and

permit unsound or worthless material to be worked into our building it will assuredly fall to pieces, no matter how good the foundation may have been. How is it with us, my brethren? Do we love money and influence and fame more than we love justice, mercy and truth? Do we blaspheme the name of the Most High, or do we give thanks for his mercies? Do we visit the gambling house more than the church of God? Do we love the intoxicating bowl more than we love temperance and virtue?

The writer goes on further to speak of his age, his experience and his desire that the Masonic lodge should become an institution for the real uplift of individuals and society. In another column in fact, in two other columns the case of smoking in Grand Lodge or in local lodges during the conferring of degrees is condemned. In this connection the writer says: "A movement has been started which gives promise of doing much to diminish profanity, gambling, drunkenness and other forms of vice so far as these practices have been common to Masons."

It is really touching to see how these blind brothers are striving to make clean the outside of the cup and the plate. They will fail; surely they will fail. Their effort is most commendable but it must fail unless they will change the character of the organization. If they will abolish their secret oaths, their private meetings, their secret ceremonies; if they will make the lodges places for meetings among men and women and children at suitable hours and with exercises which are adapted to improve the hearts and minds of men, then they may succeed in this effort, otherwise it will be a gust which will blow past and leave the moral conditions worse than they have been before for men cannot stand still in character.

"They must go forward, or must backward go."

It is now many years since we began to teach this doctrine among our fellow-

men. It seems now that even our lodge brothers are convinced that there is dire need for doing something. The only question is what shall it be?

Along with this effort to drive out the demons of profanity, Sabbath breaking, gambling, intemperance and lust, they are seeking to put in some things which will be really helpful; libraries, homes for the aged, homes for the orphan. These things were almost totally unknown when we began to utter our testimony. We now find them in every part of the country, and Masonic publications are insisting that such things must be done; that the lodge cannot continue to exist if it simply swears in desirable men, herds them into its night meetings and does nothing for the wives and children; nothing good even for the men.

Of course the lodges have always had their banquets and their dances. Of course these night banquets and dances have always been corrupting in character, must be so from the very nature of the case, will be so, so long as they are tolerated. But libraries, orphan homes, homes for the aged, these are a new thing under the sun, by all means let them try these if they cannot do the thing that needs to be done. They may help a little for a little time, but cancers must be taken out by the roots or they will grow. The worship of Satan in any country in any form under any circumstances will destroy the character. This always has been, always must be true, so we end as we have hitherto, but once more we express our heartfelt interest in these dear men and wish for them the faith of Jesus Christ, which will wash away their sins and impart to them the gift of the Holy Spirit, then they may live these clean lives after which they now in their darkness and ignorance ineffectually strive.

Crosses are to Christians like wings to birds or sails to ships.

Editorial.

Many are acquainted with the fact that the first publisher of the CYNOSURE was the late Ezra A. Cook. We publish herein a short sketch of a reception held in honor of the marriage of his son, Mr. Jonathan Blanchard Cook and his wife, at the residence of his mother in Wheaton, Illinois, following the return of the married couple from a tour around the world.

RECEPTION OF MR. AND MRS. J. B. COOK.

Ever since the Lord brought Eve to Adam and Christ honored with his presence the marriage in Cana of Galilee a Christian marriage is a holy and blessed event of deep interest to all acquainted with the contracting parties.

Mr. and Mrs. J. B. Cook were married on the sixteenth of last July, and after a tour around the world, going by way of New York and returning through Honolulu and San Francisco, were welcomed home by relatives and neighbors on the evening of November 28th at a reception at the home of the former friend and co-laborer of the National Christian Association, Mr. Ezra A. Cook. Though absent, his presence was felt in the hymn beautifully sung by the quartette and a solo rendered by his youngest daughter, Helen Cook, the closing words of which were:

"In the time of roses
Weary heart rejoice,
Ere the summer closes
Comes the longed for voice
Let not death appal thee
For beyond the tomb
God Himself shall call thee
When the roses bloom."

During the evening those present were favored with a piano solo by Prof. William Kuntze. Prof. H. A. Fischer, Prof. G. H. Smith, W. I. Phillips and Rev. J. G. Brooks made appropriate remarks and Mr. and Mrs. J. B. Cook gave a short account of their tour abroad. Refreshments were served at the close of the program.

Among the relatives present were Mr. John Miller, father of Mrs. J. B. Cook; Mrs. Pres. Blanchard, Mr. and Mrs. C. W. Aveling and daughters, Mrs. D. M. Cook and many other relatives and

friends representing Wheaton College and vicinity.

Flowers added their fragrance and charm to the happy occasion and the guests departed with Longfellow's exquisite interpretation of their thoughts in mind if not on their lips:

"O! fortunate, O! happy day

When a new household finds its place,
Like a new star just sprung to birth,
And rolled on its harmonious way
Into the boundless realms of space."

ONE TRUE MORAL STANDARD.

Ethics of civilization can be learned from classic civilization, but such a system of morals as satisfied Rome failed to satisfy Christianity. This is made evident, for example, in the Epistle to the Romans. Pagan civilization has never been able to standardize moral conduct; it fails to unify moral science; it lacks power to reduce ethics to homogeneous self-consistency and internal agreement; its "gods many and lords many" find no method of reducing to harmony their diverse systems of religion and morals. This distinctive honor belongs to Christianity. Obedience to one God "who was in Christ reconciling the world unto Himself" is the substance of moral unity. All rival systems must be tried by this means of conclusive comparison, this authorized standard of weight, measure and coinage. It provides the official test of the Kingdom of Heaven. Moral intelligence evenly balances proportionate discernment of this divine criterion.

Ethical perception is forthwith manifested through acts of obedience to God. A dutiful spirit is the moral existence of a Christian man. But godliness is also religion, hence, morals and religion are inseparable in the actual life of a Christian, since obedience to God is manifestation of religion, while the same obedience to God is morality manifested. Both show forth the godliness of Christian character, and neither can be rent away from the other. Yet a secret society will teach that perfect morality is separable from Christian life, and will teach different morals as either equivalent in quality or else superior. In disproof of this claim can be cited overwhelming evidence afforded by wicked lives which retain unimpeached membership. To this must be added formal statements

embodying the very lodge ethics in question. Weighed in balances sealed according to the Christian standard, the "Third point of fellowship" is found wanting. Tested by the Christian standard of chastity, an obligation not extending beyond four relatives of a Mason of the third degree falls short of the range of Christian morals. Nothing is more evident than need of studious mastery of Christian ethics as prerequisite to safe and just comparison. To begin by discussing lodge rules, pagan customs or popular sayings, is to try an inconclusive method. It is instructed clarity of Christian sentiment that must qualify a judge of lodge pretensions, for the real test is the one true standard.

Among the members of our Association who have recently finished their course and entered into rest are Mrs. Mary A. Rosenberger, late of Covington, Ohio, and Rev. A. D. Zaraphonithes, late of Winchester, California. Short obituary notices follow.

MARY A. ROSENBERGER.

Mary A. Workman was born near Loudenville, Ohio, October 27th, 1845, and died at her home in Covington, October 2nd, 1913. She was the oldest daughter of Morgan and Jerusha Workman. She was married to I. J. Rosenberger on the 14th day of February, 1867, at the home of her parents in Wooster, Ohio. She was the mother of one little daughter, Cora, but the joy of that family was broken in two months and the little angel visitor left this sorrowing world for a fairer clime.

Mrs. Rosenberger united with the Church of the Brethren the first year of her married life. Her quiet, humble Christian life and her devotion and faithfulness to the vow she made were always in evidence and won for her devoted friends wherever she went. She had great relish for religious worship and association with those of like precious faith. She attended thirty-five of the great annual gatherings of the Brethren, from Maryland on the east to California on the west and Tennessee on the south. Her judgment and ability were such that purchases and sales were not made during her married life by her

husband without her counsel. She was also exceedingly helpful to her husband in the long years of his ministry; he being absent for weeks and months during his thirty-three years of evangelistic labors, she spending many cold and stormy nights all alone.

Suitable funeral services were conducted by Elders David Hollinger and S. A. Blessing, assisted by D. D. Wine and George Mohler, at the Church of the Brethren in the presence of a very large and sympathizing assembly. She was laid in the mausoleum in Covington cemetery.

A. D. ZARAPHONITHES.

Rev. A. D. Zaraphonithes, M. D., died November 4th at his home in Winchester, Riverside County, California, after several months of illness. Mr. Zaraphonithes came to this country in 1869 at the age of twenty-three and was graduated from Wheaton College in '73. After his theological and medical training, he and his wife went to Greece as medical missionaries, spending nearly twenty years in that work. They came to this country again, remaining about five years, and returned to take up the work in and around Athens. Since 1903 he has been in this country, part of the time doing work among his countrymen in New York, while his last years were spent quietly in California.

A FLASH ON WHAT LURKS LATENT.

A truth no one can deny is coined and stamped by Nathaniel Hawthorne where he says: "There is no estimating or believing till we come into a position to know it, what foolery lurks latent in the breast of very sensible people." No statement is better verified day by day or more confirmed by experience year by year. To believe the opposite would be a sure mark of newness to the world we are living in. Yet he who wrote out for us this formulation of our own ripest knowledge of it, also felt like saying of himself: "I have seen so little of the real world that I have nothing but thin air to concoct my stories out of." If it was in any degree true of him, as of Charlotte Bronte, that he had really seen little of the world, it may still seem true

that neither looked narrowly without seeing deeply. We who have looked into minds captivated by foolery, bear the burden of a saddening truth which this great master long ago discerned. Seeing so little of the world as is enclosed within a lodge, is discovering enough to verify this formulated truth. Whatever, then, were the limits which seemed to himself bounding his range of knowledge it was, nevertheless, said of him: "In psychological insight he is unrivalled among the men of our time." Henry James even goes so far as to say of Hawthorne's writings, "The charm—the great charm—is that they are glimpses of a great field, of the whole deep mystery of man's soul and conscience."

It could be wished that the application of Hawthorne's uncomplimentary opinion might be more restricted. Many a political campaign, for example, brings to its boiling surface some startling suggestion of the measureless capacity of the human mind for foolery. Every Sunday morning, too, church bells peal out a discordant tone, while it almost overstrains credulity to regard the divided congregations which they call as being composed wholly, not to say mainly, of those who clearly know why they divide. In fact, a first-hand study of sectarianism a preparation for the study of secretism. Though it is doubtless true that every sect is the outcome of thinking or refusing to think, it can still remain strangely true that multitudes of its adherents pass along comfortably without doing much hard thinking. If, then, where through Scripture and hymn and sermon, appeals stimulate the mind and excite thoughtfulness or erratic thinking; if "foolery lurks latent in the breast of very sensible people" gathered even in that place of illumination, need we be surprised when a bewildered mind, blindfolded and uninstructed, stumbles strangely in the dungeon of a midnight lodge?

He makes a wise choice who decides that he would rather be buffeted than banqueted by the devil.

Every command of God is an invitation to a feast.

News of Our Work.

The Iowa Christian Association, opposed to secret societies, will hold a convention on March 23rd and 24th, 1914, in the Friends' Church, Oskaloosa. Further information will be given later. This will set those interested to praying and planning for the meeting.

The Board of Directors, at their meeting on December 8th, accepted the offer of the Executive Committee of The Moody Church, Chicago, for our next Annual Meeting and Convention in that place on May 21st and 22nd. A committee was appointed to prepare a program and to plan for a large and representative gathering. Let those who think it possible for them to come write at once to Secretary Phillips at the CYNOSURE office.

The Washington Christian Association, opposed to secret societies, met in the Reformed Presbyterian Church, Seattle, on the evening of December 5th. Addresses were given, "The Mission of this Organization," by Rev. T. M. Slater, and "Loyalty to Jesus Our Motive," by Rev. B. E. Bergeson. These addresses were followed by Testimonies of Seceders from the Lodge. A general discussion followed, and among the participants expected were Revs. E. H. Alberts, W. F. Cathey, W. O. Dinius, A. B. Eddy, Oscar Fedder, F. W. Fisher, M. L. Larson, T. H. Marsh, S. G. Reading, L. R. Smith and A. H. Stillwell. We are expecting a more extended report.

The President of the Oregon Christian Association writes that they expect to have one session of the conference called for next January by the Friends, Free Methodists, Nazarenes and other churches in which to present the special work of the Association. The President, Rev. Frank D. Frazer, has been diligent in using literature and in other ways helping those who need light.

Secretary Phillips had the pleasure last month while on a trip in Central Illinois of a visit with Mr. Samuel Russell of Kewanee and Mr. and Mrs. John

Bradley of Wyanet. These aged saints have been steadfast friends of the CYNOSURE and its mission for a great many years and many of the friends of the National Christian Association have found cheer and comfort in their homes in years past. Both are near their journey's end but are cheerful, for they realize that the Comforter is with them.

We recently furnished literature to students in the Michigan University, at Ann Arbor. There was a debate in the University on the subject, "The State Should Abolish College Fraternities." One of those on the affirmative writes: "So effectively did my colleagues and I use the material you helped us to that we won the debate." The vote at the close was nearly four to one in favor of the affirmative.

One pastor in Michigan has had five hundred letters printed and has ordered a large quantity of tracts from our Association sent to him, which he is distributing through the mails to hundreds of ministers and others whom he knows, accompanied by his letter. This work is one especially suited to men or women who desire to strengthen their pastor's hands and prepare the way for his faithful dealing with his people on this subject.

An interesting bit of news comes from a New Jersey correspondent. A quarterly meeting of Orthodox Friends held in Moorestown, N. J., December 11th, 1913, passed a strong testimony against the Masonic order. Also the last monthly meeting of the Friends at Woodbury, N. J., testified against the lodge.

A friend has written us for the June, 1900, and the January, 1912, copies of the CYNOSURE to complete his files so that he can have the volumes bound. These two issues of the CYNOSURE are now out of print, but if any of our subscribers can furnish us with them please communicate with us.

A card from Rev. L. V. Harrell, a presiding elder of the Radical United Brethren church, is received expressing his regret that he could not attend the

annual Michigan Association convention held at Grand Rapids last October. He is, however, doing faithful work for God, which includes bearing his testimony against all the works of the Devil which our Lord came to destroy. His booklet, "The Condemnation of Secret Societies," he is selling at 60 cents per dozen, postpaid. Address him at Grand Junction, Michigan, if any desire his book. See advertisement in this number.

THE CYNOSURE FOR COLLEGE STUDENTS.

Fifty-six different college reading rooms were supplied last month for a year with the CHRISTIAN CYNOSURE by the gifts of Messrs. Ziegler, Barnes, Bent, and Pegram.

Turn back to the December CYNOSURE, page 243, and read again the article, "Typical Need and Supply," and see how much it would have meant to the writer if he could have had while in college knowledge of such a Pole Star as the CYNOSURE.

May there be many stirred to see that the colleges of their own states, at least, are supplied with our invaluable magazine.

HERE.

We reap as we sow, therefore sow Anti-lodge teaching and reap Anti-lodge converts.

I have plenty of booklets on the condemnation of Secret Societies. Send your orders to Grand Junction, Michigan. Single copy 10 cents.

Write for special prices on packages of one dozen or more.

Yours Truly,

L. V. HARRELL,
Grand Junction, Michigan.

THE NEW ENGLAND SITUATION.

"I believe that our great obstacle to getting any considerable start in testimony against Secret Societies here in Maine, is the fact that such excellent men as my friend pastor * * * and many other leading men in the Methodist, Baptist, Congregational and other denominations have joined and are today joining the fraternities. If all Christian ministers would pull together by staying out of the fraternities and would get together for prayer for the salvation of

hosts of good men who have joined with hosts of men not so good, in modern fraternities—if Christian ministers were united in their attitude toward secret societies and united in prayer for Christian church members to come out from them and be separate, one of the greatest moves to bring about a spiritual awakening—so that the Holy Spirit might come with power—would be made.

"It is heart breaking here in the East, and especially in Maine (but perhaps Maine is no worse than Massachusetts), to see how the ministry and the churches are permeated with lodge influence. I pity the men who, almost innocently, have become involved in lodgism and have not the courage to break away. I have thought that it might be a good idea to send copies of Dr. Carradine's sermon to every pastor in Maine.

"It is thought by some of our great church leaders in New England that the time is at hand when ministers should get in touch with men by joining fraternities and especially Granges. A few ministers of different denominations, however, are seeing the increased peril to the churches and to the home life through lodges.

"There are of course great perils besides this, but the lodge peril is looming up higher than ever before. Lodgism is full of Universalism in its ritual and full of Unitarianism in its works. All this pleases people who are not willing, or are too weak, to surrender all, to Christ.

"I do pray that we may see a great spiritual revolution sweep through the nation. From North to South and from East to West, Lodgism, Romanism, and the liquor traffic, with related evils, are tearing through the whole land like a hurricane, while the churches, in large measure, like the foolish virgins slumber and sleep. Our colleges and theological seminaries are with the churches in the very path of the storm.

"We are told that any great alarm concerning the life of the nation is pessimistic, but some one has well said that in God's Word pessimism is the road to optimism. The Bible is the most pessimistic book in the world, and then, following the doctrine of the Cross, the most optimistic book in the world.

"I pray daily for the outpouring of the Holy Spirit upon such great leaders

in the forward movement for salvation as President Chas. A. Blanchard, Dr. R. A. Torrey and Dr. A. C. Dixon. May God greatly bless the growing host of such noble men and as well, of noble women of God who uphold the leaders by prayer and deeds."

The above is from a private letter received by us last month, and should stir every one to prayer and greater effort.—Editor.

SECRETARY STODDARD'S LETTER.

Philadelphia, Pa., Dec. 17th, 1913.

DEAR CYNOSURE:

My work for the past two weeks has been centered in the "City of Brotherly Love." The circle of N. C. A. friends has been increased and there is much to encourage. One friend, new to our work, sends the CYNOSURE to five of his friends. Others have kindly helped in spreading the light. Last Sabbath I was permitted to speak to twelve hundred or more people in the three addresses delivered in the Lansdale, Souderton and Line Lexington Mennonite churches. Bishop Jonas Mininger kindly granted my request to give antisecrecy addresses in connection with the regular services at these places. The usual results have followed and many have been awakened to the need of spreading information on this subject. Lodge people said that I lied, and they showed the excitement that is usual when the evil of organizations with which they are connected is made clear. Unregenerate nature everywhere is much the same. The old and foolish statements such as, "If you don't belong, you don't know," are still heard. The securing of CYNOSURE subscriptions has been good. The young people will get the truth and many, saved from the snares of the enemy, will give glory to God. The big snowstorm last month did not hinder my work in western Pennsylvania. Providence guided to work not planned. I had hoped to hold meetings at Jeannette, Masontown and Scottsdale, but other meetings made it inexpedient. The right doors, however, opened in the Braddock and Cove Run Free Methodist churches, in both of which places the congregations were glad to receive the truth. Sickness in the home of the pastor of the Cove Run church made my coming especially opportune for him. There were additions to the CYNOSURE

list at Belle Vernon, where the friends want lectures at my earliest convenience. While visiting at the home of our old friend, D. L. Burr, near Masontown, I joined in a revival meeting in progress in the Mennonite church of that place. Each year as I visit the Mennonite Publishing House at Scottsdale, I expect to find growth, and I have never been disappointed. It is a busy establishment, doing a great work for a great church. The consecration and united effort there is bringing good financial results and is a great benefit to the church in all its departments. They publish much regarding the lodge evil, and always render kind assistance to your representative. "Old Father Loucks," as brother Jacob Loucks is familiarly called, watches with keen interest the activities of his seven sons, who, led by Bishop Aaron Loucks, are united in their efforts for the upbuilding of the church. Father Loucks naturally reminds one of the patriarchs of old.

Since coming to these parts, I have been permitted to speak briefly at several prayer meetings and to give anti-lodge messages in Brethren churches in Kensington, Philadelphia and Norristown. While at Norristown I was the guest of brother Detwiler, minister in charge. He is to be congratulated in the securing of a good wife. The care given our reform representative was all that could be desired. It was thought that some of the young men were especially helped by the addresses given during my Sabbath stay there.

While seated in a hotel in Philadelphia two gentlemen, who sat near me, had quite a discussion about the merits of the Masonic lodge, in which I was naturally interested. The one, rather a young man, was commending the lodge to the older man. He said that he was a thirty-two degree Mason and a member of the Mystic Shrine; that only a limited number could take the thirtieth degree; that a man to get into the Mystic Shrine must either take thirty-two degrees in the Scottish Rite or be a member of the Knights Templar. This was entirely correct, but when he stated that nothing of the secret work was ever printed and that the so-called exposures could not be relied upon, I could not

agree with him. All the facts that he gave relative to the lodge were as familiar as the A. B. C.'s to me, and I am just as certain that the secret work is published and is reliable.

During the last few weeks I have been forcefully reminded of the uncertainty of life and the certainty of death. Several friends who have been helpful to our work have been called to their reward during the past year, but in the passing of none has your representative been made to sorrow so much as in the taking of our much beloved friend, Edwin P. Sellew, who passed from this life but a few days since. He was but sixty years of age, and it seemed, as in the taking of my beloved father, that the call came too soon! He was a rare spirit, humble, consecrated, cheerful, considerate, active, methodical, and withal he had the courage of his convictions. He did not seek the approval of the crowds, but he did crave the approval of his Heavenly Father. He naturally became a leading minister in the Society of Friends with which he labored the greater portion of his life. He has been a careful reader of the CYNOSURE for over thirty years and has sent it to his friends. For many years he served as an officer in our Pennsylvania Christian Association. A very able pamphlet which he prepared on the lodge question is in circulation by the Society of Friends. When coming to this city, I always looked for the welcome smile I was sure to find in the office of "*The Friend*." His death as his life was in peace. Farewell, Edwin, it will not be long until we are all on the other side. Others will come to take up our burdens and God will carry on His work.

I hope to be able to report in my next letter the time and place for holding our next Pennsylvania convention. As far as I can learn, we have never had a state gathering in the northwestern corner of the state. There are churches in Erie County that stand by the antisecrecy cause. They will doubtless be thankful for the help which such a Conference will bring. If friends in that section of the state have suggestions as to the time and place for the Convention, I shall be glad to get them now. God willing, this evening I shall attend a prayer meeting in a Presbyterian church where the pas-

tor does not belong to the lodge but many of his members do. This pastor takes the CYNOSURE and seems willing to get as much light as he can. I hope to see what those at the prayer meeting think of antisecrecy light. This church has a good record in missionary and other offerings for the year past.

May God especially help us to help those caught in the lodge, but who are not of it, that is, do not have its spirit nor take delight in its folly and sin.

W. B. STODDARD.

AGENT DAVIDSON'S REPORT.

Zwolle, La., Dec. 8th, 1913.

DEAR CYNOSURE:

This will let your many readers, who are lovers of truth and righteous living, know that I am on the Lord's side and earnestly contending for the faith once delivered unto the saints of God.

Since my last letter I have made 125 personal calls during which I privately discussed the secret lodge; and have delivered fourteen antisecrecy addresses in churches and schools; preached twenty-nine sermons, discussing the lodge in every one, and secured eighty-two CYNOSURE readers, for all of which I give God the glory. Donations to the work have been very small, indeed not covering actual traveling expenses. But, God be praised, seed has been sown which will surely bear fruit by and by. It requires time, prayer, long suffering and the enduring of many hardships to convince men and women of the sin of secret societies. I have also held two Minister's and Deacon's Institutes, at each of which I met many preachers and church workers, which afforded me an opportunity to sow the Word of God and place the CYNOSURE in many homes.

Prof. Raymond, principal of the De-Ridder public school, cordially received me and I delivered two addresses to his students. I also lectured and preached two sermons in the Baptist church of that city.

Miss Daisy George, principal of the Carson public school, invited me to address her students, and I also preached eight sermons for the New Star Baptist church and nine were added to the church membership. Both men and women are devoted to their lodges here.

which are legion, and it is hard to convince them of their folly.

At Lake Charles I was invited by Rev. Mr. Williams, pastor of the New Sunlight Baptist church, to address his congregation. Although Lake Charles is a modern Sodom and Gomorrah and the hot bed of many lodges, Rev. Mr. Williams's people seemed very deeply impressed and many confirmed the truth as I explained the sinful and corrupt practices of secret societies and their hindrance to spiritual growth. This is the largest and finest Negro church in Lake Charles, having a membership of 500 and a seating capacity for 800 persons. Rev. Mr. Williams has been unequally yoked with unbelievers, and, although he realizes the direful effect of the lodge upon the church and civil government, he does not take an open stand against them for fear of their vengeance.

I also attended the Executive Board of the Calcasieu Union Missionary Baptist Association at Sulphur, La., where the great sulphur mines are located. Here I preached, lectured and secured a number of CYNOSURE readers. Loud and boisterous was the resentment of some, when I drew a picture of the lodge and taught them that God's Word condemned the swearing of the wife to secrecy against the husband and the husband against the wife, and yet, many others enthusiastically endorsed all I said. Praise the Lord! There was a preacher present, who had a few weeks prior to this set up a new lodge called the Independent Sons and Daughters and had asserted that his lodge owns and operates a bank, store and school for the benefit of its members at Vidalia, La.; and that by joining his lodge they thereby become part owners in the bank, school and store and that their children would receive free education at the school. I explained the falsity of his claims, and showed that there is not a Negro bank in Louisiana, nor does the lodge operate a free store and school for its members. All such false prophets going under the disguise of Gospel ministers ought to be safely behind prison bars. It is indeed strange how such absurdities can be successfully worked upon any people in this age of enlightenment. O my friends, you can hardly imagine the depraved condition into which the oath bound lodges

are sinking the more ignorant Negroes.

Rev. C. R. Sowell, pastor of the Baptist church in Many, La., had assured me of an appointment to preach, but when I arrived I found that no arrangements had been made, hence I was not able to hold a meeting. Mrs. Sowell received me very cordially. She is an ardent antisecretist but Rev. Mr. Sowell is a Freemason. I was very nicely entertained while here by Rev. W. C. McCraw, who, although a high degree Mason, I found very kind and hospitable. He accompanied me to several houses and assisted me in securing subscriptions to the CYNOSURE. He is not fully convinced of the sinful character of the lodge but he admits that the lodge is injuring the church. I also visited the Southwestern Normal and Industrial Institute, under the direction of Prof. Simpson, where I was permitted to address the students. Prof. Simpson and his assistants are doing great good in the intellectual and industrial uplift of his race. I also paid a visit to the public school here and secured the subscriptions of Prof. Stephens and his assistants. Practically everybody here seems to belong to a secret society. May God open their blind eyes to see their sinful state in these Baal cursed temples of idolatry.

I next stopped at Fisher, La., where I preached to a small congregation which gave very earnest attention and a collection of 51 cents. One of the deacons attempted to divide the offering and to retain 26 cents and to give me 25 cents, although he knew that the people had given the money for me. I told him to keep all of it. I found Freemasons, Oddfellows, members of the Seven Stars of Consolidation, and the Household of Ruth very strong in this city and the people here as elsewhere are sadly in need of light on this evil.

I next proceeded to Zwolle, where I had been very highly recommended to Deacon James Williams, to whom I had written some ten days previous for an appointment, but upon reaching the city I found that no appointment had been made. It was cold and dark and rainy and his wife, who is an ardent secretist, was preparing to go and sit all night with a sick lodge member. She raised such a storm with her husband for inviting me into the house that I begged her hus-

band to take me to some other house, which he did. I was made welcome by Brother and Sister Ed. Smith in their delightful home. I learned that a Masonic preacher had written a letter before my arrival, telling Deacon Williams that I was a dangerous man and to beware of me. "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad." Brethren, pray God that my poor deluded race may have their eyes opened to the evils of oath bound, idolatrous secret societies. God help the CYNOSURE to press the battle to the gate.

Yours very sincerely,

FRANCIS J. DAVIDSON.

"LIZZIE WOODS' LETTER."

Memphis, Tenn., Dec. 12, 1913.

DEAR CYNOSURE:

Secret societies are doing more to damn the Negro race than anything else in this world. It leads them into drunkenness and all manner of sin. They try to be good lodge members and good church members, but the two will not work together. (2 Cor. 6:15.) Most of the good ministers of the different denominations know that the lodge in damning the Negro race, for they see them given up to idolatry and they know that they meet in the grand lodge with all kinds of men and women, meeting together in secret. When I think of the conditions, my very soul gets sick.

I went to Milan, Tennessee, on November fourth and taught Bible lessons for ten nights. We had a large congregation every night, and I distributed tracts and told the people how the lodges are leading them away from Christ. I said, "Your names are on the church roll but you have forsaken God." Many of the sisters have their Bible meetings on the lodge order, with banqueting and feasting. (1 Peter 4:3.) I said to them, "Children, if you are Christians, these things ought not to be. These feasts are not good. If we meet to study God's Word we ought not to have these suppers." Some give them from house to house on Sunday evening, and revel all the evening. The bootleggers are never very far away from these entertainments. The class said these things are so, the

people are lost because they do not know Jesus and are not led by the Holy Spirit. I answered, "Yes, John 14:26 says He will teach us; and John 16:13 gives Him as a guide; Acts 1:8 gives Him as a power to witness; and Romans 5:5 says 'He sheds abroad the love of God in our hearts.'"

While I was at Milan, a woman told me that a young man in a certain town belonged to the K. of P. and told some of the secrets. One evening he went away with two of his K. of P. brothers and was found dead the same evening on the railroad tracks. The railroad company telegraphed and tried to find out who he was, but his mother did not hear of it. For nine days the K. of P. brothers kept it from her, and she only heard of it when some of the people told her that her boy had been killed on the railroad, and had been buried after the railroad company could not find out who he was. He was so mangled that they could not tell whether he was white or black, and they had buried him in the white graveyard. On the ninth day, when his mother found out about it, she took a piece of his shirt and identified him as her boy. All this time his lodge brothers knew all about his being missing because they were the ones who got the telegram and they also had his coat with the K. of P. pin under the lapel. I said, "Well, why did his brothers keep it secret? Did they want to keep his insurance money?" She said, "I don't know." After his mother found that it was her son they paid her the money and she bought a house and lot and is now taking care of her son's little boy. I said, "Well, if the train killed him, how did his two friends get his coat?" She said, "I don't know. He was killed in his shirt sleeves." I said, "That was very strange that they should keep it hid so long and they were his best friends!" She replied, "Yes, it is a mystery to me."

After leaving Milan, I stopped off at Brownsville, Tennessee, where I taught Bible lessons for two weeks. I had a crowded house nearly every night. If you will try to remember, you will recall that I have told you about a man there by the name of Barnes who had taken the CYNOSURE. He was a deacon of the Baptist church and was faithful as far as he knew, but after I lectured there

against Masonry and gave out the tracts he began to fight. He came to where I was stopping and, while he talked, I kept my Bible in my hands, and every time he would make his point I would open to the chapter and verse and put him right, for the Word of the Lord is right. (Ps. 33:4.) He then said to me, "You have nothing to do with the lodges. It is not doing mission work to fight lodges." I said, "I am sent to fight sin. 'He whom God hath sent, speaketh the words of God.' (John 3:34.) 'Is not my Word like a fire, saith the Lord? and like a hammer that breaketh the rock in pieces?' (Jer. 23:29.) 'You trust in lying words.' (Jer. 7:8-9.)" He said, "We swear, but we don't kill." I replied, "You do murder, for the Masons killed Wm. Morgan and one of your brother Oddfellows told me that your lodge right here in your city killed a brother and that he himself quit the lodge for that reason. Then he got very angry and said, 'Here is fifty cents. I will take that paper and see what those fellows are talking about. I know Masonry came from the Bible.'" "Yes," I replied, "a long way from it." I said, "Your five points of fellowship is sodomy." (Romans 1:27.) He said, "I don't see how you make the lodge like the Sodomites." So we turned to Genesis 19:4-8 and saw how Lot wanted to give them his two daughters but they wanted the men and told Lot to stand back. I said, "In one sense it is the same now as then." Well, he gave up and read the CYNOSURE, and when he became convicted of his sin he gave up his lodge. He was one of the leaders in the lodge and was Treasurer of it, so he returned their books and money to them and went to the church and testified to the sin and wickedness that was going on in the lodge. His own father said that he ought to be killed, and they treated him so badly that he had to leave Brownsville, but he fought them with the Bible until he left. They even turned his wife against him. He was gone from Brownsville when I got there this time. I talked about the lodge every night and not a man opened his mouth. I bade them remember brother John Barnes, but everyone kept quiet, so I told their lodge secrets, but no one answered a word.

Many said, "Those folks (meaning the N. C. A.) are right." All the people that I met were glad to hear the lesson and the teaching. They work hard every day picking cotton and for two weeks come with their Bibles every night to study.

I am here in a meeting, and brother Crockett will be here from Brinkley today. In the name of Him who said, "I am the living bread that came down from Heaven," we expect to fire the Devil's camp and will bring Elder Countee back to their remembrance.

May God bless the sweet CYNOSURE. May you go on your way with your message until all men with honest hearts are saved.

Yours for Jesus,
LIZZIE ROBERSON.

Helena, Okla., Nov. 24th, 1913.

EDITOR CHRISTIAN CYNOSURE:

I have a battle on my hands here. I am an old man of seventy-six years but am going to put up a fight for God and Christian principles. I was raised in the same neighborhood as J. M. Hitchcock and have always been opposed to the lodge.

Yours truly,
M. S. HUBBELL.

A pleasant word of greeting was received from Rev. P. A. Klein, formerly of Blaine, Washington, but now visiting in Pennsylvania. Rev. Mr. Klein is one of those who lets his light shine wherever he goes and is constantly spreading information on the lodge question.

A worker at Belle Alliance, La., sends for quite an amount of literature with which he hopes to strengthen the cause there and enable himself to be a more efficient soldier in our work. He says, "If there is anything in this country destroying the church of Christ, it is secret societies. May God bless the work you are doing."

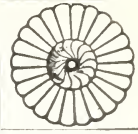
God will not smile on us while we smile on sin and wrong.

The fattest sheep gets the greatest care from some shepherds.



The Coming Conflict

BY
EDWIN BROWN GRAHAM



CHAPTER VI.

"As the Twig Is Bent."

Since his return from Canada, Hulman had been engaged as a commercial traveler for a wholesale house in the city. The business suited him. He was prosperous. He made money; that is, he received a good salary, and his wife saved it for him, and the savings were invested profitably. He was, however, away from home much of the time. This suited, and yet did not suit his family. They enjoyed his company. He was social, pleasant and agreeable in the family and in the community, except when he was vexed. At such times he became spiteful to everyone around him, and nursed his wrath, it seemed, to spite himself; but, still, in general, he was a kind husband, and a gentle and indulgent father. In this way, it suited to have him at home.

For one reason, it suited better to have him away. Mrs. Hulman was an excellent woman. She was of a good family, and blood will tell. She was intelligent, pious and brave. She was all unconscious of the fact and she would not have believed it, if told to her; yet the children were better under her own training, without her husband's assistance. He was considered respectable, moral and honest, although it was whispered that he smuggled goods from Canada into the United States during the war. He professed, in private conversation, that he was a Christian: but to those who knew him well he seemed to have a bitterness towards the church and a deep-rooted spite against the Bible. These he generally kept concealed when in the presence of his wife. But had he been constantly at home his flings and slurs against the church and the Word would have been heard there as elsewhere, and would have marred the influence of the mother by undermining the implicit faith of the children in her

teaching. But he could not have overthrown it.

The woman is the queen of the home. If she is true, tender, loving, patient, brave and pious, so probably will be her children. She does more to mold their character, unless in exceptional cases, than any man can overthrow. As a rule men are what their mothers make them. "What France needs," says Napoleon, "is mothers." A nation or a community rises or sinks as the character of its homes, presided over by their queens, rises or sinks. Traits of character, by hereditary descent from the father, may be found in the children; his teaching and his example may affect to some degree the mother's teaching; some children of good mothers may turn out bad; but still it remains the rule that the mother is the molder of the character of her children. No wonder, then, that in this family Walter was a manly boy, and little Freddie seemed to be growing just like him, and the baby—well, she was a baby.

It was Saturday evening, and Mr. Hulman was expected. He came home at the middle and the end of every month. A carriage drove up to the gate. Mr. Hulman stepped out. His wife noticed that his tread was not as firm as usual. She was anxious about his health.

"I am well, but tired and worn out," he said.

But the next morning, unable to rise, he said: "Walter, can you find the way, and will you please go and tell Dr. Groves to come and see me? I am sick."

Evidently he thought Groves had learned something while he himself was in Canada, for he had employed him ever since his return. But, then, the enemies of his lungs and heart had ceased to trouble him, just at the time that the enemies of the Union had ceased their attacks on its vitals. A remarkable

coincidence, perhaps, but perfectly true. Dr. Groves soon came, and found him sick with typhoid fever.

It was a mile from Dr. Groves' home to that of Mr. Hulman. The doctor generally rode in his carriage. In many of his visits, Edith, who every day was becoming more like her mother, accompanied him.

His mother directed Walter to entertain her, while the doctor visited his patient. Never did a more manly boy of his age, meet a more womanly girl of the age of Edith. As her father was often detained some time, Walter tried to make everything pleasant for her. Hand in hand, he led her to the orchard, found for her the nicest pippins, and, then, as though taught by older heads, sent one to her mother. At other times they would gather eggs in the barn, Walter either politely letting her, or Edith, in her agility, finding the greater number.

His mother taught him at home instead of sending him to school, and, as they lived outside of the village, he had but little company. He had not been teased and taught by other boys, and was therefore the more natural in his ways. At Sabbath school he always sat with Edith. "I liked her best of all," he said.

In a few weeks Mr. Hulman recovered, and the doctor and Edith ceased their regular visits to his house. But Walter did not recover. He was lonesome. He missed Edith.

"Mother, may I go to see Edith Groves this afternoon?" he said one day.

"Why! what for?" asked his mother, surprised at his new request.

"It has been so long since I have seen her," continued Walter.

"What of that? Here is Freddie and your little sister; can't you play with them?" said his mother, smiling at his earnestness and simplicity.

"Oh, they are too little. I like to play with Edith better. She is the nicest girl in this town."

"What makes you think so, Walter?"

"Oh, 'cause she is. She doesn't quarrel, and she laughs so much and runs so fast and talks so nice and looks so pretty and—and—I don't know what all. Please, may I go, mother?" said Walter, pleadingly.

"Will you be good to her?" asked Mrs. Hulman, seeking to continue the conversation.

"Why, mamma, what a question! Yes, ma'am. She says I am always good to her. She said, 'Come and see me some day.' May I go?"

"Yes, Walter. Tell Mrs. Groves to send you home at five o'clock."

"Yes, ma'am; thank you."

Off the little boy ran as happy as a big boy in similar circumstances, and with much less anxiety.

Edith was glad to see Walter. She had been lonesome, too. She brought in her visitor, hung up his hat, took a seat beside him, showed him her dolls and picture books, and chatted with him until they were tired of the house and of the presence of others. It seems as natural for little lovers as for older ones to desire to be alone and undisturbed in conversation, no difference how commonplace it may be. So Edith asked him to carry her doll, and she led the way towards the river to her new house, as she called the summer house which her father had recently built in the center of the arbor.

It was in a lovely spot with harmonious surroundings. It was a Gothic structure, octagon in shape, with a pillar at each corner, and with shutters, easily folded, so that all could be closed up from the wind and sun. Near it was a green lawn, variegated with flowers of many sizes, shapes and colors. From it one could see in some directions many miles. Towards the south could be seen the high bluffs on the other side of the river, with their sides covered with mossy rocks, whose shadows were reflected in the clear waters beneath. Towards the east, and at the foot of the hill, was the graceful drapery of vines, hanging from bending trees, whose boughs were covered with rich, dark foliage. This afternoon, as could be seen from the arbor,—

"There was purple in the valleys,

There was mist upon the hills,

There were light clouds in the heavens,

There was sunlight in the rills."

The view drew from visitors glowing words of praise. It was the time and place for any one, young or old, to fall in love—with nature; and what is more natural than two unspoiled children?

One would have fallen in love with both of them had he seen them that pleasant day, sitting in the arbor with dolls and dishes and other household furniture, playing housekeeping, and talking of the time when Walter would be a man and Edith a woman.

What bright prospects hover around childhood's happy hours! What firm trust for the future! What innocent curiosity to know it! What vain attempts to picture it! What longings for something better, as they think, than to be children!

To them life appears like a beautiful pathway, stretching far down the vista of time, the further down the more pleasant and lovely, smooth and level, carpeted with nature's flowers, while loving friends, like giant oaks, stand thick on either side to shelter them from the glare of the sun, or the fierceness of a passing storm.

"O, when I am a man," wistfully says the boy; "when I was a boy," now sighs the man. But these two children—could they, so young, fall in love, in genuine love with each other?

Perhaps, every reader will remember when first in love. It was likely at his or her first school. If now a man he will remember some little girl with bright eyes, rosy cheeks, dimpled chin and curly hair, whose name he has forgotten, or, perhaps has changed, but to whom then he would have been willing, as well as he could understand the mystery of marriage, to give his heart and hand. Also, every woman will remember that in childhood there was a strong, hearty boy, handsome, manly, brave and smart, under whose care she thought she would be happy and safe for life.

But is that love—real, genuine love? If permanency is the test, sometimes it is only dross, but often it is gold in its purity.

Children, standing on the shore of the great ocean of fact and fancy, can at least pick up pebbles and play in the edge of the water which, sometime, they may cross together. They may lisp the language of life, before they master its alphabet and understand the combining of letters into words. So with these two children. They were playing on the shore, picking up shells, wading in the

water, and talking in action and even in words, the language of mature life.

"This is a nice house for us, isn't it, Walter?" said Edith, as they were seated in the arbor.

He nodded assent and added, earnestly: "Edith, when I am a man, I will have a nice house, too, and then you will come and live with me, won't you?"

"Yes."

"And be my little wife?"

"I'll be big, too."

"Don't be very big—about as big as your mamma."

"Yes, and you as big as your papa."

"Yes, and I'll drive nice horses and have a carriage, and take you along every place."

"That will be nice," said Edith, gleefully. Then she added seriously; "but what will papa and mamma do?"

Walter was ready with an answer: "O, they can live with us. They will be old, like Mr. and Mrs. Lane."

"But what will your papa and mamma do?"

"They can live with Freddie; he will be a man, too."

So it was all arranged until Edith, who had been adjusting her doll's cloak, said solemnly: "Maybe, papa and mamma won't let us live together."

"Would they care?" said he, surprised at the idea.

"I don't know," continued she, innocently; "papa and mamma were talking one day about his sister—somebody wanted her to come and live with him, and grandpa said 'No' and grandma said 'No,' and she ran away with him, and—and—grandpa was mad, and grandma cried awfully and got sick."

"Ah! Is that so?" said he, alarmed.

"Yes, of course it's so."

"Well, you ask your mamma."

"Yes, I will," answered Edith, laying her doll in the crib, and adding, "Now, Walter, you rock the baby till I get supper."

Thus they talked and played, until Mrs. Groves called out, to their regret: "Walter, it's five o'clock."

"Goodbye, Edith," said Walter. "Don't forget to ask your mamma."

"No, I won't. Will you ask yours?"

"Oh, she won't care," said the boy.

Edith, taking her doll in her arms, said, "Will you come back some day?"

"Yes, Edith, but ought I to kiss you, as papa does mamma before he goes away?" said Walter.

"I guess so," said Edith, who laid down her doll and, throwing her arms around Walter, gave him a good hug and a smacking kiss, just as she had often seen her mother do, just according to her natural way of doing things, and just as it ought to be done.

When Walter had gone, Edith, who was sitting on a sofa, talking a stream, said to her mother: "Mamma, will I grow big some day, and Walter, too?"

"Yes, if you live," she answered.

"Will you and papa be old then?"

"Yes, child," said Mrs. Groves, who did not like to think of this fact, however.

"Do you and papa want to live with us, when you get old?" added Edith so seriously that her mother smiled in spite of herself.

"With whom?"

"Why, with Walter and me, of course. We are going to have a nice big house and a carriage and horses, and you can live with us and not work one bit," continued the little girl innocently, until she had told all.

"Yes, we will come and live with you," said Mrs. Groves, laughing.

CHAPTER VII. The Sky Is Overcast.

For several years very little connected with this history occurred. Dr. Groves continued to prosper, quietly working in his profession, and using his spare time in writing a book on his favorite subject. In it, he gave not only a concise summary of knowledge in regard to nervous diseases, but also stated and discussed some original views. The book was a success. Many wondered why its author had not been chosen to occupy the chair in the university for which he was so eminently fitted. There was a mystery about it, as there often is about such cases. Soon after the meeting of the electors, he had received the following:

Megapolis, Sept. 1st, 18—

DEAR DR. GROVES:

I regret to be compelled to say that, at the last meeting of the board of regents, it was found best to withdraw your name as that of a candidate for the professorship in the university. Dr. J. B. Lumm, a foreigner, was favored by some of the faculty, even by some who had promised to support you. It was

seen by your friends that it was advisable to withhold your name altogether. We were sure that this would meet your hearty approval. There is something underhanded, although Dr. Lumm is a fair man. I hope to see you soon, and express more fully my opinion.

Yours truly,

J. B. HILL.

Mrs. Groves was disappointed more than her husband. If one had been elected because he was better qualified for the position she would not have cared. But she did not believe that this was the case. She was indignant. On whom to let her righteous indignation fall, she did not know. She had her suspicions, however. Dr. Groves had declined to join the Masons. Many members of the board were members of the order. Dr. Lumm was a member. He, therefore, came "well recommended." Who knows what was whispered by Brandon brethren in the ears of brethren on the board who did not know Groves? Who knows what Dr. Lumm's intimate brethren had whispered to brethren not acquainted with either candidate? The fact of being members of the same order would have undue influence on the minds of some. But the doctor, in his modesty and humility, deferred to the judgment of the board, and as the years passed and the neighbors who had been intimate were still pleasant and friendly, Mrs. Groves almost forgot her suspicions.

No brook flows so gently but that there is somewhere a ripple. No day is so calm but that there is occasionally a breeze. No village is so quiet but that there is sometime a commotion. Many gigantic movements have begun in country places, where people have time to think, and then are carried to the city as the center of influence. A country minister must preach better sermons than his city brother, but the city brother must preach his sermons better than the other. One has people who hear and see, and the other has people who remember and reflect. Hence, reformations are often begun in villages. Luther nailed his theses, not on the door of the cathedral in Rome, but on the door of the church in Wittenburg. John Brown fought his great victorious battle—the deciding battle for the freedom of the colored slaves—at Harper's Ferry. So here, in the quiet village of Brandon, is to be fought

one of the first great battles of The Coming Conflict.

On the 14th of February, 18—, there came into the village a peculiar old man. His tall and erect figure, his long, straight, white hair, his cleanly-shaven face, his large, piercing eyes, shining out from under a wide-rimmed slouched hat, and his countenance, beaming with kindness and good will, gave him a saintly appearance. He was dressed in a dark gray traveling or business suit. He wore huge rubber overshoes on his feet, and carried a blue cotton umbrella under his arm. At the first sight of him, as he moped along the muddy streets, one would scarcely suspect his excellent qualities of mind and heart. It was soon reported that he was a returned missionary, who, having worn his life almost away in the service of his Master, in a foreign land, amid torrid heat and blistering sands, had come home to work until death and that he would give a lecture on a certain subject, that evening, in Bethel Church.

When the hour for his lecture approached, the house was full. Many had come from curiosity. A few had come to help him to make the meeting a success, for he looked as though he might need help. The enemies of his cause had come to exult over an expected failure. The audience was eager for the beginning. It was as still and solemn in the church as at a funeral service. The few friends of the lecturer seemed to realize that it was the beginning of a great movement. His enemies seemed to be awed into silence. The man of God arose, and said, "Let us pray." Hushed was every other sound, as from his heart he poured out confession, thanksgiving, adoration and petition. In quiet, humble and trustful language, he asked for grace to speak the truth in love, and grace for others to hear the truth without malice and guile, pleading that those in the right might be able to let their speech be seasoned with grace, and that those in the wrong might repent and be forgiven. Then in the mildest tones, the expression of love and tenderness, he began as follows:

"I am here tonight to speak on a subject which affects your interests in many ways. I shall speak of an institution to which belong some of my best friends.

With men I have no quarrel. I pray, 'Let my tongue cleave to the roof of my mouth, and let my right hand forget its cunning,' if I intentionally injure them in word or deed. But, as I love them, I oppose the institution of which I am to speak. It is no trivial thing to which I refer. Our question is as important as the questions concerning railroads, tariff, temperance, civil reform, or slavery. It is in many ways connected with all these subjects. It is concerning a powerful association which controls many and is used by a few persons as a tool for securing selfish ends."

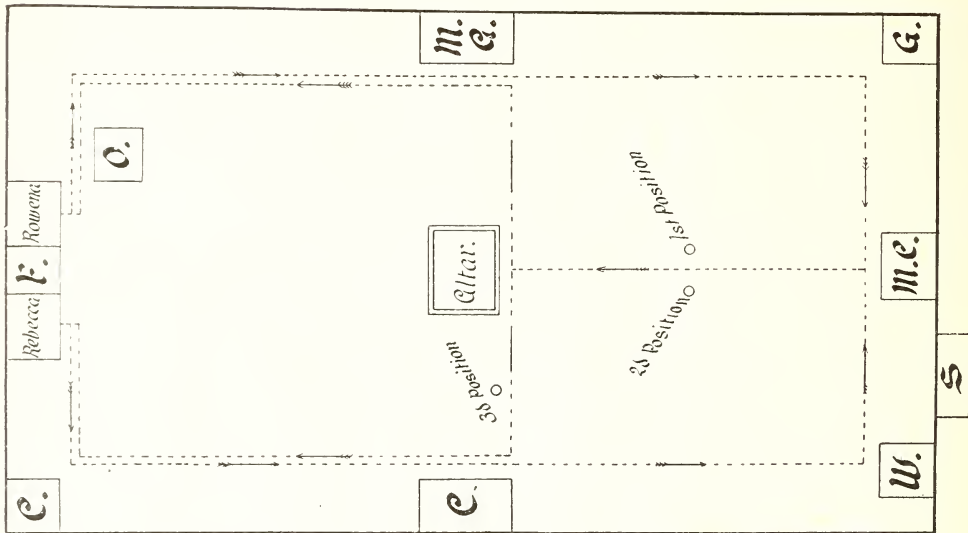
Then in a quiet, kind manner, sincere and firm as a prophet of old, he gave, to the surprise of many, serious objections to the institution of Freemasonry. Among other objections, he attempted to show, reading from its own publications, that Masonry is inconsistent with Christianity, in that it is a false religion; that it is out of place in a republic, in which all men stand on an equality; and that it is a species of slavery, which binds men in bondage by the chains of terrible oaths, and holds over them the whip of horrid penalties.

Slavery of any kind was an object of hatred to Dr. Groves. So he said to himself: "Does Masonry oppress its members, or a part of them, for the benefit of the rest? Does it hinder a man from doing his duty toward his wife and children? Does it disturb the social and civil rights of men? Was it true as Emma, whose father had been an anti-Mason in New York, had told him, that this institution interfered with everybody's business, and made everything bend to its own aggrandizement and to the personal advantage of its leaders?"

While he was musing, the fire burned. His attention had been turned from the lecture. But Mr. Hulman, who, with a very happy face, had come into the church and taken a front seat to enjoy the expected failure, awoke him to the situation, by whispering, in reference to some point, "That's a lie." But when the lecturer read from Masonic books the proof of his statement, Mr. Hulman whispered: "I guess what he said is true." Soon after he whispered again, and said as though he was sadly disappointed, "He is no fool, after all."

(To be continued.)

DIAGRAM SHOWING METHOD OF VOTING



Brotherhood of American Women 9

The Foreman then turns facing his own station with his back to the Master of Ceremonies, who deposits his ballot with the words, "I have voted, Honorable Foreman," then turns with his back to the altar while the Foreman votes.

FOREMAN: I declare this ballot closed. Overseer, you will display the ballot.

The Overseer raises the cover of the box and the Honorable Foreman and Master of Ceremonies carefully inspect the ballot and return to their stations.

FOREMAN: Worthy Master of Ceremonies, how do you find the ballot?

MASTER OF CEREMONIES: Favorable, Honorable Foreman, (or unfavorable, as the case may be.)

In case ballot is unfavorable the Foreman will say: "The ballot being unfavorable, Worthy Overseer, you will again prepare the ballot that the Archers may have an opportunity to verify this vote." Proceed to vote as before. If unfavorable a second time, the Foreman will declare the candidate rejected.

When a candidate is rejected, there must be no questions asked or discussion had as to the vote of members. To vote is the privilege of each member, and if he can conscientiously, after being reminded of his obligation, cast a black ball, no member has the right to question his sincerity. The Foreman should caution each member that to reveal the result of a ballot to one not a member, will subject the offending member to suspension or expulsion from the Order.

FOREMAN: Favorable at this station. I therefore declare..... duly elected to membership in this Homestead. Worthy Overseer, you will destroy evidences of this ballot, remove the ballot box from the altar and return to your station.

Opening Ceremony.

HONORABLE FOREMAN: The hour has come to open the Homestead. Sentinel, close and bolt the outer door.

SENTINEL: Honorable Foreman, the outer door is closed and securely bolted.

FOREMAN: Watchman, guard the inner door.

WATCHMAN: Honorable Foreman, my good spear shall allow no stranger to pass this door.

FOREMAN: Overseer, observe well those who are here and test the right of each to remain.

Overseer advances to the Foreman's station by passing around the altar, and gives him the grip and the semi-annual and permanent passwords, then takes same from each member, passing to the right around the room. If a member has forgotten the passwords, or either of them, or the grip, the Overseer will report to the Foreman, who will call the member to his station and instruct him—provided the member is in good standing. When the Overseer has finished he will take his station at the altar and salute the Foreman with the working sign and report as follows:

OVERSEER: My duty is performed, Honorable Foreman. Each has proven himself by word and sign and is entitled to remain with us.

FOREMAN: Watchman, is the Sentinel at his post? Are the outer and inner doors secure, and is the signal hung beside the inner door?

WATCHMAN: The doors are closed and bolted, Honorable Foreman, and the Sentinel keeps faithful watch. The signal which all Archers know is on the door.

FOREMAN: Master of Ceremonies, is the altar placed in the center of the room with the open bible and bended bow upon it? Does each one here wear his proper uniform or badge of rank?

MASTER OF CEREMONIES: All is in proper form according to our laws. Each officer and member sits in his proper place and wears the token of his rank.

FOREMAN: Worthy Correspondent, are your books and records here, and is the seal, the emblem of authority of the Homestead, in your possession?

CORRESPONDENT: The books and seal are here and true and accurate record shall be kept of what is done.

FOREMAN: Lady Rebecca, are all here in peace and harmony and free from real or fancied wrongs?

REBECCA: I cannot tell. A smiling face may hide a sorrowing heart and a secret wrong may rankle in the soul unseen; but each one here appears with friendly face; nor can I think that treachery or hate lurks in the mind of any.

FOREMAN: Lady Rowena, are all within the hall in comfort?

ROWENA: So far as chance permits and circumstances allow, they are.

FOREMAN: Within our guarded hall we meet with

common purpose for our common good. Let harmony prevail. Let each one do his work unselfishly and well, so that when we part we shall be wiser and better for our meeting. The world is full of wrong, which true and loyal men must fight and overcome. Were this not true the bow, the battle axe and spear would have no meaning and no place among our emblems. The world is full of suffering and misfortunes, but compassionate hearts and willing hands may make them less; the world is full of misunderstandings and heart burnings; let us never forget to judge with Charity and to act with kindness and love. We will now sing our opening ode. (*Calls up Homestead.*)

(*See next page.*)

FOREMAN: Officers and members attend while the Chaplain invokes divine blessing.

CHAPLAIN: Father Almighty, thou who art infinite in wisdom and in goodness, wilt thou bless us as we meet together. Guide us in what we do and what we say, and may our labors result in honor to thee and in good to our fellow men. Amen.

ALL: Amen.

FOREMAN: Archers, advance the degree sign. (*Members give the sign and officers the answer.*) In the name of Wisdom, Charity and Protection I now declare this Homestead open.

Foreman seats the Homestead

OPENING ODE.

(Air, "Marching Through Georgia.")

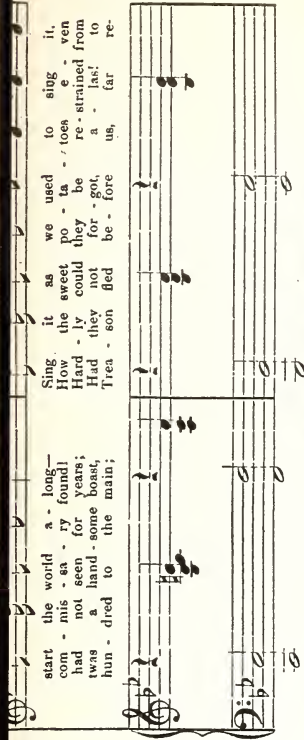
Come 'round the Homestead Circle now,
We'll sing our evening song—
Sing it with a spirit that will echo loud and long!
Sing it for a membership
Two hundred thousand strong!
Wisdom, Charity, Protection.

CHORUS:

Hurrah! Hurrah! the Yeomen all are true,
Hurrah! Hurrah! for they will dare and do,
So loudly herald o'er the earth our watchwords ever new:
Wisdom, Charity, Protection.

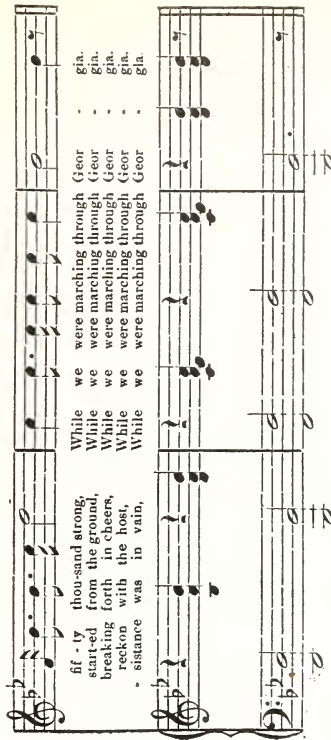
Let Wisdom be our guiding star,
Protection be our aim;
Sweet Charity is nobler far than either wealth or fame;
Then let us loud with one accord
Our principles proclaim:
Wisdom, Charity, Protection.

[CHORUS.]



start the world a - long -
com - mis - ea - ry found!
had not seen for years;
twas a hand - some boast;
hun - dred to the main;

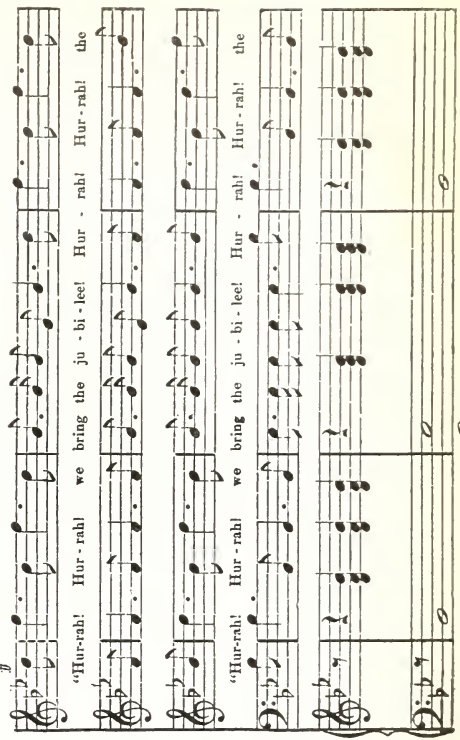
Sing it as we used to sing it,
How the sweet po - ta - toes - ven
Hard - ly could they be re - strained from
Had they not for - got, a - las! to
Trea - son fled be - fore us, far re -



five thousand strong,
started from the ground,
breaching with the sea,
- sistance was in vain,

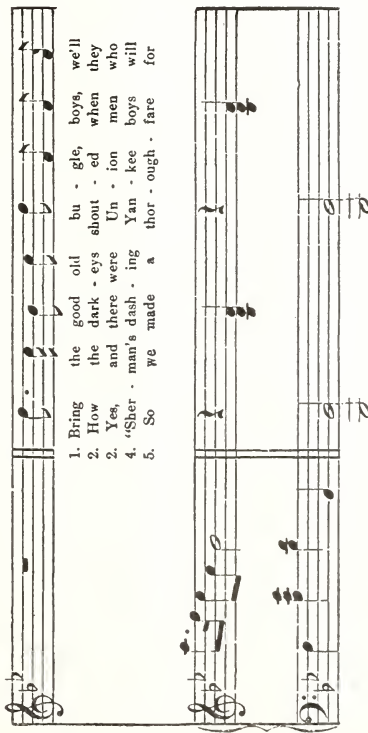
While we were marching through Geor - gla.
While we were marching through Geor - gla.
While we were marching through Geor - gla.
While we were marching through Geor - gla.

CHORUS.




"Hur-rah! Hur-rah! we bring the ju - bi - lee! Hur - rah! Hur-rah! the

"Hur-rah! Hur-rah! we bring the ju - bi - lee! Hur - rah! Hur-rah! the



1. Bring the good old bu - gle, boys, we'll
2. How the dark - eyes shout - ed when they
2. Yes, and there were Un - ion men who
4. "Sher - man's dash - ing Yan - kee boys will
5. So we made a thor - ough - fare for



sing an - oth - er song -
heard the joy - ful sound!
wept with joy - ful tears,
nev - er reach the coast!"
Free - dom and her train,

Sing it with a spir - it that will
How the turk - ews gob - bled which our
When they saw the hon - or'd flag they
So the sau - cy reb - els said, and
Six - ty miles in lat - i - tude - three

Yeoman Memorial.

(A suggestion as to form of service.)

1. Quartette—"Lead Kindly Light"

2. Invocation.

3. Hymn—"One Sweetly Thought."

4. CHAIRMAN—Fellow Archers, we are assembled today to pay our tribute of love and respect to the memory of our deceased members. It is highly fitting that we cherish the memory of those who were loved and lost from the circle of our Homestead, and in compliance with the order of the Castle this day has been designated as Yeoman memorial day. Since the Brotherhood of American Yeomen was organizedmembers have passed to the great beyond. The names of deceased members of this Homestead are as follows: (*Read names.*)

I now have the pleasure of introducing who will deliver the memorial address.

5. Address.

6. Solo—"The Unclouded Day." (*To be sung by some selectica for that purpose.*)

7. Hymn—"Blest be the Tie that Binds."

8. Invocation

flag that makes you free!" So we sang the cho - rus from At -

flag that makes you free!" So we sang the cho - rus from At

- lan - ta to the sea, While we were marching through Geor - gia.

- lan - ta to the sea, While we were marching through Geor - gia.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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THE BUDINDU CLUB.

The following is an extract from "Thinking Black," by Dan Crawford, F. R. G. S., for twenty-two years missionary in Central Africa. Geo. H. Doran Co., publishers.

Have just had a long talk with our Mrs. Amazon, and a strang story this Shila woman tells. A real suffragette, she is the member of the woman's secret society that boasts of big deeds in the days gone by. Listen to this eye-opening history of such an incredible woman's movement in Far Central Africa.

"Why is it," she asks, "that the foreign Lunda tribe is now in the ascendant around Lake Mweru?" Well, a family dynastic brawl did it all, and a woman (again) "was in the transgression." Nkuva, the lord paramount, was her own brother, but did he not dare to slay and skin her son, his nephew, to make a kingly carpet of the human cuticle? To have her son thus so literally "trampled upon" in both life and death was too exasperating for the Princess, and in hot revenge she called in the foreign Lunda tribe from the Far West. This, then, is the real beginning of the famous Kazembe rule in the Luapula Valley, and by a woman's invitation, and not conquest, are they there. So typical is it all that when you try to unravel the tangled tale of any African tribe's history, a few exploring remarks reveal that some silly daughter of Eve robbed them of their Eden—yes, box the African compass, and one key will unlock all the dynastic locks: *Cherchez la femme*. That Princess, though, had to pay a big bill for this, the sweetness and terror of her revenge. For when the avenging Lunda arrived from the

West, the leader ominously struck his spear into a tall sycamore tree, thus arrogating to himself dominion over all these Luapula lands. In other words, having entered by the western doorway, he forthwith locked the door, putting the imaginary key in his imaginary pocket. Thus, even thus, were the Shila folk driven forth from their Eden, just as, not John Milton, but a woman, was the real authoress of *Paradise Lost*. But watch the suffragette sequel:

Far from degrading the cause of woman in the Far Interior, this very feminine treachery stiffened the back of her sex, and really conduced to the amelioration of her lot as the degraded chattel of her black partner. This, in fact, is the true genesis of that "Zenobia" class of women chiefs to be found in the land. To this day the common ruse of a crushed wife is to make a gracefully turned allusion to that revolutionary deed of a negress long ago, the covert threat in her hint being that what woman has done, woman can and will do. And the husband brute has the sense to wince truculently at the very memory of that woman's treachery long ago, his sheepish, discomforted look revealing that the woman has struck home. Certes, there is nothing can move a drowsy old African like a jag from past history. Having no literature, the African as a consequence, clings tenaciously to the past precedents of his race, the antiquity of a fact being its sanctity.

But there is more to follow. Far more interesting than this ascent of woman to the status of a Zenobia queenship is her daring to combine, and form

this great secret society of theirs into which no man dare penetrate. All pivoted on that one woman's wrong long ago when her son was skinned to make a human carpet. These black women let their unfettered fancies roam over the vast sphere of their sex's wrongs, and this black Club of theirs is the sacred confessional. Often a husband goes foodless if Mrs. Amazon is attending a Club meeting, and oftener the happy and harmless wife becomes, after initiation, "a new woman" indeed.

"Budindu" is the name of this female Freemasonry, and many a feminine titter can be overheard at the expense of the men. The rites of initiation are nameless, but the general idea is that of a benefit society, whose supreme function is to scrutinize the cause of death of any of its members. As African men often play their women the scurviest of tricks, it is absolutely necessary that these women combine in some sort to beat the tom-tom of their sex. This secret society it was that decreed a "Married Women's Property Act" long before the belated English Act of 1883, and on the death of one of their guild they pounce down on her movable estate "to the uttermost farthing." Some of these female club decisions have indeed assumed portentous proportions in the high politics of Central Africa, a notorious instance being the ceding of the whole north shore of Lake Mweru to satiate a Budindu Club claim. For they fastened on the Lake King with the almost trifling plea that one of their princess (*Inamfumu*) members of the guild has been delivered of a still-born child, and for this "crime" the King of all Mweru (her husband) was forced to pay a large slice of territory. Beginning at the Muntemune River, on the northwest corner of the lake, and sweeping right around the map as far as Kalembe's on the east, this poor, henpecked King solemnly appropriated himself of all that land to appease the "lioness robbed of her whelp"—i. e., the princess who bore him the still-born child. This, in fact, was the biggest legal fish the club ever fried, and these suffragette lake ladies clothe themselves with impressiveness as they tell the twice-told tale of this, the Waterloo of their Club. Yet, so binding and

final was the territorial decision that to this day, if an elephant dies in the waters of the Muntemune with its head pointing to the north bank, then the ivory is claimed by Mpweto at the Lualaba crossing.

THE STRANGE CASE OF REV. DR. BROAD.

BY REV. B. CARRADINE, D. D., FORMERLY
PASTOR OF THE CENTENARY
M. E. CHURCH, ST. LOUIS.

He was a preacher with the title of D. D., LL. D., and was about forty years of age when we first saw him. He wore the regulation clergyman coat, with its single row of buttons and long skirt, and carried an ebony cane in his right hand.

Of Fine Appearance.

Black haired, black eyed, with black Burnside whiskers, and fine erect figure, he was a man who impressed men by his very presence. When, in addition, we mention that he had a very superior intellect, and whatever he said on the platform or in the pulpit was thoughtful and well worth remembering, it can easily be seen how and why he took a prominent position in the assemblies and conventions of his church. The chairmanship of committees seemed to be given to him as a matter of course, and when he arose to speak in the annual gatherings of the preachers, it was noticed that not only the delegates listened, but the president or chairman always fixed his eyes upon the speaker, and heard him silently and thoughtfully to the last word.

A Popular Preacher.

As a preacher, he was always entertaining; as a pastor, his congregation as a rule were devoted to him—we came near saying worshipped him. His leading members were simply wrapped up in him. He baptized all their babies and married all their sons and daughters. He was continually "dined" by his friends, graced all their state occasions, and never seemed more bland and delightful than at such times.

He never opposed any of the fairs and festivals which his leading lady members saw fit to have in his church. He attended them all, and beamed pleasantly and graciously on everybody present.

He was repeatedly seen in attendance upon the county and state fairs. He seemed deeply interested in the products of the farm and factory, and all the works of human ingenuity and invention, and once was seen watching a horse race near the grand stand.

Esteemed By the Lodge.

Doctor Broad was a great lodge and fraternity man. He had gone as far in Masonry as possible, and stood very high in the estimation of that body of men. He seemed to take a genuine pleasure in these associations, and when he was in regalia and figured prominently in one of the uniformed and brass band processions, while he always conducted himself with great dignity, yet it was evident that he was delighted with the whole affair, and seemed to be in his element. The portrait of himself which he most prized, and which was hung up over the mantel in the parlor of the parsonage, represented him all covered and glittering with showy regalia of some high office in the Masonic fraternity.

No Real Revivals.

It was commented on freely that Doctor Broad never had what is called a real revival in his different charges; and yet he always brought up every collection in full, and had such additions each year that the church kept up its financial and numerical strength. Moreover, the leading society people of the town came to hear him, while prominent professional men, lawyers and doctors, and the gifted and brainy tribe of the community thickly sprinkled his congregation. For another preacher to arise in Doctor Broad's place on a Sabbath was a signal for a number in the audience to withdraw.

His Last Months.

And so the Doctor went on his way until he was a gray-haired man of sixty. The Burnsides were white, but the expressive black eyes still glowed, and he smoked his cigar with the same old-time composure.

If possible, Doctor Broad was more popular than ever with the people, and had greater influence in the Bishop's Cabinet, and on the floor of the Conference.

He was received without a question by his different flocks as a whole, who

were always glad to have him returned; but he was also a puzzle and a problem to certain individuals, and did not take very well with the deeply spiritual part of the membership.

This last fact never seemed to affect him, however, and never caused him to cut them or be unkind in any way. Indeed, he was peculiarly courteous and gracious to these non-admirers.

A Dying-Bed.

While in his sixty-first year the Doctor was stretched upon his dying-bed. Always kind and courteous in life, he was considerate and thoughtful of others in the sick-room. He said nothing about his spiritual conditions, but said "amen" very heartily to the prayers offered at his bedside by different ministers for his recovery and for the blessing of God upon himself and his family.

On the twentieth day of his sickness he died. He had full possession of his faculties to the last, and spoke quietly and cheerfully to those sitting or standing near him up to a few minutes before he passed away, when suddenly something like a shock seemed to take place, and his great black eyes became fixed on something before and somewhat above him, as though in wonder, and even horror. Mixed with the astonishment and fear was an expression seen upon faces when an unexpected turn of events, or an undreamed-of catastrophe had broken upon them. No one versed in spiritual things could look upon the convulsed face and startled, dilated eyes of Doctor Broad without seeing that a strange new light had broken upon the man; that discoveries were taking place or disclosures being made; that, in a word, he was going through some tremendous and fearful experience, and yet had passed the line where the tongue is allowed to declare the mysteries of the other world. And so, without another word, but with that amazed, shocked look in his eyes, to which the dropping chin added in startled appearance, the spirit of Doctor Broad left his body and went, as shall be the case with us all, into eternity.

Earth to Earth, and Dust to Dust.

The church had very little to do with the funeral of the Doctor, for the various fraternities to which he belonged

pushed in and took entire charge of the final melancholy arrangements. There were two brass bands in the long procession, while white aprons, flashing regalias, ribboned wands and waving banners abounded. Fulsome speeches and addresses were made over the flower-covered coffin in the large city hall; the bands wailed their dirges along the streets; and after considerable ceremony at the grave, the earth was thrown in, the head-board set up, the floral wreaths and crosses laid on the mound and the great crowd dispersed and left the body of Doctor Broad under the sod to await the resurrection morning.

Five Neighbors Speak.

A group of five men lingered a few moments at the gate of the cemetery before taking their departure for their homes.

One said: "If they know in the other world what is going on in this, then Doctor Broad is a happy man; for if he knows that his funeral procession was a half-mile long, and had two brass bands, and four fraternities in line, then he is glad, I don't care where he is."

The second man said: "I never heard Doctor Broad say an unkind thing about anybody in all the many years I have known him."

The third individual added: "While Doctor Broad smoked cigars and drank an occasional glass of wine, I would far rather have his kind spirit and risk his chance in the other world than to be like some people who criticized and abused him all his life. I think it is less harm to smoke a cigar up than to burn up the reputation and usefulness and happiness of a man or woman by a caustic, bitter tongue, which is itself set on fire of hell."

The fourth person remarked solemnly: "I believe that in the moment of death Doctor Broad saw he had made a horrible and irreparable mistake—that he had missed the real salvation that is in Christ; in a word, that he had lost his soul."

The fifth man said: "If the false prophets and shepherds whom the Bible speaks of are lost, then Doctor Broad is lost. If the people who cry for mercy at the judgment day, saying, 'Lord, Lord, have we not prophesied in Thy name, and in Thy name done many

wonderful works?' and yet will hear Christ declaring, 'I never knew you,' and shall straightway fall into an endless perdition, even so I believe that Doctor Broad on that day will stagger backward from the face and words of the Son of God, and fall headlong into a bottomless hell."

Eternity! Eternity!

The men parted; the gate was closed; the sound of the last wheel died away in the distance; and the cemetery with its fragrant breath of cape jessamine and magnolia blossoms, with its sighing willows and vacant seats and walks, was left silent and solitary once more, with the latest addition to its white-faced sleepers in the pulseless, rigid form of Doctor Broad.—*From "Remarkable Occurrences," published by The Christian Witness Company, Chicago.*

SECRET SOCIETIES IN SCHOOLS ONCE MORE.

BY PRESIDENT BLANCHARD, WHEATON COLLEGE.

The constant recurrence to a single theme is probably wearisome to many people, yet I suppose the only reason for writing on any theme is that one may do good and if one is writing to do good, he should write upon a subject which is of present importance to his readers. It would not be beneficial to write or speak on subjects concerning which there was no present need. We ought, therefore, to write about school fraternities and sororities so long as they are living questions in the lives of the young people of our day.

It has always seemed to me the height of absurdity to mention intemperance, for example once a year in a pulpit and once a quarter in Sabbath School. I think that every pulpit should fairly blaze with lightnings and echo with thunders on this subject as long as the liquor business is doing the horrible work which it is now carrying forward. I cannot understand how a Christian can pray or speak at all without seeking to enlighten

people and to energize them respecting this great subject.

It seems to me equally true that teachers of all types should be continually informing, warning, entreating, as long as secret societies are doing the deadly work which they are now carrying forward. The older lodges are keeping men and women away from prayer meeting and church. They are encouraging them to live and die in sin. There is no doubt but that they encourage many men to the actual commission of crime. I have heretofore explained this matter in detail, I therefore merely refer to it here.

I have known men in good society, with ample means, more than once or twice to become common thieves and I believed at the time and believe now they would never have fallen before that temptation unless they had belonged to secret lodges which encourage men to crime by the promise of secrecy and protection.

"Stand Against Beginnings."

This is an old Latin proverb, *obstas principiis*, which has very vital relations to human life. There is another sentence which I read when I was studying Latin grammar as a boy which teaches the same lesson, "No one suddenly becomes most base," *Nemo repente turpissimus sit*. In the word of God we have the same lesson taught, "Train up a child in the way he should go and when he is old he will not depart from it." If this is true, and here as always human experience confirms God's word, then it must equally be true that if children are not trained in the way they should go they are in danger of making wreck of their lives.

Forty-three years ago, when I was beginning my work against the lodges I used to say that if men had lodges, it was equally proper for women to have them. Women do have their lodges and they affect women precisely as they af-

fect men, that is, they alienate them from their homes, they frequently alienate them from their husbands and children. The rage for divorce, with its attendant adultery, suicide and murder goes on with the increase of lodges. It will go on with their increase. A secret society for a man or a woman is already a divorce. If the cause continues the results will follow.

When husbands and wives belong to the same lodge and spend their nights away from their children, you have another result—I should say you have other results. One of them not long ago was that a father and mother put three or four little people to bed, went off to their lodge room and came back to find their house burned, their children in coals in the cellar. Of course they did not think they would be burned to death, but they knew or would have known if they had stopped to think that precisely this might happen if they neglected their duty as they did. This seems a horrible fact, and yet it was a very blessed one compared with many results of such dealings with children on the part of father and mother. It were a thousand times better that three or four babies should burn to death in their babyhood than that they should grow up to be shames to themselves, shames to their parents, terrors to the community, as children who are neglected by fathers and mothers are very likely to do.

If I could reach the ears of all my millions of fellow countrymen today I do not know that there is anything which I would rather say than to warn them that God will hold them responsible if they neglect the souls of their children.

Lodge Reforms.

Lodges, being pagan religions and therefore instigated and directed by Satanic power, will of course follow the

example of their founder. He transforms himself into an angel of light. Why? In order that he may deceive people. He does not transform himself into an angel of light to do good, but that he may be powerful for harm. What will organizations which he organizes and superintends probably do? The same thing that he does—that is, they will put on a pretense and affectation of good. For what purpose? For the same purpose that he disguises himself, in order that he may secure the allegiance and gifts of men. The great lodges of today originated in drink shops. They were organized by drunkards and they made drunkards. When Christian people had pushed public sentiment to a place where drinking was disreputable and drinking organizations were disreputable, the lodges reformed—that is, they reformed in word and name. They ceased to meet in liquor shops. They proceeded to make rules against having intoxicating liquors in lodge rooms. They came forward one by one to declare that saloon keepers and brewers and distillers cannot have fellowship in their organizations. What is all this for? In order that there may be a respectable outside so that the organizations may secure the membership of decent men who do not wish to fraternize with drunkards and other disreputables. Does this make these organizations temperance organizations? Certainly not. The drink shops are all around them. They have no trouble in getting where the drink is and after the meetings are done, those who are thus disposed go to the place where the drinks are and to other immoral resorts which are open at night, when other citizens are in bed.

Like Father, Like Child.

The school fraternities are divided into two classes. There are the college fraternities, which set the evil example, and the high school fraternities which fol-

low the example which the colleges set. There is a pretense that while college fraternities are very helpful, high school lodges are very injurious. Of course any man who is capable of thinking knows that this cannot be true; that, the seed being the same, the fruit will correspond. This is the argument from the reason of the case. The argument from history is equally conclusive, that is to say, we know as a matter of fact that all the vices which are produced in high school fraternities are produced in college fraternities. No man who is conversant with the facts in the case will deny this if he be fairly honest. That there are fraternities which are more obnoxious than others everybody knows, and that there are men who belong even to a very rotten fraternity who maintain respectability for themselves is equally known to all who will think, but secrecy naturally produces vice and crime. Frankness and openness naturally tend to verity and manhood; no one needs a preacher or a teacher to tell him that.

When Dr. Crosby said "Out of the darkness dark deeds grow" he simply stated a truism. Everybody knows it who knows anything and stops to think.

Pot Calls Kettle Black.

The frightful results of high school secret societies have endangered the whole school secret society system. When fraternities were in colleges far removed from most homes, people did not know what they were doing. When the same fraternities were brought into thousands of communities and close to the hearthstones of fathers and mothers, everybody found out what they were at. When boards of education, courts and state legislators began to make decrees against high school fraternities the immediate inference in the minds of all thinking people was that college fraternities must be like these other things; so the college

fraternities were compelled to do something in self-defense, just as the Masons, Odd Fellows, Knights of Pythias made rules to keep out liquor sellers, drunkards and intoxicating liquors.

There has hardly been a college fraternity meeting held in one of our great cities within the last two years where one of the leading topics has not been the high school secret society, and these college lodge men have explained how lodges are very bad for fourth-year high school students, but are very good for the same persons after they have been a year or two in college. Of course they have not shown why this is, because it is not true, but they have affirmed it and have attempted to save themselves by condemning those who were following their example. This condemnation has gone all the way from simple declarations to resolutions for execution. In Chicago not long since a college fraternity meeting declared that they would not accept as members persons who had been connected with high school fraternities. This was an effort to save their own secret societies by condemning others which were, like them, "just as good."

There has recently been held in the city of Denver a meeting of college fraternity people which suggested this writing, and which illustrates the teaching heretofore given. A certain Professor Haldane, unknown to us, was one of the leading speakers. Of course he assailed the high school fraternities. The report of his remarks on this subject is as follows. His remarks show the real source of the movement to reform. The movement against the public school fraternities has caused a movement against college fraternities; therefore the latter must cut loose from the former and fight for their own lives. Professor Haldane's remarks on this subject are thus epitomized by the reporter:

Professor Haldane rapped high school fraternities in his remarks. "The high school society has not in any wise the grounds for existence that justifies the support of a college fraternity," he said.

Professor Haldane replied to the criticism which has been brought against fraternities that they breed clannishness and develop an undemocratic spirit. "The organization of a local fraternity council," he said, "would greatly encourage democracy. It would bring fraternity men and women closer, he said, and give them a better outlook on the 'other fellow.'"

The menace to Greek letter fraternities from legislation and outside opposition was also discussed by Professor Haldane. He said that bills had been introduced in the legislature of Wisconsin, Texas, Ohio and Mississippi looking towards the abolishment of fraternities in state institutions and schools receiving state aid.

"An anti-fraternity war is being waged," he declared, "from end to end of this country, and while I think the fraternities have remained victorious to date, there is every reason to believe that the fight has not yet gone to high pitch. I see a hopeful sign in the fact that the fraternities see there are wrongs within their organizations to be righted."

"High school fraternities," said Professor Haldane, "sprang from the desire of the very young to belong to something or other exclusive."

The most important things involved in this report, however are found in several paragraphs near the introduction. Take for example the first part of the report, which is as follows:

"The tango dance and the slit skirt were ousted together by the fair Sigma Kappa sorority members, who voted in solemn chorus yesterday that well-bred society is no friend of either. 'Not in public, at least,' was the edict. Freak fashions and catchy dance steps will never again be allowed in their midst, declared the sorority delegates."

Certain of the more licentious dances are to be tabooed by the girls' secret societies represented in this meeting. In other words, dancing is to be reformed.

but what is to be done about the other dances which have been encouraged and promoted by the secret societies both for men and women throughout the entire country? They are to be continued. Why are the tango and the slit skirt to be tabooed? Because they are unpopular, because they suggest the houses of prostitution in too distinct a manner, but they are modern dances. Houses of ill fame are not modern. Where have they obtained their inmates in our country during the last hundred years? From dances of course. All people may know that who simply know what the dances are. How is the promiscuous hugging of the dancing room to go forward without destroying the morals of young people. It is just as natural for dancing to produce licentiousness as it is for water to run down hill.

Suppose it should be suggested that the old-fashioned dances, where men and women were not locked in close embrace during the hours of the dances, should be re-established and that men and women should attend dances where close and long-continued personal contact was not allowed. What would happen to such dances? Nobody needs to be in doubt as to the answer of this question. The tango and the slit skirt are disreputable; that is the reason why they are shut out; not because they tend to immoralities, though undoubtedly they do this, but the dances which are retained are as directly conducive to licentiousness as those which are barred. The difference is not as to moral tendency, but as to æsthetic character. The tango and the slit skirt are the natural result of the waltz and the schottische. Given the latter, and you come to the former by a strictly natural process. Tendencies are the same; appearances slightly differ.

When this discussion has gone far enough, unless our nation is doomed to

die, as Rome and Greece did from the immoralities of the leading people, the college fraternities will put out dancing as the older lodges have already put out liquor. They will do it for the same reason, and they will have other enjoyments nearby, but outside the lodge halls. Thus they will save their reputation with thoughtful people and have their sensual enjoyments for themselves.

Money and Fun.

A decadent nation finds its adults crazed with desire for gain and its youth with a desire for sport. Industry, economy, virtuous living—these are old-fashioned and tiresome. What is the value of living if one must always be thoughtful and decent? That we are far along in this awful age every fairly thoughtful person well knows. Every morning newspaper bears testimony to the fact. Money, clothes, houses, foods, luxuries of one kind and another, games for boys of every sort and description and dances of every description for girls—these are the cry of the crazy world in our time. Meanwhile what are our colleges doing? Very largely they have dropped into the current and are doing nothing whatever to promote right habits of thought and action. They are teaching chemistry and biology, while their young people are being destroyed.

It is most wonderful that Christian ministers and members of churches can and do send their own sons and daughters to these institutions, where everything that demoralizes and destroys is tolerated, where all the conservative influences of society are ignored or despised. Nevertheless, there will be some who see and avoid the dangers which threaten their children. Would that their number might be greatly increased.

A Minister's Boy.

I heard only two days ago of a minister whose son had finished study in the

college of his denomination who had gone to a university to secure his first degree in arts. This school to which the son of this minister had gone has been largely controlled by fraternities for many years; not altogether controlled, for there is a powerful nonfraternity organization; but the fraternities exist and do their deadly work. At the close of every athletic season this school has had its "round-up," when five or six hundred drunken collegians have made night hideous and the sidewalks unsafe for passers-by. Why should a minister who is himself opposed to secret societies and opposed to drunkenness send his son to a school of this sort when there are colleges where he could secure as good a degree and a better education which are free from these evils? I confess I do not know. I am puzzled when I try to think through such a question. All I can say is, "God help the boy and make him wiser than his father." If he is not, it is not possible to foresee what may occur to him while in college.

THE HALF GOSPEL.

BY JOHN S. WHITE.

"Preach the preaching that I bid thee"—Jonah 3:2. Jonah confessed to preaching a fractional gospel. He preached of a God, merciful, slow to anger, of great kindness. Do we wonder that he was ready to flee when told to preach repentance and tell the people of Ninevah of the wrath of God.

I recently heard a lodge preacher deliver a sermon based on Acts 9:36. He praised the good works of Dorcas, telling how God loves, approves and rewards good works. His congregation was composed mainly of lodge members and those supposedly building their hopes on morality and their own good works.

A Half Truth Is No Truth at All.

It takes the positive and negative currents to produce the electric light. For gospel light, negative truths are as important as the positive. Both are needed.

Luther proclaimed, "The just shall live by faith." This was the positive gospel, and his protests against indulgence and other evils was the negative and the two together made the perfect gospel light.

A majority of the unsaved are building their hopes for salvation on their good works. This constitutes their positive side of salvation. They naturally rejoice to hear a lodge preacher seek to prove their position correct. People are led like silly sheep to destruction! Preachers like Ahab sell themselves to do evil, and preachers may, like Haman, bring about their own destruction. But they have no right to trifle, for who can estimate the value of a soul. They do not show the difference between the holy and profane, the clean and the unclean. (Ezek. 22:26.) While God is good, He is also severe. (Rom. 11:22.) While God is love, He is also a consuming fire. (Heb. 12:29.) While He rewards the "born again," who live faithful lives, He takes vengeance upon those who do not know and obey Him. (2 Thes. 1:8.)

I had spoken many times to a fellow workman about his soul, apparently with good effect. The gospel was at work, and he seemed in a fair way to repentance, when I was told his lodge was visited by a preacher who gave what I would call a treacherous sermon, in which he praised their good works and extolled their principles of "friendship, love and truth." Now, this mill-man is self-exalted; he thinks he has found a balm for his soul. By this counterfeit substitute the work of the Holy Spirit has been hindered and obstructed, perhaps undermined and destroyed. When I learned what this preacher had been doing for my friend I almost felt like following the example of Carrie Nation, but remembered, "Our weapons are not carnal." May Christ forgive this preacher, for he knows not what he is doing! Just think of a man applying these attributes, "love and truth," to a society not requiring regeneration as a condition for membership! God says that if we are the friends of the world, we are His enemies. (Jas. 4:4.) Is not this an illustration of the way that the "old ser-

pent" exalts himself above God? (2 Thes. 2:4.) Truly the lodge system is the masterpiece of Satan for the destruction of souls. Oh, that the people of God would be faithful to these lodge preachers and tell them that they are in the wrong boat. Boasting and vain display have worn their sails threadbare. Their blind pilot was cast out of Heaven. But the old ship of Zion is built of good gospel timber and is safe. Her Captain has power to calm the sea of trouble and still the winds of adversity. He not alone promises to care for His own, but has the power to do so. With Him as our Captain, our frail bark will be guided safely through the troubled sea of life and find anchor in the harbor of a blissful and happy home. Surely we need not be deceived by lodge preachers if we follow the light of God's Word.

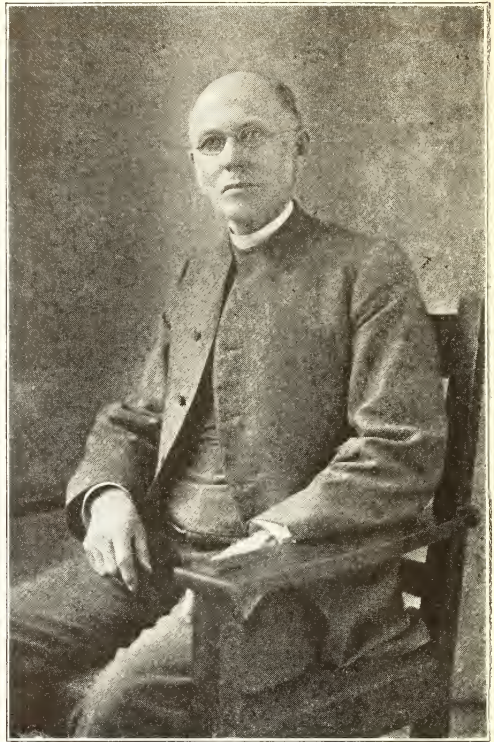
Highspere, Pa.

BEREA COLLEGE.

The opening of the winter term of Berea is marked by a great influx of students, particularly in the Normal and Vocational Departments. The public schools of the mountains "run" through the summer and fall, and at the close of the fall term a large number of teachers are ready for further study in Berea. With them come the young men and women from the mountain farms to fill up the vocational classes in agriculture, woodwork and home science.

Its five departments—College, Normal, Academy, Vocational and Foundation School—constitute a great social settlement devoted to the intensely rural conditions of the mountains. In the past year 1,429 students have been in attendance from the mountain ends of Kentucky, the Virginias, the Carolinas and Tennessee, besides some 400 children in the Model Schools. Traveling libraries and a "Chautauqua on Wheels" have been maintained for the benefit of people remote from ordinary "advantages."

Our great thoughts, our great affections, the truths of our life, never leave us. Surely they cannot separate from our consciousness, shall follow it whithersoever that shall go, and are of their nature divine and immortal.—*Thackeray*.



EDWIN P. SELLEW.

Friends in the more immediate circle of Philadelphia have been informed of the death of our beloved friend, Edwin P. Sellew. It occurred at the Hahnenmann Hospital on the morning of twelfth month 11th. A week before, on the third, he had submitted to a surgical operation. The immediate outcome of this had seemed hopeful. He became more comfortable, seemed to gain in strength and improve in several respects so as to surprise his physician and nurses. Less than twenty-four hours before the end, it became clear that the hopes of recovery had been groundless.

* * *

For twenty-five years Edwin P. Sellew has been a unique figure amongst friends in Philadelphia and has had an extended service in commending vital Christianity to an everwidening circle. He was born amongst the Methodists and was trained for ministerial and pastoral work as a Free Methodist. Naturally an independent thinker, he became well known and highly esteemed in that earnest body of Christians. It was realized that he was a man of con-

victions, that convictions shaped his life, not his life his convictions, and we have been told that there were those amongst the most influential of his associates, who considered that he would directly succeed to the office of bishop amongst them. In the good order of Providence, and as a development of his life of conviction he found the situation of a stated pastor unbearable.

* * *

With the growth of such views it was most natural that he should be drawn to the Society of Friends. His conviction as a Friend was of the thorough-going character one might expect in such a type of a man. Step by step he came to realize not only that he was in unity with the general principles of Quakerism, but that the testimonies of the society for simplicity and truthfulness in dress and address appealed to him and satisfied definite requirements of the Holy Spirit in his heart. He became strikingly consistent in all these matters, but in a way that left no doubt that he had not adopted them as mere forms appealing to his judgment but as living realities that made him more true to his Maker and more honest toward his fellow-men. Sometimes such a type of Quakerism is described as antiquated and said to be no longer serviceable in the world. One could not sit in Edwin P. Sellew's seat as manager of a large office building, nor follow in his steps in any small degree into the world of business and of human interests without feeling that in the highest sense in which the term is used he was a "live wire" in the community.

As such a live wire he looked upon his mission in connection with the publication and editorship of *The Friend*. His desire was for a positive testimony, that the things which he had known and his hands handled, should be commended to others fearlessly but lovingly. The principles he thus represented are those specially cherished by the contributors (managers) of *The Friend*. They feel very deeply the loss they have sustained in his death, but their appeal is to an interested body of subscribers for sympathy and for help. Those who are livingly concerned for the up-building of the Truth should lend themselves more

actively to the effort to do it through a weekly periodical. Thus will the excellent concern of our departed Friend be maintained as a worthy memorial to him, and to those devoted Friends who have preceded him in the editorship.

J. H. B.

The funeral of our late dear friend was held in the Meeting-house at Fourth and Arch streets on Seventh-day afternoon the 13th. A very large company joined in the solemnity of grief and of worship. A note of thankfulness for such a triumphant life and death pervaded the vocal exercises and crowned the occasion as one of Divine favor.

—*The Friend*.

'Grave on thy heart each past red-letter day;

Forget not all the sunshine of the way
By which the Lord has led thee; answered prayers,

And joys unasked, strange blessings,
lifted cares,

Grand promise echoes! Thus thy life
shall be

One record of His love and faithfulness
to thee.

—*Miss Havergal*.

I have lived to thank God that all my prayers have not been answered.—*Jean Ingelow*.

KIT CARSON OR JESSE JAMES!

"Within a few miles of the seat of Berea College were born in the last century two mountain boys of adventurous disposition. Both had the early training of the hunter and the scout. One had an honorable outlet for his energy in following the great 'pathfinder' Gen. Jno. C. Fremont in the exploration that gave us California and the Pacific coast. He is known as "Kit Carson." The other was unguided and misled and used like energy in deeds of violence. His name is Jesse James!

"There are thousands of just such lads now in these Southern mountains. Those that get a bit of guidance and 'a chance' will make energetic citizens; those who miss such guidance will be desperadoes in Kentucky and other states. The mountain people are a concern to the nation."—*Berea Quarterly*.

ORDER OF THE COBWEB.

A Sunday School Secret Society.

One of the features of the Ohio State Sunday School Convention, held in Lima, in October last, was the Ohio Boys' Congress, under the leadership of M. G. Baily, assistant general secretary of the Ohio Sunday School Association. He should have been named Jereboam for his forerunner. (1 Kings, Chs. 12 to 14.)

We copy from the November number of *The Ohio Sunday School Worker*:

The great event of the evening was the Camp Fire and solemn rites of initiation into the Order of the Cobweb. Before marching to the scene of the Camp Fire the delegates gathered in the auditorium of the church, where Mr. Baily explained the secrets of the order, which were not to be revealed to the general public. The quiet hush that pervaded the assembly and the reverently bowed heads signified that these secret vows had to do with the inner life of the boy and that many hearts were being stirred by higher ideals.

Perhaps the best idea Lima people obtained of the size of the Congress was from the march to the Camp Fire. Walking two abreast, covering a distance of nearly three blocks, singing as they went, the delegates made an imposing array of happy, carefree boys, and their spirits did not diminish when they reached the Haller street ball grounds, where the big Camp Fire was already crackling and throwing out a broad circle of light and heat.

The closing half hour was given to the work of the first and second degree of the Order of the Cobweb. A group of leaders came forward and each received a match from a freshly-opened box held by Mr. Baily. Each match was lighted in turn and when all were burning they were laid upon the box which had been placed on the ground. Then very quietly, bearing in mind the secret significance of the act, the great company of boys marched slowly by, each one placing a small stick upon the burning matches. When all had performed the rite, the long line formed the second time, and each boy threw a small quantity of water upon the fire thus started. The charred mass of wood was then collected and a bit of charcoal was afterwards taken by each member as a reminder of the vows of the order. The great company that a few minutes before had

been free with jest and laughter were now quiet and reverent, and as the Camp Fire slowly burned itself out, eyes were lifted to the lights above, the moon and the stars, and the spirit of the "God-of-the-open-air" seemed very close. Heads were bowed as Mr. Baily led in prayer and the vast throng united in repeating the Lord's Prayer. Surely the experience of these closing moments was one to be long remembered. The moon and the stars probably never shed their light upon such a scene before—a great company of boys, nearly five hundred in number, standing with bowed heads in the midst of an open ball field repeating the prayer of the Man of Galilee.

Could anything suggest the "high places" more perfectly? Is it not amazing that after school teachers and school principals, school boards and state legislatures have so universally condemned the principle of secrecy for children in public schools, that churches should allow lodge men to organize their boys into a Sunday school secret society! Is it not high time that Christian parents and church papers publish their protests against this Sunday School secret lodge.

A PROPHETIC CONFERENCE

At the Moody Bible Institute, Chicago,
February 24-27, 1914.

It is twelve years since the International Prophetic Conference was held in the City of Boston, and many brethren feel that the times demand another testimony to the doctrine of the premillennial coming of our Lord and Savior, Jesus Christ. We therefore cordially and urgently invite you to meet with us and others for this holy purpose, at The Moody Bible Institute, Chicago, Ill., from Tuesday to Friday, February 24th to 27th, 1914.

To those sufficiently interested to address a postal card to The Moody Bible Institute, there will be mailed in ample time, free of cost, a leaflet containing further information as to program, names of speakers, and details as to boarding accommodations. As to the last named, the Institute will endeavor to entertain as large a company as possible at minimum rates, but to obtain this ac-

commodation it will be necessary to write early.

The Call is signed, among others, by John Timothy Stone, Moderator of the Presbyterian Church, U. S. A.; William G. Moorehead, President, Xenia Theological Seminary; T. R. O'Meara, Principal Wycliffe College, Toronto; C. I. Scofield, Editor, The Scofield Reference Bible; R. A. Torrey, Dean, The Bible Institute, Los Angeles; James M. Gray, Dean, The Moody Bible Institute, Chicago.

THE RED EAGLES.

"The membership in Rochester, New York, continues to grow and there is now over one thousand applications on file and twenty-five to fifty new applications are being secured each day. It is believed now that Rochester Council will not fall far short of two thousand five hundred members before the next meeting is held. The great benefits to be derived in this benevolent, patriotic protective society are worthy of the consideration of every prudent man who loves home, friend and country."

The above is taken from a Rochester paper. The Order is a new one to us. We confess it with shame for we read in its organ that the Order dates back to the 16th century! We wonder if the heroes with Latin names, Jubela, Jubelo and Jubelum were not members. If so, would it not prove that it dates back to the building of Solomon's Temple? We call attention to Secretary Stoddard's note on the Red Eagles. We hope to give fuller information in our next number.

CANADIAN READERS.

The Holiness Movement Book and Publishing House, 480 Bank Street, Ottawa, Canada, are advertising "Modern Secret Societies" by President Blanchard. It may be convenient for some to obtain the book from them and if so we hope you will do it. We have received a very fine wall calendar published by this association, price only 15 cents. We hope that there will be a large demand for it.

An opportunity to sacrifice is a chance to get acquainted with Christ.

Editorial.

We publish in this number an obituary notice of Edwin P. Sellew, one of the most sympathetic and faithful supporters which Secretary Stoddard has known during all of his many years of service in enlightening the people as to the vital dangers from organized secret lodges.

The eleventh of this month marks the second anniversary of the home going of our dear brother, J. M. Hitchcock.

We have just learned indirectly of the death of another very helpful coworker, Rev. C. D. Trumbull, of Morning Sun, Iowa; he was a constant friend and assistant of the Association for many, many years. From Brother McCoy comes the startling news of the death of Rev. M. A. Gault, of Oakdale, Illinois, formerly Editor of the CYNOSURE. We have no particulars of his life or death at hand. He was widely known as a good soldier of the Lord Jesus Christ.

Eld. Joseph Amick, one of the members of our Board of Directors, has been very sick, but at last reports was gaining. Brother Amick is a man of ripe experience and sound judgment above many and has been a very helpful member of the N. C. A. Board. We are now hopeful of having him with us in future meetings.

THE BIBLE ON MASONS.

While it is true that that reiteration of the trite fiction about Biblical foundation for secret wickedness can be directly challenged for proof and brought to book, there yet remains another side from which the bald assertion can be approached.

It is easy to admit that "A good deal about Masonry is found in the Bible." Such a concession is liable to pique Masonic curiosity and lead to the curious inquiry: "What, for instance?" or "Where do you think you find it?" This opens a plain path to definite citation. Suppose the claimant to be a woman: the way then leads through certain statements made by high Masons whose authority she cannot question. These

having identified "Our ancient brethren" with those who worshipped on the "High places" noted in Scripture; besides having made it plain that he who would be a true Mason in the deepest and most real sense, "Must tread the mystic circles of Zidon"; the time is ripe to introduce that royal Eastern Star of Zidon, Ahab's powerful queen. A brilliant Eastern Star is Jezebel.

Cozbi, daughter of a prince of Midian, was a martyr of the Eastern Star, whom Pheinehas slew. The vision of Ezekiel also showed Eastern Stars weeping for Tammuz,
 "Whose annual wound in Lebanon allured
 The Syrian damsels to lament his fate
 In amorous ditties all a summer's day;
 While smooth Adonis from his native rock
 Ran purple to the sea—supposed with blood
 Of Tammuz yearly wounded. The love tale
 Infected Sion's daughters with like heat;
 Whose wanton passions in the sacred porch
 Ezekiel saw, when, by the vision led,
 His eye surveyed the dark idolatries
 Of alienated Judah."

—*Paradise Lost, Book 1.*

If it is not hard to find ancient Eastern Star women in the Bible, it may seem easy to find Masons, and to perceive that the esoteric cult, which we are apt to associate with members of advanced degrees, is well represented by them. Such were the four hundred and fifty whom Elijah slew at the brook Kishon, after the fire which they had invoked in vain had fallen on Carmel. "Our ancient brethren worshiped on the highest hills," says high Masonic authority in answer to the question why lodges meet in upper rooms; and no diligent reader of the Bible is a stranger to the "High places" of the ancient Masonic brethren. There is, indeed, no lack of reference to ancient Freemasonry, for the Bible does not spare its "wicked abominations."

"LIGHT TO THE WORLD."

The above is the title of a booklet of 95 pages and cover, published by the United Brethren Publishing Establishment, Huntington, Indiana. One copy will be furnished to anyone applying, without charge, but if a second copy is desired, 25 cents must accompany the order and be sent to the above address.

The book consists very largely of a compilation from Barnard's "Light on Masonry," which latter book is now out

of print. This booklet contains very valuable matter and not the least interesting is the historical part. We understand that there are only about five hundred copies left and that those who come first will be the fortunate ones.

SILENT SENTINELS.

Those who counteract the influence of secret societies are not shut up to uniform means or method. Co-operation with those who address conventions or deliver sermons and lectures, is not always to adopt their method. A vast amount of matter has been written and distributed in ways giving no clew to its source. So great is the need of quiet help, and so wide its open door, that none need think themselves debarred from important service merely because shut away from a public platform. Through the mail they can reach wider audiences. Conversation, however, admits the emphasis of personality, while it allows elucidation of truth and adjustment of ideas through question and reply. It may be more satisfactory to work by both methods for those not already bound, since it is easier to stay out than to come out.

It is unwise to imagine greater thoughtfulness and thoroughness than belong to the joiner type of mind, or accompanies the joining habit. Initiation should not be confused with full information. Thoroughness of study, so far as study needs to go, should, on the contrary, be the unfailing task of our own allies. Discriminating selection should then fix upon strong position to be assumed and held in debate public or private. Driven away from his entrenchment the disputant cannot be, when yet he may be drawn away. He should take warning from the capture of Ai, described in the eighth chapter of Joshua, and resolve to possess and hold his own strong citadel. He should restrain himself from eagerness to refute trifling arguments or to answer frivolous questions. He should content himself with stating what is irrefutable and maintaining what is unanswerable. It is necessary to observe the mind to be convinced in order to select means of conviction, for proof requires adaptation to each type of mind addressed. To know that Jesus' name is not spoken in lodges will

attract rather than repel a Deist; nevertheless, he can be told of the third point of fellowship and Royal Arch obligations.

Tracts sent by mail do double work, for besides rendering their own direct service, they make a source of ampler information known. Thus they help both the association itself and those who need its help. Rolled within newspapers, they can be sent to outreach the voice and awaken distant minds. Laying siege to some village, they can stir up conversation there, persistently awakening new thoughts in some church, they can provide its pastor with co-operation. Church sentiment is needed as well as pastoral sentiment.

There is yet another good and quiet method, for much can be done through the office of this magazine with the name of the remitter kept out of sight if this is desired. One dime will send one ordered copy to any address, and one dollar will send any issue to ten addresses. A quarter of a dollar will send the magazine to a designated address three months, and a dollar to four addresses. A dollar's worth of tracts will seed down a large territory throughout which the association will thus be made known. Books, too, will go directly from this office. Quiet work like what we have indicated is both available and invaluable, while, in some cases, special reasons may make silent caution discreet and prudent. In any case, a chip on the shoulder is a poor substitute for an epaulette. There is a time to speak and a time to be silent; a time to fight and a time to avoid fighting; noisy conflict that is useless may be worse than useless, choking up the way of real fighting that wins victory.

CONSCIOUS CONVICTION A GUIDE.

What is the best means of securing conviction, is a critical inquiry in any debate. Lawyers consider it carefully when they are about to convince a jury. All the world is a great jury, impaneled in divisions, and every one of us must some time be an advocate. When we take up the case against secret societies, we must know how to convince such a jury. One keen guide in selection of means is consciousness of our own convictions. On what do these rest? How does it hap-

pen that, whereas we once knew nothing about the subject of secret orders we now have clear convictions? A quick answer is that clear conviction results from clear knowledge. Openness of mind, with a tendency to inquire about facts needing to be known, doubtless ought to be credited in part to early home influence without much definite information. Years of suspicion, and possibly of what can be called prejudice, need not be ignored. But these have been found inconclusive when solid conviction was most needed. Conviction is not depending on them now. Even if they have sometimes seemed actually to bear the test, a time has at length come when they could suffice no longer. We could cite an instance of this kind. Let us agree, then, that inasmuch as we know of something more than personal influence, or mere persuasion of the hortatory kind, which lies at the foundation of our own actual convictions, it is for us to adopt the very weapons that have vanquished our own resistance and made us vassals of truth. Let us not encumber ourselves with Saul's armor, while David's sling is already in hand.

An incomplete illustration of what wisdom points out as a practical means to be used, lies close to the other kind of means which we have just now rejected as not wholly adequate though perhaps tributary. It falls under what is named in general terms "The good man argument." It relates, in this illustration, to George Washington. What profit could there be in discussing pro and con the Masonic life of Washington, without first learning and sifting facts of his life? There are means of knowing what he said, what he wrote and what he did. If a discussion of a secret order happens to take this not very unusual turn, these verified facts are the only weapons that will serve the need. Turning for verification of this claim for them to our consciousness, we at once find that some biographical fact is at this moment continuing to convince our own minds. If further test seems worth seeking, we can find it in Governor Ritner's attempt to make it appear that Washington was a man concerning whom such a thing as he names is incredible. Take such an argument from probability

for what it may seem worth, the mind is, after all, better satisfied with certain plain proofs drawn from biography by Governor Ritner himself and by President Blanchard. "Too intimate relations with ungodly men" have been alleged against society membership. The allegation cannot be denied, but it has failed to prevent initiation. Stated thus vaguely, it need not secure conviction; in fact, it has not. But stated, even but partly, in the exact terms of that obligation which relates to the "Third point of fellowship," it becomes a cornerstone of permanently immovable conviction. To this assertion consciousness responds. Of both assertion and consciousness wisdom selecting means of conviction should take counsel.

"Masonry and Murder," by Dr. J. B. Milan, a Master Mason, 315 Emporia Ave., Wichita, Kansas, is a book of 111 pages which purports to give the life experiences of the author. Dr. Milan's persecution began when the lodge learned that he had purchased "Freemasonry Illustrated" here in Chicago. It cost him, he says, his property and the life of his son.

Rev. Dr. Dillon says in *The Christian Conservator*:

Recently a track-walker found under the rails of the Monongahela railroad at Leckrone, nine sticks of dynamite. If they had not been found by the track-walker, the jar of the train would have exploded them. They were opposite a magazine of a powder company, in which was stored 20,000 pounds of powder and 500 pounds of dynamite. In all probability this whole magazine of explosives would have been set off, and there is no knowing the loss of life and other damage that would have resulted.

This condition of things must continue while the secret lodges are tolerated. They disregard life and property, and seek to avenge their grievances under the protection of a secret order to conceal their doings, to plan their work and execute it. The safeguard to throw about our nation is to forbid the existence of any secret order in all our land. Openness, public investigation and frankness should prevail to secure safety and morals.

News of Our Work.

PENNSYLVANIA CONVENTION.

March 9th and 10th, 1914.

Titusville, the place, is a very important city of the Keystone State. Read Secretary Stoddard's letter in this number and think what it would mean to the cause if your prayers should be answered for this meeting in the conversion to this work of one of those millionaires.

May God "work in you to will and to work" to give and to pray for the Titusville Convention.

IOWA CONVENTION.

Oskaloosa, March 23rd and 24th.

Remember that the place is in the beautiful and commodious Friends' Church near Penn College. We hope for loyal and hearty support from two important schools, the one just mentioned, Penn College, and the Central Holiness University. With few exceptions the churches of Oskaloosa have by their pastors expressed sympathy, and now it is up to the forces throughout the state that believe this light makes for righteousness to rally around the standard set up at this time and place. President Blanchard and Secretary Phillips from out of the state, will be present and possibly Rev. E. B. Stewart of the Fourth United Presbyterian Church, Chicago. Send funds for the expenses to the N. C. A. Treasurer at this office and they will be duly acknowledged. Will you not let Secretary W. I. Phillips know by postal whether you can attend or not?

THE ANNUAL MEETING.

How swifter than a weaver's shuttle the year passes. An event of more than ordinary interest is the close of the fiscal year of the National Christian Association in connection with which there has often been held our National Convention.

Last year the annual meeting was held here in the "Carpenter Building," our N. C. A. home, and instead of the usual convention, a series of meetings were held on the Pacific Coast with results justifying the effort.

May 21st and 22nd, 1914.

We mentioned in the January number, the action of the Board of Directors

in deciding to meet again this year in *The Moody Church* on the third Thursday and Friday of May. President Blanchard says that he considers our program for the May meetings the best that he has ever seen. We have good reason to expect to have with us Rev. Dr. E. D. Bailey of Brooklyn, New York, and Rev. Dr. S. P. Long of Mansfield, Ohio, Rev. Dr. Wm. Dillon of Huntington, Indiana, Rev. T. M. Slater of Seattle, Washington and many other friends new and old. Plan to come and write us in good season if you wish accommodations near the Convention.

PENNSYLVANIA STATE CONVENTION.

The Pennsylvania State N. C. A. will hold its annual convention in the Swedish Congregational Church at Titusville, Pa., March 9 and 10, 1914.

This is the first convention of the kind ever held in this part of the state, and it is especially desirable that there be a large attendance.

The essential principle of secret societies is antagonistic to the religion of Jesus Christ, and the most potent factor in its overthrow is the Holy Spirit. Let us earnestly pray, therefore, that the Holy Spirit may be present to take charge of this convention and to empower our efforts for the awakening and conversion of souls.

DUDLEY W. ROSE, PRESIDENT.

A Christian and Missionary Alliance worker came into the office last month and purchased several pounds of tracts saying that they were just what he had wanted for a long time and had only recently learned from an advertisement which we are running in the "Christian Worker's Magazine," where he could get such literature.

One of our Maryland subscribers, Mr. Wm. E. Baker, writes that he enclosed his subscription to the CYNOSURE and a contribution for the work of the Association, and says, "I love the CYNOSURE and would feel lost without it. May God bless the Association."

CONTRIBUTIONS.

Christian Reformed Churches:

Classes of Illinois.....	\$30.70
Broadway Ave., Grand Rapids, Mich.	10.00
Prospect Park, Paterson, N. J.	5.00
Rock Valley, Iowa.....	18.55
D. S. Faris.....	1.00
W. B. Guild	5.00
Geo. L. Coffin.....	5.00
D. M. Sriver.....	1.00
A. C. Fortner.....	.50
Wm. E. Baker.....	.50
W. S. Orvis.....	10.00
Jas. B. Vogle.....	2.00
Johnson Estate	44.51
Discount	50.00
CYNOSURE Extension Fund (K)...	1.00
Tract Fund (K).....	4.00

A FRIEND IN NEED.

"Count on me at any time when you are in great need for five or ten dollars to spread the truth. As long as I can send it, it will be at the service of the cause of Jesus." GEO. L. COFFIN.

Rev. L. V. Harrell writes that during January "I have had quite a battle with the lodges at New Goshen, Indiana. I think that the lodges have the worst of it. We have had a few conversions and accessions to the church during this combat and the church itself is pretty well lined up and strengthened in the cause of Christ."

Rev. N. H. Payne writes that he gave an address at Orange, California, on the relation of Masonry to the Gospel of Jesus Christ, and that on the second night, he was about to begin another lecture on the second and third degrees of Masonry and before he had said a word, six policemen appeared and led him off.

Rev. H. C. Stephan wants a revival, and to that end sends for some six hundred tracts from our Association in order that the work of grace may be a deep and permanent one.

OH DEAR, WHAT TROUBLES.

A leading Chicago daily sent a reporter to our office recently who inquired, "Did you know that bums were buying exposures of you and using the signs

on the street in appealing for help?" The Lodge is in a peck of trouble indeed! In Indianapolis, Indiana, the Masons had a man arrested who had joined an independent Masonic lodge and who was wearing a Masonic button. He claimed that he had a right to do so; that the lodges called "regular" had no monopoly, but the court fined him fifty dollars. In some states the Masons have had laws passed making it a crime to print, sell or have in one's possession a secret society ritual, but that is a law they dare not enforce. It was probably only intended for a scare-crow. Oh dear, what troubles!

"TELL IT NOT IN GATH."

It is said that only upon the death, in December last of a prominent lawyer and former district attorney of Sullivan County and a resident in the little town of Monticello, N. Y., was it known that he had had a mistress for years in a private room off from his office, and that previous to preparing this room he had had a private room for her in the Masonic hall. Tell it to the horse marines that his lodge brethren did not know and help conceal the facts from the public and his family.

"LIZZIE WOODS' LETTER."

Brinkley, Ark., Dec. 31, 1913.

Dear CYNOSURE:

I left Brownsville for Memphis on the 7th of December and attended the annual holiness meeting there until the 15th. The gathering was so large that they had to rent the big auditorium which holds about three thousand people. It is owned by a colored man. We have some very wealthy colored men in the south, and two-thirds of them are idol worshipers; nearly all belong to some church and all the different secret societies that they can get into. I distributed our tracts in that large audience, and the Devil got so mad one night that he entered into a young man and woman who tried to break up the meeting. The young man asked the preacher different questions about the Bible. He was well educated but the Devil made him act the fool with all his learning for he did not know the Bible well enough to quote it correctly. After he was silenced then the

woman rose up in the gallery and interrupted the preacher by saying that she was as good a Christian as any one; a Christian from head to foot. Then her sympathizers (about two hundred, cheered and clapped their hands until we could not hear anything. They were angry because the preacher had said that in secret societies they worship Satan, and also because of the tracts that were given out on the preceding night. When they saw what fools they were making of themselves they became quiet, and then the man of God opened the Word and laid bare their sins. After the service the woman came down from the gallery and begged the preacher's pardon for making such a disturbance, and after that night the meetings were not interrupted.

A man said to me that night that he had given up all this lodges, and he declared that lodge preachers are doing a great work of destruction of the Negro race, because they "boom" the secret society which is such a terrible breeder of immorality—the good and bad, both men and women, are so intimately mixed together in the Lodge. Among the older men and women, some may stand in spite of conditions, but it is sure destruction to the young Negro boys and girls that belong to these lodges. He said that the Negro preachers that belong to the lodges, get lots of money from them. Some are able men and spend their time in teaching the young how to get homes, build churches, schools and lodge halls, but all the time the souls of men are dying for the light of the Gospel, to which they pay no attention. He said, "I was in the lodge and I know what I am talking about." I said, Yes, all these D. D.'s in the lodge are blind watchmen, "dumb dogs," they are "greedy dogs," which can never have enough; shepherds that can not understand: they all look to their own way, everyone for his gain. (Isa. 56:10-12).

The next day after the uproar we had the pleasure of teaching the Bible to a hundred or more women. During the lesson, one sister from Atlanta, Georgia, said that she and her husband and her son belonged to several secret orders. She said, "I saw so much wrong in the lodges that I was in, that I was troubled over the matter and began to pray and

seek the Lord, and the Spirit said to me, 'Come out from among them' (2 Cor. 6:17), and I came out of all of them. My husband was very angry with me and reminded me that I had entered the lodge to stay until death." She said that she got relief for a while, but when she thought of her boy, her only son, in these wicked institutions, she said that the Spirit said to her, "You have no dominion over your husband, but your boy will listen to you. Will you flee from destruction yourself and see your boy being destroyed, soul and body in these lodges?" She began at once to show her son the wickedness of the lodge and he quit them at once. We heard many other testimonies against these worldly organizations.

After leaving Memphis, I stopped off at Vincent and Marion, Arkansas, to see friends. I lectured there six years ago but did not have an opportunity this time as Mr. J. B. Crockett had been here a few months ago and had exposed the secret lodge and they could not stand another dose so soon. They threatened to kill Brother Crockett, and if they ever stop his testimony they will have to kill him for he is not afraid to preach the whole Gospel. My friend at Vincent is a Mrs. Campbell who had a meat market so I had a chance to teach in the market place (Acts 17:17). One day while sitting in her place, talking about the sinfulness of the lodge, a big eighteen degree Mason came in and listened a few moments. I was telling of the wicked penalties to which the Masons swear and this man was so uneasy while I was talking that he was tempted to shout at the top of his voice to keep others from hearing. He said to me, "Lady, wait. Are you setting up lodges?" No, I replied. "There are so many traveling around the country setting up different kinds of secret orders that I thought may be you were doing the same." I answered, No, I am fighting idolatry. He said, "I am a Mason. Masonry was the first church. Why are you fighting the true church? I am an eighteen degree Mason and those degrees are the eighteen articles of the Baptist faith. You don't know the articles of the Baptist faith, do you?" No sir, I answered, but I believe in one faith, one Lord and one bap-

tism (Eph. 4:5). He said, "Do you know anything about Christ and the three disciples on the mount? That is Masonry." He talked so fast that he hardly gave me a chance to speak. He said, "Do you know anything about King Solomon's temple?" Yes, I said, but I don't know anything about Jubela, Jubelo and Jubelum. He said, "Where did you get that from?" I said, I got that from your rituals but not from the Bible. Is the word Mah-hah-bone in the Bible? When I said that, he almost jumped. He said, "Well, well, I—I—will see you some other time" and out he went. He did not want any more of his precious secrets told thus before the people.

I left the following day for Crawfordville, Arkansas, where I lectured in one of the large halls, and attacked all kinds of sin including that of the secret orders, and I talked especially about Masonry, because she has the mark of the beast and has the number of his name, the six, three score and six, or 666 (Rev. 13:18). She is the mother of all these little harlots, such as the Oddfellows, Knights of Pythias, Owls, Eagles, Elks, etc. As we spoke the Spirit led the people to listen very quietly. The Scripture was read and I explained it to the people, giving chapter and verse, and the people would say, "Amen." One little preacher, however, tried to make a disturbance after the meeting closed, but I just passed out and left him talking. On the following evening I was to speak there again, but I found that the lock on the door had been changed so that we could not get in, so we went to a neighboring house and spoke to as many as could get in. The hall where we spoke the preceding night is used for church purposes by the Baptist and Holiness congregations and they pay the rent, but the lodge peracher prevailed upon the head man to have the lock changed to keep us out. The man who did the work of changing the lock lives far out in the country and we had no time to send for him. I said to the brethren that the day will come when the Gospel will have to be preached in tents and under the trees. The Negro church of to-day will shut her doors against any that will fearlessly condemn sin. When it comes to the

question of living a life fully surrendered to Christ, nearly everybody wants to be excused.

May God bless Dr. Blanchard. May he live long to send out his wonderful messages through the CYNOSURE. May He bless Brother Phillips, Brother Stoddard, Brother Davidson, Sister Kellogg and all whose names are written in the Book of Life (Phil. 4:3).

This is the last day of 1913. If it is the Lord's will that I live through 1914, I will be more determined than ever before to fight the Devil. Pray for me that God may use me in my simple way to tell the wonderful story of Jesus.

Your sister in Christ Jesus,

LIZZIE ROBERSON.

SECRETARY STODDARD'S LETTER.

Titusville, Pa., January 15th, 1914.

Dear CYNOSURE:

It is said that Titusville is the wealthiest town of its size in the United States, and that sixteen multi-millionaires live here—the oil wells adding daily to their fortunes. The town is beautiful in summer and is not bad looking in the Winter. Satan has, however, got into this Garden of Eden, and this city of about nine thousand people supports over thirty kinds of lodges. For years the Eagles have had a roost here, but now come the "Red Eagles." Whether they can get drunk quicker than the old kind remains to be demonstrated.

Pennsylvania Convention.

I came to arrange for our State Convention, and in spite of the intense cold and deep snow, can report good encouragement. I have spoken in the Free Methodist, Wesleyan Methodist and Swedish Congregational churches, to very good audiences considering weather conditions. When asked to vote whether they desired the state convention, hands were lifted in large numbers.

Our Swedish Congregational friends have a neat, commodious church building at the corner of Union and Franklin streets which they have placed at our disposal for the Convention.

The ninth and tenth of March seems to suit friends here as to time. I shall write to President Rose (D. V.) to-day. It is likely that I shall be able to announce an interesting program next month.

Those intending to attend should write State Secretary, Rev. A. J. Beatrice, 78 W. Central Ave., Titusville, Pa., that arrangements may be made for their entertainment.

A number of CYNOSURES are being mailed to ministers in this section who are known to be friendly. All receiving the magazine are invited to extend the notice and attend the convention. There is no question but that Satan is loose and at work. The children of light should also be at work.

Some time has been spent with profit in Pittsburgh and vicinity. It is cheering to note the interest of our friends there. The "Billy Sunday" meetings were central on the "Bill boards" and the crowds were there to hear him. He is the same "Billy," doing the same work and in the same way as of old. On secret societies he is different from any other Evangelist known to the writer. He wrote Mr. C. G. Sterling: "I have never opposed any secret societies. I have always boosted them. Everywhere we go the warmest support and aid we receive comes from the various lodges, especially the Woodmen, the Masons, Odd Fellows, Knights of Pythias, Knights Templars and Tribe of Ben Hur. And I have been privileged of the Lord to lead more members of secret orders to God than any other man in evangelistic work to-day. In one town this season [1910], I saw 125 members of the Knights of Pythias and Knights Templars walk down the aisle in a body and take their stand for God." He said to me, "The reason I convert more than all the other Evangelists is because I know how." The way he converts the Masons may be seen in the following newspaper report of a recent sermon:

"The old ship Zion goes cruising on her way while from her masthead flies a banner bearing the inscription 'In Hoc Signo Vincas.' If you've been raised from the dead level of a living perpendicular, get in the game, 3-5-7. Don't sit still. I've got a right to ask you Masons to get back of men, and if you don't, yank off your badge. I've got a right to ask your co-operation as much as the church's, and I've got a right to ask the Masonic Lodge especially if you wear the badge; I've got a right to ask you especially, Knights Templars. Your old sword was drawn in defense of the religion that I am preaching. Over the door of your lodge you saw, 'No Unitarian shall enter here.' No atheist, no infidel shall enter here. None but the believers in the Lord

Jesus Christ can wear the uniform of the white and black. I've got a right to ask it—a right to demand it, too."

To those enlightened, this sounds sad, pitifully sad.

The prayer meeting to which I referred in my last letter was held in the Mt. Airy Philadelphia Presbyterian church. Dr. John Calhoun, the pastor, kindly opened the way and some facts were given that not only stirred the lodge people but some friends who gave approval of what was said. A lodge man, evidently for the want of something better to say, declared that your agent was a representative of the Catholics.

The Lord gave freedom and blessing in my meetings in the East Coventry Brethren and Spring City Mennonite churches, on Sabbath, December twenty-first. Our work is not new to either of these congregations. They always say "Come again." May God bless these good supporters. By the way, the subscription list to the CYNOSURE grows in that section. One hundred and ten subscribers were secured this year—sixty-nine last. As the advertisement says, "there's a reason."

During my week at home I ran out to the Brethren church near Oakton, Virginia, where I gave an antisecrecy exhortation,—what they call an "Oration"—subject, "Redeeming Time." This was a special privilege as I had in my audience a college president and many students on their home visit. Some said we want this every year. The CYNOSURE subscription list in this locality was doubled.

I went with my brother-in-law, Mr. T. S. Steel of Wilkesburg, Pa., on New Year's eve to hear Evangelist Sunday on the "Home." He gave a mass of interesting truth. I preached twice in the East End, Pittsburgh, Free Methodist church and attended several prayer meetings. There are as usual many special meetings going on at this season of the year. At the request of the pastor, Rev. T. R. Wayne, I preached on the subject "Equipment" in the New Brighton Free Methodist church. Next Wednesday and perhaps Thursday evening I am announced to speak on the Lodge Evil in the Paterson Heights Covenant church, Beaver Falls, Pa. This church is happy in its new pastor,

Rev. J. B. Tweed. He is awake to the lodge deceptions and wishes his young people informed. The pastor of the Evangelical church, Rev. A. G. Dornheim, of Beaver Falls, commends the results of the lecture of last year and asks for another. So God blesses the work and the workers and we move on to victory. Let us move quickly for the world moves fast.

W. B. STODDARD.

AGENT DAVIDSON'S REPORT.

Negreet, La., Jan. 6th, 1914.

Dear CYNOSURE:

Thank God, the New Year is ushered in with many great responsibilities for each of us. From the signs of the times we believe that the coming of our Lord draweth nigh. Is it not time for the people of God to be up and about their Father's business? Surely Satan, like in days of old, is "going to and fro in the earth and walking up and down in it." Through the medium of secret societies and the liquor traffic, thousands are being enslaved and crime of every description is becoming more glaringly manifest. Many churches seem spiritually dead, but the Lodge is flourishing "like a green bay tree." Thank God, the Lodge shall not stand. We have His blessed assurance that "every plant, which my Heavenly Father hath not planted, shall be rooted up." Let the faithful of the Lord lay aside every weight and get together on God's Word, and, like Caleb of old, "go up at once and possess it." If we, on the Lord's side, have our feet firmly planted on the rock of His Word, we will be on the firing line.

The closing month of 1913 was a very busy one for me. I preached, lectured and taught as the way opened. At Fullerton, where I was cordially received by pastor, Wm. Roquemore, I preached two sermons and delivered two lectures and made several calls, resulting in a number of new CYNOSURE readers. I found that the seed sown here last May was bearing fruit. I also visited Cravens, Nitrum, DeRidder, Neame, Stables, Barnham, Florien, Fisher and Negreet, Louisiana, and secured CYNOSURE readers at each place. Secret lodges are much stronger than the churches at all of these places excepting at Fullerton.

I conducted a four days' Ministers' and Deacons' Institute at Mount Olive Church, Leesville, which was spiritually very helpful. On invitation of Parish Superintendent of Education Boyd I lectured to the Parish Teacher's Institute in the public school at Leesville. President Lewis of the school board, Supt. Boyd, Rev. Mr. Fowler, pastor of the white Baptist church and Mayor Watson each gave assurance of a deep interest in the uplift of the Negro race, and indeed their past works prove their sincerity.

The Interdenominational Ministerial Alliance, of which I am President, arranged for the appropriate celebration of the fifty-first anniversary of the signing of the Emancipation Proclamation, on January first in Leesville. As soon as the programs were distributed some lodge men—seeing that I was scheduled to give the principal address—began to circulate misrepresentations about me, but finding themselves unable to seriously affect the meeting, they went so far as to publish that I had arranged this celebration for the sole purpose of organizing a Negro Republican party here. Their intention, of course, was to stir up strife and to bring down upon me the wrath of the white people and force me to resign my position on the program and leave Leesville; but thank God, their wicked purposes failed. Those who heard their stories did not believe them, and as a result the celebration was a glorious success.

I have arranged to conduct institutes at Abbeville and Fullerton; and I am also invited to lecture on the lodge system in a prominent church in New Orleans next month. Through an invitation from Deacon J. Palmer, I am now here at Negreet, which is about ten miles off from the railroad. Negreet is an almost exclusively Negro community, or what is termed a "black belt," and is about six miles square. The Negroes are very industrious farmers, many of them owning from forty to three hundred acres of land, much of which is under cultivation. There are two churches and a school here. Satan has ensnared many of the people in his idolatrous lodge net. The Antioch Baptist church, which is the largest in this community has a room for lodge meetings above the

church auditorium, and there the Devil hoodwinks, blindfolds, initiates and swears the husband against the wife and wife against the husband, and many of the worshippers in the lodge above, come downstairs to the church below to pray, sing, preach and shout. What a mixture of light and darkness, water and grease, religion and unrighteousness, God and the Devil, by these secret disciples of Balaam. There are a few Masons, Oddfellows and Knights of Pythias here, but the chief lodge is one of the Masonic kittens, known as "The Seven Stars of Consolation."

I was informed by a good Christian woman that she and her husband were deceived and coaxed into joining the lodge and on the night of their initiation they were told in the lodge hall, "Now you must forsake and give up everything for your lodge—*church and all!* This is the greatest church on earth. This is the highest type of true religion." She resented such blasphemy and left the lodge at once. She was already disgusted with being blindfolded and buffeted about the hall, but when she was informed that she must forsake her church for the lodge she could stand it no longer. Her husband upbraided her at first for leaving the lodge, but soon his eyes were opened and he too left it.

I am assured that even the preachers here have taught the people that except they join a lodge they will not be recognized by the best people. May God help such lying prophets, to "search the Scriptures" and obey the voice of God. Rev. W. C. McCraw has recently been called to the pastorate of this church. He received me very cordially and asked me to preach. He also permitted me to present my work and to take as many subscriptions to the CYNOSURE as I could, which will doubtless bear fruit in the future.

Offerings for the work last month were very small, but we must press forward and trust God to take care of His work. Pray for the ultimate triumph of truth and righteousness.

Yours sincerely,

FRANCES J. DAVIDSON.

If your all is in the Lord's keeping, why bother about what "they say?"

From Our Mail.

R. A. McCoy writes, "Brother M. A. Gault fell asleep in Jesus at his home in Oakdale, Illinois, December 18th at 10 o'clock a. m. 'Know ye not a prince and a great man has fallen in Israel.' The antisecret cause has lost a faithful friend. What I say unto you, I say unto all, watch."

Jesup, Iowa, Nov. 28th, 1913.

DEAR BROTHER:

I am enclosing \$1.00 in renewal for the CYNOSURE.

As I have been a subscriber from the very first, I'll still abide with it. But as yesterday rounded out my seventy-sixth birthday I may soon be unable to continue.

Yours truly,

J. N. LLOYD.

Among those who have been subscribers to the CHRISTIAN CYNOSURE for almost from the inception of the work of the National Christian Association, is Thomas K. Bufkin, of Pasadena, California, who has just paid a dollar for his renewal making forty-seven years that he has been a regular subscriber to the magazine. None of our readers perhaps fully realize what it would have meant to the cause if every one who begins to work with us had continued a faithful supporter as Brother Bufkin.

Mr. J. C. Young, of Degolia, Pa., renews his subscription for *two* years and writes, "God bless you and all connected with the dissemination of light through the pages of the Pole Star."

A friend in Bradford, Mass., sends in ten new subscribers "with the hope and prayer that it will help a little." It surely does and is very much appreciated by the editor. We also thank those who not only send in their own subscription but a new one for a year like our friend, Rev. Koepke, of Buckeye, Iowa. One pastor orders the CYNOSURE sent to four of his members who are lodge men hoping that it may result in their seeing the light and separating themselves from the evil.

AN OPEN LETTER.

Ubee, Huntington, Ind., Nov. 24, 1913.
Rev. Theo. C. Walker,

Editor of *The Menace*,
Aurora, Mo.

Dear Sir: Here is a quotation from the oath of a Master Mason, taken from a book the author of which was at one time Past Master of Keystone Lodge, No. 639, Chicago, Ill.: "Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to and received by me as such, murder and treason excepted, and them only at my own option."

What does this mean, if not that provision is made in the Master Mason's obligation for the mutual concealment of treason and murder? And yet *The Menace* is lauding Freemasonry in the presence of more than a million readers! Kindly show in the columns of *The Menace* the consistency of your position and oblige,

Yours truly,

MOSES H. CLEMENS.

Mr. L. F. Cassler writes: I beg your pardon, for I thought I had renewed my subscription to the magazine before now. I thank you for the kind reminder of my duty. I make haste to remit the necessary dollar.

We have real hard times this year in dry Oklahoma, but while others are able to keep up lodge dues, I will keep up the clean CYNOSURE for another year. I make double use of them. After I have read them, I mail them to some one I think will be benefited by them.

Good cheer and great efforts for God and righteousness for 1914.

Mr. Charles G. Sutorius writes: I trust that the good work that is being accomplished through the CYNOSURE will be blessed by our Heavenly Father; that the spirit of truth may enlighten many souls, who, as yet, are in darkness and under the power of the world, the flesh and the Devil.

A pastor of the United Evangelical Church of Iowa sends his first subscription to the CYNOSURE and says, "I am going to start the New Year right. Please send me the CYNOSURE. I enclose \$1.00 for the same."



The Coming Conflict

BY
EDWIN BROWN GRAHAM



CHAPTER VII.

(Continued.)

The Sky Is Overcast.

The next morning the village was astir. Knots of excited men were standing on different corners, talking over the events of the preceding night. Some members of the craft felt wronged. Their society never did any harm, and yet it was attacked. Some felt chagrined. They knew that the truth was out, and that the reputation of their beloved order would be damaged. The wisest of their number assumed unconcern, opposition was not new to them. They kept their jewel of silence. A few hearers were glad of the revelation. They rejoiced, so they said, that the institution had been pointed out as a snare; and some of them told numerous instances of its wrong doing. Some knew not what to think, but waited, wisely, to learn more of the truth, or falsity, of what had been uttered. Some had made up their minds that all was false and slanderous from first to last.

Finally there came a collision. Mr. Hulman, ever ready to talk, vexed more than on the preceding night, and becoming more spiteful every hour, meeting the Rev. Joshua Kemble, the aged and venerable pastor of Bethel Church, said to him sarcastically, "A Christian lecture last night—full of lies."

"Ah!" said the polite old gentleman. "I didn't notice anything stated and not proven."

"There were a hundred lies, and you are responsible for them," angrily retorted Mr. Hulman.

"I wish that you would point them out to me. I have failed to detect them," pleasantly answered the minister, apparently not noticing the insult.

"There were so many, I do not know where to begin. You brought a pretty fellow here to represent Christianity. Perhaps, he does represent your church," sneered Mr. Hulman.

"On this question, and by his Christian spirit and conduct, he does represent us; but he is a minister of the church you attend," quietly answered Mr. Kemble.

"He is a fraud, lecturing for money—not a minister at all—tells too many lies," added Hulman.

"But I happen to know," mildly answered the aged minister, hoping to quiet the excited man, "that he is a minister, and that his expenses only are paid. He may have made mistakes; if so, I wish that you would show them to me. I am anxious to know the truth."

"You know them well enough, and know they are not mistakes. You knew what kind of a man you were bringing. You wanted him to come and lie for you," sneered Hulman, becoming more spiteful.

"Mr. Hulman!" said Dr. Groves, who had heard the conversation, and noticed that Mr. Kemble was unwilling to continue it, "You ought to be ashamed to accuse two aged ministers of lying. If you know one mistake, or falsehood, of the lecturer, speak it out. Don't sneak around and hide behind the words 'too many of them.' Speak out, sir."

"That's the talk," said John Sykes, a young man familiarly known, by all of his neighbors, as "Jack."

Sykes had been a boy of good ability and had once commenced a course at college. By some means he had become unbalanced in mind. He was harmless and very cunning, and seemed sometimes to have good sense; but at other times to be without reason. He would not work, but spent the time among his neighbors, who often had much sport with him. He took a side on nearly every question, and, of course, being slightly insane, was a great partisan. He was always ready to talk. Indeed, this was one of his faults—speaking out of place, and yet generally to the point. He was a close observer and great reader, and was able to quote almost anything, from

the latest slang of the streets to the sublimest passages of Holy Writ. Perhaps, he gave the best description of himself that can be given, when, being reproved for his conduct after having such educational advantages, he quoted, quick as a flash, from Tom Tusser's poems:

"Jack has been to school,
To learn to be a fool."

So, now, according to his manner, he spoke quickly, saying: "That's the talk. 'Speak the speech, I pray you.'"

"Ha! ha!" said Mr. Hulman, pretending not to have heard Jack. "The doctor is one of them!"

"Sir," said Groves, firmly, "if you do not know you were falsely accusing my friend, name one mistake, or stand here self-condemned."

"I wasn't talking to you," responded Hulman.

"Hold on," demanded the doctor. "You accuse my friends of lying; now, name one falsehood, or, you, sir, will be seen to be guilty."

"I can do it," said Mr. Hulman, emphatically.

"Well, then, do it. Don't stand and stammer. Speak out, like a man," replied the doctor, forcibly.

"I'll not do it for you," said Mr. Hulman.

"Well, do it for your own sake," replied the doctor, more calmly.

"I don't want anything more to do with you," sneeringly answered Hulman.

"No, sir, I suppose not—" began Groves; but Jack, with a broad grin, put in between breaths: "That's what the fox said to the trap when caught in the chicken coop."

Groves finished his sentence; "You prefer to attack two gentlemen, who, as you know, would not defend themselves in the only way possible."

Jack grinned broader than ever. He saw the point and answered: "A bridle for a horse, a whip for an ass, and a rod for a fool's back."

He had taken the side of the lecturer, and henceforth could be depended on, for he never seemed to change his mind. Hulman did not hear Jack's quotation, as he had muttered an answer to the doctor, and turned away with a friend.

The lecturer had invited those interested to meet to confer on a plan of working in his cause. Who were fool-

ish enough to attend such a meeting? Who were bold enough, or reckless enough, to oppose the ancient order? The questions passed through the minds of many. Those watching, were surprised to see a number going to the church. Among them were the Rev. Jushua Kemble, the pastor; Captain Burns, who had only one arm but much tact and bravery; Deacon Quilp, of Dr. Dobb's church; the irresistible John Sykes, of course; and, as many were sorry to learn, though they might have expected it, Dr. Groves.

"My object, this morning," said the lecturer, "is to help you, who are opposed to secret societies, to arrange for working together in opposition to them. There is a great battle to be fought. Said Charles Sumner, before the Civil war:

I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—freemasonry and slavery; and they both must be destroyed if our country is to be the home of the free as our ancestors designed it.

"You know what a war it took to destroy the one. Are you ready for another conflict as bitter, if not as bloody? There are six hundred thousand men in this country bound together by terrible oaths to help each other, right or wrong, and to defend the order of Freemasonry. Besides these, thousands of members of minor orders will give help, when the parent society is attacked, and a multitude of office seekers, business men and ministers, who are afraid of this tyrant, or who wish to be popular, will oppose you.

"You can form no idea of the sensitiveness of its members. While they will submit meekly to rebukes for other sins and will allow you to differ with them in politics and to debate with them on any other subject, nearly all of them will be offended if you say one word against their beloved order; and when it is opposed, even good men among them will persecute you, or encourage others in malicious persecutions. If I should relate accounts of their bitterness toward men who conscientiously oppose the lodge, you would be startled. So, prepare for a great conflict. It is coming. Now, what do you most need?"

"More light from the east!" spoke out Jack, who had picked up the phrase in some way, for he seldom used his own language.

"That is right," continued the speaker, unembarrassed. "You need the light of truth. But your great need at this time is an organization."

"'In union there is strength,'" shouted Jack.

"You have a right to organize. Those, who oppose us, are organized. We will give up our organizations as soon as they. They scatter their books, papers and tracts, have their parades and speakers, and use other means to promote their interests, and to oppose us. Have we not the same rights as they? Has not this church, which is opposed to secret societies, a right to defend its doctrines? Have not all, who believe these societies wrong and dangerous, a right to organize and teach their principles? Is it not our duty to spread the truth? Everything that cannot stand the light is suspicious, and, therefore, demands investigation. This is a free country. We demand a free press and free speech. Brethren, let us hear from you."

Captain Burns, a ready, impulsive man, was the first to respond. He declared that from boyhood he had been opposed, not to men having secrets, but to secret societies. He looked on them as antagonistic to the home, the church and the state. He opposed the lodge on the ground of its dishonesty. It obtains money under false pretenses. It advertises valuable secrets for sale, when it has no secrets. It claims to be a charitable institution, when, at best, it is only a mutual insurance or aid society, into which members pay, hoping to receive again. It is not benevolent, or charitable. It refuses to admit the poor, the lame, the blind, the aged, or any other one likely to need help. It is an expensive company. Not one-third of the amount paid into the lodge is paid out in relief. The rest is swallowed up by its officers, or wasted in balls, regalia and suppers. The rates are too high. If the thousands of dollars paid into the lodge were given to him he would attend to all the business and pay out two-thirds of the amount in relief.

Deacon Quilp stated that once he had belonged to the order, had been pro-

fanelly called "Worshipful Master," and had been seen with a little white apron, the emblem of silliness, marching along the muddy streets with the whole lodge looking like a lot of little boys or big fools. But some years ago he had received that light which is not allowed to shine in the lodge room, and had left the order, opposed to everything of the kind.

Dr. Groves arose slowly, and said that he had been studying the subject with the help he had at home; that once, when invited, he had refused to unite with the order; that he considered it a kind of slavery, and that he was ready to announce himself an anti-Mason.

Father Kemble had long opposed the lodge and was ready to unite with others in opposing it. He wished all to count the cost of a warfare. "There will be murmurs, slanders and deeds of opposition, even from men who are kind and truthful until their order is attacked. But let us do our duty, even if it makes such an uproar as was raised against the apostles, when they condemned error."

Up jumped Jack. He must make a speech. It was no use to try to stop him. That had been tried on other occasions. He was a privileged character and must be heard.

"I will put in two mites. 'Every little helps,' as the hen said when she swallowed a gnat. 'You cannot look in the hive if you are afraid of the bees.' 'To see the crow's nest, you must climb the tree.' 'He is a poor smith who fears his own sparks.' 'Strike while the iron is hot, if the fire does fly.'

'Strike till the last armed foe expires;

Strike for your altars and your fires;

Strike for the green graves of your sires,

God and your native land,'"

This, in Jack's dramatic style, was loudly applauded as he sat down, well satisfied with his effort.

On motion the following paper was adopted:

I.—The object of this association, which shall be called BRANDON REFORM ASSOCIATION and which shall be composed of all who are in sympathy with it and shall sign their names to the constitution, shall be to investigate the subject of secret societies, and to expose and oppose their evils by such peaceable and lawful means as shall be in its power.

II.—This association shall be governed by the officers and rules common to parliamentary bodies.

"I nominate Dr. Groves for president," said Father Kemble.

"Second the motion," cried out Jack, before any one else had a chance to speak.

So Dr. Groves became, as some said, "a fool anti-Mason and a leader of the fanatics." Thirty names were signed to the model constitution. Other officers were elected and committees were appointed. The meeting dispersed and the lecturer bade his friends farewell.

In a few days the excitement abated. Little was done. No books or tracts were distributed. No speakers were obtained. No further meetings of the association were held. The cloudy, dark day was almost forgotten. The little cloud had blown over, and all was as still as a calm, summer's evening. Masons claimed that the discussion had helped them and that they were having a revival.

"All's well that ends well."

CHAPTER VIII.

"So Is the Tree Inclined."

(Continued)

We spoke of other things; we coursed about
The subject near at heart, more near and near.
Like doves about a dove-cote wheeling round
The central wish. —*Tennyson.*

In the delightful western climate, with its healthful breezes, its pleasant summers, its dry and cold winters, and its glorious autumns, Edith had, almost unnoticed by her parents, developed into womanhood. She was as slender and tall as her mother, which was, however, the size Walter Hulman had wished her to become. The girl is the mother of the woman. So Edith was still "as lively as a cricket," as "sober as a judge," as "old fashioned as an owl," and "as wise as her father." She was a lovely maiden, a score of years in age, who looked as though she were younger and talked as though she were older. She was pretty in face, beautiful in form, and graceful in manner. She did not seem to know it, but her father knew it, and many young men, who on such questions are as good judges as older heads, believed it. "A pretty face and an empty head go together," is a false proverb born of jealousy. If it were the rule, this case would have been the exception.

At Freeland Heights, a mixed college, she had taken the second honors of her class. A young man, who studied with the main purpose of taking the first place, who committed to memory his lessons and repeated them by rote, and who under the marking system deserved great credit for reciting so well, had received the first honors, although he neither knew as much, nor thought as often or as deeply as did Edith.

Contrary to the expectation of some opponents of mixed colleges, which, by the way, are not generally as badly mixed as an institution for one sex only, Edith had not grown brazen enough to ask some foolish sophomore to marry her. Contrary to the fears of some worthy young men at home, and to the usual course of events at such places, as some think, some young man had not even asked her to marry him.

To some it is a strange fact, considering the circumstances at such places, so many young people of the same rank and of similar tastes, education and habits, being thrown together day after day for months, or even years, that very few matches are made at college. These forget that it is hard to keep up with a class and be in love at the same time, and that young men and women are not as rashly sensitive to this tender impression when associated together daily as when seldom seeing each other.

In the case of Edith there may have been a special reason why she came home unbetrothed. Perhaps, because she had forgotten, or, perhaps, because she remembered the event in the arbor one summer afternoon, years ago, she was of the good old-fashioned opinion that a young woman ought not to promise her hand to a man until both were mature. So, while many admired her and were tempted to fall in love with her, there was a reserve about her which seemed to say, it will be of no use to you.

But where is Walter? Shortly after the satisfactory arrangements made with Edith in their childhood that lovely day in the arbor, his father moved to the city, and thus by the ruthless hand of necessity he was torn from the idol of his heart. The grief of each was brief, for Time, the great healer, acts

with more ease and success with children than with older people. The tender cords that bound these two hearts together were cut so smoothly that the wound soon healed and seemed to have left no scar. Walter, the boy, was father to the man. He had grown up to be an honor to his excellent mother. He had recently returned from college to his childhood's home, to which his father had removed during his senior year.

(To be continued.)

RANK AND FILE.

There is possible danger of fixing attention too exclusively upon a limited class of helpers to be won, when all classes are more equally worth winning. "If the whole body were an eye, where were the hearing?" Nevertheless, it is easy to think one conspicuous and influential man more likely to bring in efficient help than many less eminent. Such an idea seemed to take the form of a definite principle of action in the mind of a great and experienced leader in this reform, who inclined to believe it wise to concentrate his own work largely upon influential clergymen. No one could say that he was wholly wrong. Such men as he had in mind will command favorable attention because there is a presumption in favor of their judgment. Nor is this quite all, for they have both opportunity and ability to state their opinion in an effective way.

That opportunity, however, may often seem to themselves more apparent than real. Surround a pastor with numerous leading men devoted to secrecy, with a multitude of other church members who lack definite knowledge, yet confide in the united judgment of those leaders; with a large contingent also in the congregation, which is too slightly scrupulous about moral and religious matters, and if he is not a lonely man you must look far to find one. Besides this, his own heart has been in his own work taken as a whole; he has been first, pastor rather than special reformer. Whether to attempt this limited reform alone and unaided, whether to do this with a rather obvious prospect of being forced to desist from his pastoral work at the point where he is earnestly doing it now, and whether to risk being forced from the very vantage position which makes

him seem a desirable champion—this is the problem confronting him. How much else will result than destruction of that work to which his heart is wedded and his life devoted, how can he tell?

Here he stands, where some might enjoin risking all possible sacrifice, where many will surely advise cautious prudence. Not what he ought to do but what he is liable to do, is just at this moment our point of inquiry. He is alone; how do any of us fear he will decide, or how long do any fear he will stand hesitating to decide? Our own fear for him is a signal to turn back and note its grounds. We shall find it resting hardly more upon what we cannot know about the preacher, than upon what we are compelled to know about his congregation. Suppose, now, that the same congregation becomes enlightened as to what was dark, do we still fear that he will be silent? He is no longer a captain half of whose soldiers are skulkers and the rest deserters to the enemy. He is not now the only loyal soldier on the field.

Obviously, not all our duty was completed when we enlightened that lonely man. A larger work in his church remained to be done; a work which he could not do alone. What such a leader needs is followers and companions, whom he cannot suddenly summon with his solitary call. His first word will be contradicted, voices drowning his own will cry, silence! A man's foes will be they of his own church household, and before his reform work is more than begun, the work he was already doing will be abruptly and completely ended in that place where his prominence and ability made him appear the chief one to win. He will be driven out alone. But if we patiently win the rank and file of that same congregation, another leader no better than this one will some time come and be accounted a champion.

The obedient soul moves in an atmosphere of faith.

It is only when we die to all about us that we live to God above us.

True faith is cheerful and courageous.

Brotherhood of American Yeomen

22

Ritual of the

Ceremony of Adoption.

The Foreman: has general charge of initiations, but may appoint some member as Captain. The Foreman or Captain must assign the different parts to the persons most capable of taking them whether they are the Homestead officers or not. Officers should be in costume and should have the part committed to memory. Very elaborate costumes may be used, but the work will be almost as effective if simple costumes are used.

No costume is prepared for the candidate. If there are two or more candidates, all may be admitted into the hall at once and given the work together, or all may be seated, but one.

The Ritual has its original in Sir Walter Scott's "Ivanhoe." The scene is supposed to be in the home, or Homestead, of Cedric the Saxon, and the characters are the members of his household, visitors, and a stranger—the candidate. It will be noticed that Cedric is Foreman, Ivanhoe is Master of Ceremonies, Gurth is Guard, Wamba is Sentinel, the Black Knight is Past Foreman, and that Isaac the Jew is Master of Accounts. The costumes described are those worn in that day, with as few changes as practical for use in the Homestead. The code of chivalry quoted in the Courier's address is historically correct.

Costumes.

For full description of costumes please see official catalogue which should be in the hands of every Homestead Correspondent. Homesteads should secure full outfit of officers' costumes as soon as possible after organization. The ritualistic work will be much more impressive and it will add to your membership.

Initiatory Ceremony.

NOTE. The Overseer assisted by the Guard should see that all paraphernalia is properly distributed. If there is more than one candidate the language should be changed accordingly.

FOREMAN: Worthy Master of Ceremonies, are there strangers seeking admission to our Homestead Hall?

MASTER OF CEREMONIES: Honorable Foreman, there is a stranger without our gates who earnestly desires to enter our Homestead, saying he has been told by the good Overseer of the many praiseworthy deeds of the Yeomen; he desires to unite with us.

FOREMAN: Worthy Overseer, has the Master of Ceremonies heard aright, and do you desire to present a stranger to this Homestead?

OVERSEER: Honorable Foreman, the Master of Ceremonies is correct. I do so desire.

FOREMAN: Worthy Correspondent, you will accompany the Overseer, and if either of you can vouch for this stranger, return and report the results of your investigations.

Overseer and Correspondent arise and salute the Honorable Foreman with the working sign; then proceed to the altar, each walking in step with the other and on opposite sides of the hall. At the altar they salute the Master of Ceremonies with the working sign. Then they proceed side by side to the ante-room. Returning, they walk abreast to the altar where they salute the Foreman with the degree sign and report.

OVERSEER: Honorable Foreman, I vouch for the candidate.

CORRESPONDENT: Honorable Foreman, I have collected the fees.

FOREMAN: Worthy Correspondent, you may resume your station. Worthy Overseer, you may bring the stranger before us.

Overseer salutes the Master of Ceremonies with working sign and retires to the ante-room. Takes candidate by the arm and knocks loudly on the inside door.

FOREMAN: (*In full round tone.*) Who stands knocking at the gate?

WATCHMAN: (*Opening the wicket and speaking in strong tone.*) The Overseer of the Homestead with a stranger who desires admittance.

FOREMAN: Why comes he here?

WATCHMAN: He seeks Wisdom and Protection.

FOREMAN: He who comes seeking such treasures may not be turned away. Watchman, undo the door; let him enter.

WATCHMAN: (*Opening the door.*) Stranger, the door is open; enter.

Overseer enters with candidate passing beneath the raised spears of the Archers and stops. The Courier, a lady dressed in white, speaks from station near the Foreman. Lights are turned down. Light is thrown upon the Courier by lantern, if practicable. The Courier's address can be made more effective by throwing pictures on canvas with a lantern, or by tableaux.

COURIER: Carry your thoughts back to the days of the crusades, to the days of Richard the First. It

was in this age, and under this lion-hearted king that Chivalry, encouraged by the Yeomanry of the time, attained its height. Chivalry was the Christian form of the military profession. Chivalry was the sacrament, the baptism of the warrior. That was the May time of modern history—the beginning of light from the darkened Middle Ages. This was the code of Chivalry:

Thou shalt love the country where thou wert born.
Thou shalt not recoil before thine enemy.

Thou shalt never lie, but shalt remain faithful to thy pledged word.

Thou shalt be generous.

Thou shalt respect all weakness, and shalt constitute thyself the defender and the bold champion of the widow and the orphan.

Upon this foundation we today build our Castle. Chivalry and Yeomanry are synonymous terms. In that day the Yeomen were the body politic. Kings and potentates may issue edicts, but they are as naught compared with the great, moral force exercised by a thinking, active, living people. The virtues of the day when "Knighthood was in Flower" therefore, are due to the great body of common people of that day—the Yeomen. To their chivalry, bravery and wisdom are due the consummation of two of the greatest deeds that mark human progress. The first victory for liberty was won on the field of Runnymede, when Magna Charta was wrested from a ruler who was blind to the march of events. The second great accomplishment was the establishment of the English language. Two greater deeds have not been accomplished by man.

Such, briefly, is the history of Yeomanry. The memory of such deeds deserves to be perpetuated. As successfully as the Yeomen of old wielded the sword and the battle axe against real or imaginary wrongs, does the Brotherhood of American Yeomen today combat wrong and injustice with the sword of truth and the battle axe of fraternity.

Sir Walter Scott has told us in "Ivanhoe" of the stirring times and sturdy men of Yeomanry. If tonight time turns backward for you to the Yeoman days of merry old England, you may gain Wisdom from the rugged characters of that day.

Courier retires. Lights are turned on.

OVERSEER: We now approach our Foreman Cedric. Answer him with truth and fairness. (*They halt in front of the Foreman's station, facing him.*) Honorable Foreman, I present to you a stranger.

FOREMAN: What is this stranger's purpose in seeking admission to our Homestead hall?

OVERSEER: He seeks Wisdom and Protection.

FOREMAN: In return for these what will he give?

OVERSEER: He will do Charitable deeds.

FOREMAN: Do you pledge yourself in truth and honor not to communicate to any person in any manner what passes here or what we do?

Candidate answers.

FOREMAN: I bid you welcome. Overseer, introduce the stranger to our household. Friends, give cordial greeting to one who desires to become a Yeoman.

While the Overseer is talking the members taking part in the initiation should leave their stations and approach the Overseer and candidate; there should be no lodge formality during the introductions.

OVERSEER: (*Taking candidate by the arm and leading him to a station near that of the Correspondent and facing the room.*) There are many here tonight whom you may wish to know. There is the good Knight, Ivanhoe, and Rowena, the lady of his love. There is Wamba, the jester, and Gurth, the swineherd. Isaac, the wealthy Jew, is here, and by his side is his daughter Rebecca, angel of pity and Charity. I see the Black Knight also, clad in dark armor. First comes the Lady Rowena, daughter of Kings, high in social rank. Lady Rowena, I present to you..... a stranger in these halls.

LADY ROWENA: Welcome, thrice welcome. Your name shall be enrolled on our lists. The fraternity of man makes the whole world kin. Its actual achievements are among the grandest events that move in the theatre of time. Its bright, effulgent rays illuminate the earth with a radiance that uplifts and ennobles humanity. Thou art welcome to such an Association.

OVERSEER: Thy welcome is indeed sincere, gracious lady. May health and peace be thine. Now comes one fortunate in love and war, a brave and skillful Knight, deserving well his good fortune. Ivanhoe, I present to you.....a stranger to our people.

IVANHOE: I bid you welcome to our Homestead hall. Remember the code of chivalry contains the ad-

monition: "Thou shalt not recoil before thine enemy.
"Beware of an entrance to a quarrel, but being in't
bear't that the opposed may beware of thee."

OVERSEER: 'The Lady Rebecca, daughter of the
Jew. Lady Rebecca, I present to you.....
a stranger.

REBECCA: 'The gallant Ivanhoe should remember
that the widow and orphan have need rather of the
tongues of advocates than of the iron weapons of
Knights. There is a chivalry that makes no proc'a-
nation of triumph. Practice it, and it will be said of
you: "He listened always if one cried to him for help."
May He who made both Jew and Christian bless and
keep you.

CHAPLAIN: No choicer blessing could fall from
human lips. Although the daughter of a persecuted
race, no loftier soul ever dwelt in human form; no
braver spirit ever chose death rather than shame; no
tenderer heart ever pitied the distressed; no gentler
hand ever bound up human wounds. Learn from this
that sorrow and scorn may develop grandeur of soul,
and learn to dispise the petty meanness which scoffs at
race or nationality.

OVERSEER: Gurth, the swineherd comes. He is
rough and bold of speech, but remember that a rough
outside may hide a noble soul. Gurth, this is.....
Bid him welcome.

GURTH: The swineherd's welcome is as sincere as
the sovereign's, and his station in life is as important.
Honest toil is a truer mark of a noble soul than rank

and title. Remember it was to the lowly shepherds
that the angels first appeared, bringing glad tidings of
great joy.

FOREMAN: Gurth speaks the truth. There is
virtue in the common people. True men and women,
no matter what their rank in life, are the glory of a
state. More blessed than the ruler of men is he of
whom it may be said:

His life was gentle; and the elements
So mixed in him that Nature might stand up
And say to all the world—this was a man!

OVERSEER: Wamba, the court fool, must have his
fling.

WAMBA: 'Tis not given to all men to choose their
profession, but 'tis better to be a court fool than to be
a fool court, or a King's fool than a fool King. And
'tis better, mark you, to be all fool than part fool. If
thou art part fool and part sage, it might be hard to
tell just where the fool ends and the sage begins. So
be what thou art.

Be firm; one constant element of luck
Is genuine, solid, Yeoman pluck.
Stick to your aim, the mongrel's hold will slip,
But only crowbars loose the bull dog's grip.
Small though he looks, the jaw that never yields
Drags down the bellowing Monarch of the fields.

OVERSEER: There is sometimes more information
to be gained from fools than from wise men, because
they dare tell the truth.

Here Watchman enters with a letter, and hurries from further
end of the hall to the Foreman's station and says:

WATCHMAN: Here is a message, Honorable
Foreman.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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WHY DO MEN JOIN LODGES?

BY PRESIDENT BLANCHARD, WHEATON COLLEGE.

This question is frequently asked and is probably much more frequently *in the minds of men* when the truth respecting these organizations is uttered. The cause of this is obvious. If the initiatory ceremonies are disgracefully humiliating; if the oaths bind men to partial benevolence, partial honesty, partial purity; if the penalties for violation of oaths contain savage and murderous provisions, why should men put themselves under such a life-long slavery? This question is so natural, is asked by so many people, and affects the minds of good men and women so deeply that it merits especial consideration. I therefore ask your attention to it for a time, and first I remark that the question is clearly divisible. It may be: "Why do good and worthy men unite with lodges?" or "Why do base and ignoble persons do this?" Obviously the answer in one case may not be identical with the answer in the other. When I was a boy and had a lot of wood to split I used to pick out the knots and pile them by themselves. I worked them up first that the end of my job might be comparatively easy. It used to be very pleasant to me to see the last knot disappear, and to remember that the straight grained, easy pieces only remained. Following this method in this case and taking up the less agreeable first, I ask:

Why Do Wicked Men Join the Lodge?

And I answer, first because they are selfish. They desire advantages to which

they are not entitled. They wish what they could never secure on a fair division of the world's good. Customers, clients, patients, positions, all these are objects of desire among men. All honorable men are willing to do their work and trust God for their full share of these good things, but dishonorable men, dishonest men, greedy men, covetous men, wish what they know would not fairly and honorably come to them. To all such persons a secret society makes an imperative appeal. A young man says to himself: "If I can unite with this lodge, with these lodges, the brethren will help me. They will trade with me, they will come to me for professional assistance, they will vote for me, they will *do something for me*, because I am a lodge man." He knows that if he should be treated on his merits, as a man, and should receive what would properly come to him because of his character and attainments, he could not get what he wants, and therefore he unites with one lodge, three lodges, five lodges, ten lodges.

In Fulton Street Prayer Meeting, New York, a man who had been of this class, but who had been saved, told me that he was a member of nineteen different lodges; and a poor preacher in Chicago, who years ago left the city and is now in some obscure place, if indeed he still lives, was accustomed to boast that he had to remember sixty passwords to get into the lodges with which he was connected. He was pastor of a Christian church. A Christian church was supporting him. The lodges were giving him advantages in the way of

dinners, and gifts of one sort and another. He was working for the lodges while the church was supporting him, and morally he was not a worthy man, so he fled the city between dark and dawn and the places which had known him knew him no more.

Birds of a Feather Flock Together.

Another reason why wicked men unite with lodges is because in this way they extend the list of their evil acquaintances. Spiritual gravitation inevitably brings men of like character together. This is clearly obvious in this world. The tendency will be perfected in the world to come. Jesus will say to good people: "Come," and all the good will come and all the evil will depart. The cleavage will be absolute and there will be no mistakes. No good man will be in the company of the wicked, no wicked man will be in the company of the good. Col. Clarke, the founder of the Pacific Garden Mission, who was himself a Knight Templar Freemason when a godless wicked man, said to me: "Brother Blanchard, the lodges are binding men in bundles to be burned. I have no doubt I should have lost my soul if I had remained in the Knight Templar commandery." I am quoting from memory. I do not profess to recall his words. I give the substance of his remark. It was put in print at the time. Persons who are interested may obtain a more exact statement, but the substance I report exactly. Furthermore if Col. Clarke had not said this it would still have been true as any one may see. Wicked men like to be with wicked men. Profane men like to be with profane men. There is a restraint upon them when they are in the company of the other sort. I have been really pained at heart to see good fellows that I liked take out their pipes or cigars from their mouths and hold them behind their backs until I passed them on the street. These men know perfectly well that I am their friend, they know that their habit is a filthy and injurious one. They do not come to visit me. They visit men who will smoke with them, perhaps drink with them, swear with them, and will tell the sort of stories which they like to hear and tell. The difference between us is caused by spiritual attitude. Birds of a feather flock together,

always have, always will. It is the order of the universe.

All the Secrets of a Brother Master Mason.

I dislike to say what I am about to write. I say it because I know it to be true, and because I believe it to be necessary. I am glad to think that this motive does not consciously actuate a large percentage of the lodge men of my time. I refer to the fact that some men unite with lodges in order to secure immunity from the consequences of criminal deeds. I am fully satisfied that the lodges naturally lead men into crimes; that multitudes of those lodge men who become criminals become so because of the secret oaths which they rely upon to help them in case of the violation of law. But I do not believe that a large proportion of these men unite with the lodges with this motive present in their minds. I recall, however, one man, I am sorry to say he was a minister, who attended a little meeting which I addressed many years ago on a wintry night, in a country church. I was speaking of the obligations of Freemasonry. Examining those obligations I taught that they were directly intended to protect criminals from the consequences of their unlawful deeds, and passing to the historic I showed that they had in certain instances done this thing, and in the third place that from the fact that the organizations were secret and the tendency was as has been stated, it was fair to presume that multitudes of criminals have gone unpunished because of lodge affiliations. At the close of the address this minister came forward and said: "I am greatly surprised to learn that Masonry is so powerful an institution. I think I would like to join an organization of that kind." I looked him full in the face and said to him: "Well, sir, if you need protection of that kind I would advise you to join that lodge." He did so immediately and within ninety days he was a Master Mason. Within twelve months he committed two crimes, either of which would have landed him in our states prison if he had been dealt with according to law. Under the Bible laws either one of those crimes would have cost him his life. The lodge brethren helped him off to another state, put him in another pulpit, and allowed him to go

forward in his corrupt and criminal career. This was a very peculiar case. It produced a deep impression on my mind because he openly flaunted his desire for membership in an organization which was designed and able to protect criminals from the consequences of their crimes.

Mr. Allen Pinkerton told my father that he was obliged to leave the Masonic lodge because criminals were always appealing to him as a Freemason to let them go. The head of the secret service in the Treasury Department of Washington told me the same in regard to his own relations. He said that he was obliged to go to his lodge and say to them that while he was at the head of the secret service he must be excused from his Masonic obligations, and he did this openly and freely because counterfeiters, violators of mail laws and other criminals were appealing to him as a Freemason to let them go. It is probable that many of those criminals when they joined the lodges had no criminal intention. There is reason to fear that some of them had, that they did as they did in order that they might be delivered from the consequences of their own misdeeds.

Men by Nature Are Alike.

I am not intimating that lodge men are different from or worse than other men. They are like other men. They are human, they are subject to temptations of the world, the flesh and the Devil. God has hedged up the way to sin. He has set every guard possible to keep men from entering upon that path—conscience, reputation, financial considerations, fear of penalty, all these are helps to holiness if men use them as they ought, and all men need them. Some need them more than others, but all need them, need all of them. There is no man living who can say: "I am so strong and so good that I can run into moral dangers safely where other men would fail." It therefore follows that no man has any right to sacrifice the great defense of publicity. To be where we are under observation, where the world may see us, may know with whom we are, what we are saying and doing, this is the best security and no man has the right to carelessly throw it away. The lodge is a direct provision for the

destruction of this safeguard. Men have told me repeatedly that the lodges of which they have been members have furnished keys to all the members, at least to all who desire them, and that these lodge rooms are simply nesting places for all sorts of shames and crimes. To be sure the reputable members of these orders do not share in these orgies. At the stated meeting there are Christless songs, Christless lectures, Christless prayers, and inhuman obligations, but when the regular meetings are not held members are permitted to use these secret resorts as they please, and evil men use them for evil. This is natural. One would know that it must be true even if he had not been told.

But Why Do Good Men Join Lodges?

In the first place because they are ignorant of their character. Lodge authors and rulers freely affirm this. Albert G. Mackey says that if the lodge were to do its work openly it would not last as many years as it now has centuries; that is to say, it would die in less than two years. There is no question but that this is true. If the Masonic lodges in the United States were to work openly, stripping their candidates, blind-folding them, roping them and swearing them in public halls, open to the outside world, a great sensation of disgust would sweep over the nation. Every decent man in the lodges would leave and there would not be cohesive force enough among the evil ones to keep the thing going.

Every lodge man will tell you frankly that it is extremely difficult to get men to attend lodges when the ceremonies are being enacted. In our time the method of administering degrees is being changed because of this fact. The lodges are frequently beautifully carpeted, the decorations are harmonious, costly music is secured, and men are knocked down and buried and raised from the dead, and scared and sometimes killed in these pleasant surroundings. A friend who for eleven years was chaplain and treasurer of a Philadelphia lodge told me that he was so disgusted with the initiation ceremonies that he regularly took a book to lodge and sat there and read while his brothers were putting the poor blind candidates through the mill. He was one of many who are sick and tired of the whole nonsensical perform-

ance. It is obvious that such men unite with these orders because they do not know what they are.

Curiosity a Common Motive.

The desire to become acquainted with the unknown is a divinely implanted instinct. God gave men this in order that they might learn things of which they are ignorant. "God is light and in Him is no darkness at all." Light means primarily holiness, but it also means knowledge and joy, and one who lives in God will not only live a holy life, but will also become intelligent and joyful.

One of the constant appeals which lodges make to weak human nature is to this principle of curiosity. If you join our lodge you will learn something or other which other people do not know. Secret society men are continually pinching my knuckles, or saying words in a peculiar way, evidently to see if I will recognize their purpose. I am ashamed for such men. It seems so trifling. If they were boys in their teens it would not seem so small.

But though God has given us reason to check and balance curiosity, in some men curiosity is strong while reason is weak, and these men join one lodge, or two lodges, or more because they want to know. Having their first experience, one would imagine they would stop but they are coaxed and sometimes threatened and in various ways induced to go forward. It is a great deal easier to get into a trap than to get out of it. Men learn this as well as rats and mice.

Good Men Also Are Selfish.

I have spoken of evil men desiring good to which they are not entitled, but this may also be true of weak men as well as those who are wicked. It is true of such men; and there are many men who are worthy but who are not self-reliant, who have not learned how wonderfully God cares for His children, who are ensnared, entrapped and befooled by these lodges because they desire some earthly good which they fear they could not obtain in other ways. I do not wish to criticize these good men too severely, but God promises to supply the wants of His people. Christian men ought to believe that He will do so. "My God shall supply all your need

according to His riches in glory by Christ Jesus." "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." "Your Heavenly Father knoweth what things ye have need of." The whole Bible, the whole history of the Church, is filled up with proofs of the promise-keeping character of God. But Satan is not contented to have people seek first the Kingdom of God and His righteousness. He fills up the minds of unbelievers and half-believers with such half-truths as this: "God cares for those who care for themselves." "You must look out for No. 1." "If you do not take care of yourself, nobody will take care of you." The teaching of these world proverbs is a miserable lie, coming from Satan out of the pit, intended to put men on the road to earthly desires and pursuits, who should be given to the work of God and who if they were given to the work of God would be most gloriously sustained and rewarded.

As a Means of Doing Good.

I put this remark last for I know it is true and it is a pleasant thing, the pleasantest thing I have to say on this unpleasant subject. When I was lecturing in Massachusetts many years ago a dear returned missionary sent me a small sum of money for the work. He said to me that when he was going abroad as a missionary the Masons told him that if he would join their order the savage heathen would help him and that he might thus save his life. He said: "I joined the Masonic lodge with this in view. So far as I know it never did me any good. I do not believe that it is a good thing and I am glad to help you in exposing and removing it." A few years ago I was addressing a ministers' meeting in the city of Des Moines, Iowa. I was talking of the perplexities of the minister. The argument of the address was that these perplexities arose in a general way from the union of church members with the world, in society, in social pleasures, in politics and in business. Among other things I spoke of the way Christian men are tied up with wicked men in the lodges. At the close of the address the pastor of the strongest church in the city came to me and said: "I wish, Mr. Blanchard, to say to you that I believe you are not par-

tially right, but altogether right respecting these lodges. I joined three of them, two of them to get insurance for my family, and the Knights of Pythias, hoping that I could get hold of a band of young fellows in my church to do them good. I shortly learned that I was doing them no good and that they were doing me absolute harm. I believe you are entirely right. The only way for us Christians to do is to come out from these things and leave them to the world." I am sorry to say that as far as I have personal knowledge the number of those who join lodges from this motive is very small.

Those who join from ignorance, from curiosity, from selfish desire, are, I feel, an overwhelming proportion of the whole number. Still in dealing with the subject I am bound in honor to mention the fact that there have been a few who have ignorantly united with such organizations, hoping in this way to be of larger service to the Kingdom of God. How such men can go through the anteroom without being awakened is one of the mysteries which I cannot solve, but some do, and we are to remember this fact in thinking of the subject of the hour.

Why Do Not Good Men Get Out.

This was one of the questions which puzzled me when I began to study the lodge system many years ago. The first answer which I found was this: Many of them do. I have never counted my personal friends who have been connected with lodges and who have for Christ's sake abandoned them. I have sometimes thought I should like to take a half day to write the names of those who have done this. It would be a long list. I knew Elder David Bernard, one of the noblest Baptist ministers who ever lived. I knew President Charles G. Finney of Oberlin College, personally and well. Col. Geo. R. Clarke, to whom I have already referred, used to sit in Chicago Avenue Church when I was preaching there and pray for me as I preached. Mr. Edmond Ronayne, whom I well knew for years, who has often been in my home, was Worshipful Master of a lodge in Chicago and was a leading member of the Masonic Board of Relief after the great Chicago fire. I

was a guest in the home of Samuel D. Greene in Chelsea, Mass. He was a member of the Masonic lodge in Batavia, N. Y., at the time when William Morgan was abducted and murdered by Freemasons for telling the truth about Freemasonry. I knew Rev. D. P. Rathbun who was nearly murdered by the Freemasons in Pennsylvania after he had withdrawn from the lodge. When he was dying he said to a friend of mine: "I ache in every bone of my body where those Masons kicked me that night." I knew Elder S. E. Starry of Michigan, Elder Samuel M. Good of Iowa—but I cannot stop now to recall the godly men whom I knew personally who for various motives were led into these lodges, and for Christ's sake and the sake of the Church were led to abandon them.

In addition to those who publicly renounced the orders there are a great host who have quietly withdrawn. In fact, I hardly remember to have conversed with a man of good character who had a good home and a fair occupation who did not, before he had talked many minutes, say: "I really know very little about the order. I have had nothing to do with it for years." Some vary the statement and say: "I seldom attend. I go to funeral occasions, or when I am sent for." Others say: "I have no interest in the lodge, but I find it socially or in business a help and so I retain my membership." I remember to have read some years ago a complaint made by Mr. J. J. Drummond, one of the Sovereign Grand Inspectors General for the Northern Jurisdiction, who said that more than thirty thousand Freemasons dropped out of the order every year for nonpayment of dues. This is a straw which shows which way the wind blows.

Some Are Afraid.

I know that Freemasons may deny this: some of them are likely to deny anything that is true, but I know personally that it is a fact. Masons who have been out of the order for years have told me that they would not dare to tell the truth about it for fear of having their property destroyed or their lives taken. Lodge men may say that these fears are very foolish, but at the same time they are very natural, and they are

caused by what lodge men say and do. What is the sense of swearing men to have their throats cut, their tongues torn out, their hearts taken out, their bodies cut in two, their skulls broken open, and their heads cut off, unless it is intended to murder them? It is easy for persons who administer such oaths to say that they mean nothing, but persons who take those oaths, and invoke those penalties are frequently afraid, and would be fools if they were not afraid.

Desire for Earthly Good.

Of course many good men stay in the lodges for selfish reasons: which have led them into them. The man who joins a secret society for the sake of securing business, salary, wealth of any kind, even if he is a fairly decent man, is likely to remain in it in the hope of these advantages. Such men are among the silent withdrawers. They pay their dues but they do not attend the meetings, and they comfort themselves with the thought that they are not guilty because of this fact. They do not seem to realize the frightful force of their examples. It is one of the miserable truths about lodges that the worst members usually attend and manage them while the best members remain away. The reputations of the good men draw others and the management of the wicked men corrupts those who come. Anyone who has studied the lodge system will be able to verify this statement from many sources.

But I have already used up my time if not your patience. Let me conclude by saying that no man has a right to follow men. If he does he is pretty sure to land in a difficulty. There is no perfect example given to us for our following. Jesus said: "I have given you an example." This example is the one which Christian men are bound to give attention to. No man is safe who is doing anything else. Therefore let all men who read these words be sure that they themselves are obeying His call and following Him, and doing all in their power to get others to do the same."

It is not so much men's past sins but their present rebellion that ruins their souls.

RELIGION IN THE ALTOONA LODGES.

BY REV. RALPH H. BERGSTRESSER, A LODGE MEMBER.

In his sermon last evening Rev. Bergstresser announced his pleasure that his special sermons were attracting the people of the city. "It has been my desire to bring the sermon right to the people of Altoona, and I am glad to see that they meet with approval."

Religion in the Lodges.

In taking up his subject, Rev. Bergstresser stated that many believe there is no religion in the lodges. "There is religion in the lodges," he said, "but most of it is false. Lodges are almost all founded upon a belief in a creator, but few of them teach the religion of the Bible. The religion of the lodge room is broad, but it does not teach the Biblical doctrine of sin, atonement, the Holy Trinity. There is no official religion in the lodges and we find frequently that there are chaplains who are not even members of a church. These men conduct services over the graves of their dead brothers and would have us believe that the spirit of the dead has gone to heaven because the man was a member of the lodge—saint or sinner, he is blessed because he was in good standing in the lodge.

"There is nowhere in the Bible where it says, 'Blessed are the dead who die in the Odd Fellows, or the Masons, or the Moose or the Eagles.' *I belong to three lodges, but when I die I do not want a lodge chaplain at my grave to consign my body to dust.*

Take Place of the Church.

"While there is religion in the lodges, we find that men who are most active in the work of the lodges have little time for the church; they make the lodge take the place of the church. I have gone over the list of officers in five lodges in Altoona and after a careful search I cannot find one man who is in any way connected with any church. Some lodge members are church members, but the tendency of the lodge is to take men away from the church. The lodge may improve men and make them better church members, but I have yet to see the case in which this is true.

"As a rule, men work their lodges harder than they do their churches. It

is an easy matter to raise money for the lodge, yet the sacrifices necessary to build a church are known to everybody. Men meet and talk for hours about their lodges, yet it is seldom that they talk about the church affairs. I am told that one lodge in this city took in 140 new members during the last week, and this is more than all the churches of Altoona took in during the same time.

Business, Not Benevolence.

"Some men go into lodges because of the sick and death benefits, but this is not benevolence; it is on a business basis. Members are carried in the lodges just so long as they can afford to pay, and the time comes when they need help more than the members who can pay then they are dropped. If this were a benevolent plan of the lodge, instead of a business proposition, the needy member would be continued. There recently traversed the streets of Altoona a blind man, led about by a dog. This man was a member in good standing of a lodge until he lost his eyesight and needed help, when the lodge no longer desired his membership.

"It is different with the church. When members cannot afford to pay toward the church, they are exonerated from payment.

"The lodge teaches high principles but they are not followed by the members. If the lodge principles were lived up to, this would be an ideal world. If all the vows taken at initiation into the lodge were held sacred, members of the lodges would be better Christians. Men do not observe their vows, however, and it was never intended by the lodge that they should.

"There are many good things in the lodges, but there is nothing good in them that is not in the church.

Attention to Social Lodges.

"I wish to mention another kind of lodge—the so-called social lodge. Their initiations contain splendid high ideals, yet we find the members sitting around little tables drinking. They are a greater evil than the licensed saloon. They observe no closing laws, and not only do men drink there, but women, too. Go into them tonight and you will find almost as many people as are gathered in the churches of the city. Men say they

join them because of their sick benefits, which they tell me are higher than in the other lodges. If this be true, then they derive their revenue for these benefits from the sale of liquor.

"All the best things in the lodges are in the churches. The church far surpasses the lodge in every way. We hear much of the benevolent work carried on by the various lodges, yet our own denomination, the Lutheran church, conducts more benevolent institutions than all of the lodges. The Lutheran church today maintains 56 orphans homes; 17 immigrant stations; 36 homes for the aged; 44 hospitals; 13 hospices; 11 home-finding stations. In addition the church will pay \$175 per year for seven years to any young man who desires to prepare for the ministry, and will not ask that the money be returned.

"These things the church is doing. May the day soon come when men will talk of these things when they meet, rather than of the things which the lodge is doing."—*The Altoona Times*, December 15, 1913.

How is it possible for a minister to preach such a sermon and not realize the inconsistency of his membership in such organizations. One could think it impossible for him not to hear the Holy Spirit saying: "Come out from among them and be ye separate." If a man sins in this thing does moral color blindness become his portion? "If the eye is single the whole body shall be of light."—Luke 11:34.

What a revelation this minister makes of the inside condition of the three lodges for which he speaks especially. Will not some of our Altoona friends help this brother into a clearer vision of these things?

K. OF C. OATH.

The *Live Issue*, published in New York City by a group of Catholics, several if not all of whom are members of the Order of the Knights of Columbus, in its Vol. II, No. 42, prints the text of the real "oath" taken by the members of the Third Degree. It is as follows:

"I solemnly promise upon my honor as a Catholic gentleman that I hereby

renew and will faithfully keep all the pledges by me taken in the First and Second Degrees of this Order, especially the pledge of secrecy in regard to all the doings of the Order, it being understood that no promise taken by me in this Order shall conflict with my civil or religious duties. I further promise to ever observe in all my relations with my brother Knights the rules of true fraternity, aiding and assisting them at all times, if they be worthy, yet always complying with the laws of justice, neither violating any just law of the state, nor any right of my fellow man. I further promise never to bring politics into this order in any way whatsoever."

This breaking of a long silence on the part of the K. of C. is very opportune and declared by the *Live Issue* to be particularly effective because the Third Degree "oath" contains an express promise "never to bring politics into the order." The move would be still more effective if the K. of C. would publish all the oaths or solemn promises which they exact from their members. As the matter lies, their opponents may retort with a show of reason: "The Third Degree oath may be unobjectionable; but that proves nothing with regard to the oaths exacted from candidates for the other degrees."

The only really effective way of refuting the base and cruel calumnies to which the Knights of Columbus have been subjected, is to *publish their entire ritual*, as we advised them to do twelve or thirteen years ago, when the publication of a portion of it in this *Review* brought down upon us a storm of abuse from their various organs.

The Knights of Columbus have had and have no better friend than the *Fortnightly Review*, if they only knew it!—*Editorial in Fortnightly Review.*

"UNTO NIRVANA."

BY B. F. V.

The *Scientific American* of Dec. 6, 1913, contains illustrations of some of the buildings now in course of erection on the grounds of the Panama-Pacific Exposition in San Francisco. Among the structures is a huge triumphal arch, the face of which is to bear the following inscription:

Unto Nirvana—He is one with life, yet lives not. He is blest ceasing to be. Om mani padme om.¹ The dew drop slips into the shining sea.

Will the Christian people of California and of the country stand for that inscription?

The country's currency bears the legend, "In God We Trust." Not so long ago an attempt was made to do away with this legend. The attempt shocked the Christian sentiment of the people, and protests were heard from various sources. This was construed as a public profession of faith on the part of the people in the existence of a personal God and of their reliance on his Providence.

Now the same Christian people are called upon to contribute the coin that bears their profession of faith in a personal God, for the erection of a triumphal arch "Unto Nirvana," which means practically to repudiate their belief in the existence of a personal God and openly to declare their sympathy with a godless science, the professed aim of which is to supplant the Christian belief in a personal God by a belief in the impersonal nonentity of the Buddhist diety.

The pagan spirit displayed in this structural feature is largely dominant in most of the San Francisco displays. It is seen in what is to be known as the "Court of the Sun and Stars" with its 110 symbolical figures of fauns, satyrs, and nymphs—in the "Court of Abundance" with its "visions surpassing the richest dreams of the Orient"—in the "Court of the Four Seasons" with its "great groups of statuary and central figure of Ceres, the Goddess of Agriculture, dispensing the bounties of Nature." All of it is loud with the smell of pagan mythology and the fantastic symbolism of the Orient. But the rankest piece of brazen paganism will be the triumphal arch of the "Rising Sun," emblazoned with the dedication "Unto Nirvana."

If the Christian people of California, and of the country, can stand by and look on quietly while that inscription is set in place, they ought to feel and have

¹Om mani padme om means O pearl in the lotus, Amen.

reason to fear that some visible punishment of Providence will overtake them; for, though the Master will let the good grain and cockle grow side by side till the harvest, He has not pledged Himself to pass unnoticed every flagrant insult offered to his divine Majesty, especially when offered under provoking circumstances. He would be less likely to overlook it in our day, with our better knowledge and a thousand years of Christian civilization behind what is best in the achievements of modern progress, and least likely in the present instance, where the sacrilegious insult is flaunted to heaven in the sight of all the world, and has all the appearance of being offered with malice prepense.—*The Fortnightly Review*.

THE "DEVISIVE TENDENCY" IN K. OF C.

Says the *Sacred Heart Review* of Boston (Vol. 50, No. 23):

One of the weak features of our fraternal and social orders is their tendency to break off into other and smaller organizations. Just as soon as a certain group in an organization feels it is not getting all the prominence it believes itself entitled to, it sets about starting something else. And the "something else" has usually little or no excuse for existence save some offices with high-sounding names. The Knights of Columbus, for instance, has given rise to other organizations, which certainly do not seem to fill "a long felt want." Frank imitations of Masonic social brotherhoods, they are not officially authorized, approved or even recognized by the Knights of Columbus; they are simply tolerated; although occasionally you run across one of their members who seems to believe that he belongs to something select, a "new degree" of the K. of C. where the ordinary, everyday Knight can not even get a look in. Something ought to be done to stop this divisive tendency. What we need is more unity and fewer self-selected groups.

This "divisive" tendency is a characteristic mark of the K. of C. Without it there would be no Knights of Columbus. As soon as the Order began to take in the hoi polloi, the formation of select inner circles was inevitable. It will continue until the leaders have devised some "degree" in which they can limit membership at will. This is another proof that Masonic ideas and tendencies have been at work in the K. of C. from the beginning.—*The Fortnightly Review*.

THE ROYAL ORDER OF LIONS.

A despatch from Evansville, Ind., to the *St. Louis Globe-Democrat*, under date of September 28, 1913, refers to the annual convention of the Royal Order of Lions, which was organized in Evansville, Ind., in 1910 and now has branches, called "dens," in twenty-eight states. The headquarters of the organization are at Springfield, Ill., while the "Supreme Royal President," Dr. William P. Woods, who is also founder of the Order, resides at Evansville.

At meetings of the A. O. H., the K. of C., the M. C. O. F., and other Catholic organizations we hear much said about "our grand old order." We are told to be proud of our membership in such strictly Catholic organizations which are doing so much for the Church. All of which is well and good. But we have got into the habit of noticing that if certain men happen to be Elks and Hibernians at the same time, they wear the Elk head prominently on their coat lapels. The harp of Erin they hang on Tara's walls or anywhere else where it may not be too prominent. The vest pocket usually holds the emblem of Erin and hides it away from public gaze. The same is true of the pins denoting membership in the K. of C., the M. C. O. F., and even the Holy Name Society. They are all relegated to obscurity while the emblem of Elkdom is proudly flaunted. What sort of Catholics are they who practice this petty denial?—*Sacred Heart Review*, Vol. 50, No. 23.

In extraordinary difficulties we may reasonably look for extraordinary help. When we are shut in in prison walls, and utterly helpless to extricate ourselves, God has unusual powers in reserve that he is willing to dispatch to aid his own. But when the clamant need goes, so does the angel.—*G. H. Morrison*.

Are you dreading tomorrow? Remember God will be with you there, as profoundly interested in the piece of work your hands have to do, in the problem your mind has to face, as in the sanctuary at this hour.—*Campbell Morgan*.

Editorial.

AN APOSTLE DEFENDED.

Readers already interested in Roynayne's Master's Carpet or in Wagner's more recent Interpretation of the Masonic cult, are prepared to be interested in a new and scholarly work on "St. Paul and the Mystic Religions," by H. A. A. Kennedy, D. D., Professor of New Testament Language, Literature and Theology, New College, Edinburgh. If the book can be said to have a pointedly controversial object, this might perhaps be defined as, Vindication of St. Paul from the charge that, consciously or unconsciously, he held and taught an eclectic or "syncretistic religion." Such a question cannot be extended beyond his own lifetime. That external influences, afterward, here and there affected Christian rites, ceremonies, worship, or even essential doctrines, as time went on or that some of these influences emanated from the Mystery cult of Pagans; no one need deny. The real question remains, whether Paul's religion was in some degree an outcome of contemporary Mysteries. Did he borrow or at least absorb from the Esoteric pagan cult?

To such an investigation as this requires the Edinburgh professor brings unusual resources, and he surely needs them. Here is no task for a tyro. More than one line of study must be pursued; knowledge of paganism in various forms and under many names must be extended far; study of church history must be exhaustive and grasp of the history of Christian doctrine must be complete and firm, before this critical task is ventured. A tyro dabbling in such themes risks giving aid and comfort to the enemy; a champion must be strong and fully equipped. Professor Kennedy is such an one, who speaks as an authority on his subject while behind him are those munificent resources afforded by libraries and scholars close at hand in a great university city like Edinburgh.

Although his treatise has the scope and aim here indicated, it nevertheless applies with incidental force to the two

claims that Freemasonry is founded on the Bible, and that it is founded on the Mysteries. Perhaps the first of these claims may be designated as colloquial, the second as literary. Masonic authority speaks, for instance, of Freemasonry which has in its ceremonial form been founded after the model of these ancient mysteries; saying also, "Our ancient brethren worshiped on the highest hills," referring to the "high places" of pagan worship. A confessed relation between Freemasonry and pagan mysteries, is analogous to an imagined relation between Christianity and the same mysteries.

Professor Kennedy, however, covers the broad field as a whole, reasons from full evidence, and comes to unhesitating conclusions. The value of his conclusions is greatly enhanced by his recognized ability to form them. Testimony to his competence is given by President Milton G. Evans who, while reviewing this very work, assures us that "Professor Kennedy has for some time been recognized as among the leading authorities on Pauline literature and theology. To this technical knowledge must be added wide and exact information of the religious and philosophic thought that environed the Apostle, and discriminating judgment in the application of the comparative method in historical inquiry. The result is one of the most readable and informing and authoritative statements of the problem and its solution." After a wide examination of Orientalism and Hellenism, with scrutiny of the varied Mystery cult appearing in manifold forms under many names, the investigator announces this decision: "The evidence we have adduced from the Old Testament makes it wholly superfluous to seek for the explanation of Paul's use of any of the terms in Hellenistic Mystery religion." This recognizes identity of terms but sweeps away identity of application. It repudiates the myth of syncretism. The author also adopts from another great scholar the statement that "The unique sacramental conception of the early church, which has no analogy in the history of religion, because it belongs essentially to the Christian religion, has its origin wholly in Christian

faith and Christian experience." In the closing paragraph of a final chapter summarizing conclusions, the author again says: "Our investigation has reached its limit. If it has accomplished anything, it has simply demonstrated afresh that in St. Paul we are confronted, not with one of those natures which is content to be the medium of the spiritual forces of its environment, but with a personality which has been shaped once for all in the throes of a tremendous crisis, and thenceforward transforms every influence to which it is sensitive with the freedom born of a triumphant faith." As fades the mirage of Pauline Scriptures founded on pagan mysteries, so vanishes the corresponding myth of Masonic superstition founded on the Bible.

"LIKE ALL SECRET SOCIETIES."

At the present juncture when six Irish "princes" are representing in this country the ultramontane tenant of the Vatican palace, every public library should contain the two volume History of the Papacy of the XIXth Century, by Dr. Fredrik Nielsen, Bishop of Aalborg, who was formerly professor of ecclesiastical history in the University of Copenhagen. This important contribution of a Danish scholar to the history of a period in which the relations of church and state deeply agitated both the Catholic and the Protestant mind, has been made available to American readers by a translation made under the direction of Arthur James Mason, D. D., Master of Pembroke College, Cambridge, and published by E. P. Dutton & Company of New York in 1906. The phrase here borrowed for a heading is taken from page 363 of the first volume. Consalvi, an Italian statesman and cardinal whose name appears in this connection, was the one of whom Napoleon said, "He is a man who does not wish to appear to be a priest, but he is more of a priest than all the rest of them," and Pius VII was the Pope who signed the Concordat with Napoleon at Fontainebleau.

Dr. Nielsen informs his readers that "on account of the resistance which Consalvi always met with from the cardinals, he excluded them from any influence upon the government. Their

animosity increased accordingly, and they had recourse to the fatal expedient of forming or of favoring secret reactionary societies, which proved a great misfortune, since religion through them became a tool in the service of politics. The growing power of the Jesuits was no longer sufficient—more helpers were needed. A politico-religious society called the *Pacifici* or the *Santo Unione* had long existed. Their motto was the saying of our Lord, 'Blessed are the peacemakers.' They swore to maintain the public peace, even if it cost them their lives. The *Sanfedisti*, as the members of the association were called, only aimed originally at defending the faith and the Pope against worldly aggressions; but afterwards these shield bearers of absolute theocracy ventured in the cause of Christianity to raise bloody persecution against the Liberals without regard to class, sex or age. It was at the instigation of the *Sanfedisti* that Pius VI, on 13th September, 1821, promulgated a Bull against the *Carbonari*. These, like all secret societies, delighted to derive their origin from the mysteries of the ancient world, especially from the ministers of Isis and of Mithra, but they were in reality scarcely older than the French occupation. While the French made friends in Italy through the Freemasons, the *Carbonari*, as patriotic Italians, had endeavored to throw off the French yoke, and their society became a nursery both for the longing after liberty, and for the national feeling. In their 'unbridled love of liberty' they swore upon the poison flask and upon red-hot iron to think night and day upon the extirpation of tyrants, and to keep the secrets of the society; otherwise, 'the poison flask should be their drink, and red-hot iron should burn their flesh.' At their feasts the *Carbonari* drank to each other with the words, 'death or independence,' and they sang of the 'blood-red star,' that was rising over their country, that should be in the ascendant again, 'at the cock crow, when the eagles are fighting.' Compared with the calamities which the antagonism between the *Sanfedisti* and the *Carbonari* brought upon the Papal States, the other epidemic of brigandage was of less importance."

A CREEDAL KEY-NOTE.

A magazine title including the word Christian implies belief in Christ; and because one statement of belief begins with *Credo*, meaning "I believe," any such statement is called a creed. The word is defined as denoting "A formal summary of fundamental points of religious belief; an authentic statement of doctrine on points held to be vital, usually representing the views of a religious body; a confession of faith." At the root of active Christian life is some such creed, whether cast into form or not. It may be vague or indefinite in some details; the one who holds it may not be able to recite it promptly in well-chosen words; yet real it must be, if manifested through action. Within a full and widely detailed confession of faith is included some lesser creed either condensing it or selecting some special point. As far as it extends it retains the nature of a creed. It is fit to be a part of a more comprehensive statement of Christian faith.

In such a restricted sense this magazine is controlled by a creed which is at once impelling and guiding. This creed is salient at the precise point where secret orders are understood to contradict cardinal articles of Christian faith. It is a defensive creed. Nevertheless, it is assertive and positive. Its negations are assertive. Hardly a more emphatic voice is known to assertion than denial of the opposite. If this method seems to give characteristic tone to this magazine, this effect must be due to the controversial nature of our task.

But we trust that there are many readers who perceive something more than bare denial of error, for we could write "Credo" at the top of every page. We disbelieve in works of darkness because we believe in the Prince of light.

Between the worldly and erroneous secret orders which do not accept a Christian statement of truth, although they strangely continue to mouth a foolish claim of Biblical foundation—between these and the body of believers contending earnestly for the faith once delivered to the saints there appears something like a great gulf, fixed and impassable.

We are sure that while our workers believe more than we now proceed to

state in form, the most boastful of those Orders which they confront would unyieldingly refuse to subscribe to so much as the following limited Christian creed:

"We believe in Jesus the Christ as the only-begotten Son of God; in His assurance, 'He that has seen Me has seen the Father'; and in His declaration, 'No man comes to the Father but through Me'; in His offices of Prophet, Priest and King, which insure the authority of His laws, the certainty of His instructions and of all His words, and the unflinching efficiency of His exclusive relations as Redeemer and Mediator: and so we believe in that complete and sole headship which makes all that is Christian exist only through Him and only while abiding in Him."

That is no secret society creed. On the contrary, it is one the contents of which secret orders will not allow to be mentioned. Its whole series of ideas relates to Jesus' name—that name which must not be spoken within the lodge. *Credo*, declares the Christian church; *credo*, I believe: *Non credo*, responds the unbelieving lodge; *non credo*, I do not believe.

REALIZED OR VERBALIZED.

In a book on "Physics and Politics," Walter Bagehot, a publicist of the last century, discounted the popularly accredited progress of western nations, maintaining that substantial progress is both difficult and unusual. A similar view of actual progress is taken by the author of "The Foundations of the Nineteenth Century" in which Mr. Chamberlain declares that "The commonly accepted idea of 'progress' has by no means a philosophical foundation; under this flag sail about all the refuse wares of our time." The Indianapolis *News* likewise holds that "There can be no doubt that both these statements are true. Progress is exceptional. And even when there is a strong tendency in that direction, it is often retarded by a false progress. Human advancement has, it may almost be said, been a by-product, and has been most noticeable when least consciously sought."

No one can deny constant and rapid change, but the question often arises whether in net result it is progressive.

The question is commonly one of balances. It was mechanical progress to bring in moving pictures; nevertheless the moral and intellectual progress, the real human advancement, is not yet so visible. Progress in human government is claimed by every political party; to one a protective tariff seems progressive; to another its revision by measurable cancellation. Business, too, finds progress in combination of capital and consolidation of corporations; again, progress is their dissolution and disintegration. Meanwhile, doubtfully progressive humanity continues to sleep regularly every night after its usual three meals a day. Educational systems also change; yet not many graduates at Dartmouth and Harvard eclipse Everett, Webster, Choate and many others much like them. Indeed, progress in educational methods is rather less obvious than could be wished, when high schools now send their graduates to the higher institutions hardly able to read English more readily and accurately than sight Latin.

Since these things are so, it is wise to bear in mind that extensive net progress is not the invariable result of vaunted change. We must analyze by sample, not by label. Charity, fraternity and brotherhood are good words, but good words can be badly applied. "Exalted ruler" has a sound of elevation, yet it can indicate lowering in the human scale, and progress toward an Elk drunkard's grave. For years we have been progressing into a clannishness called farternity. We have sought light by a burrowing progress into darkness and secrecy. Meanwhile, humanity about us has progressed on the line of lodge dances and card games; on the line of absence from Christian assemblies; on the line of descent from what humanity had once attained. Yet real human progress would have included religious advancement, moral growth and the development of intelligence. Have Bagehot and Chamberlain really been far wrong?

PUBLISHER AND PHILANTHROPIST.

A first page article in a Massachusetts newspaper of national reputation relates to the late Edward Ginn, whose varied experiences and activities are full of encouraging suggestions for the young. One striking fact is that this eminent pub-

lisher of text books for students was himself unable to use text books during part of his college course, being obliged by failure of eyesight to depend on having his lessons read to him by classmates.

Mr. Ginn was practical in his philanthropic schemes, whether they related to the peace of the world or the housing of people in his own city. It was after he had actually built a five-story fireproof residence structure that he said: "I consider the proper housing of the people, and by this means giving an impetus to a better life, one of the greatest benevolences of the day; and everything possible should be done to arouse the people to its importance. There are a great many who wish well to the community. They have high ideals, splendid motives, and can write beautifully, but unless they are willing to put their hands in their pockets and their shoulders to the wheel little will be accomplished."

* Sad words and sadly true, too nearly telling secrets that church workers and other reformers know by heart, are those of the last sentence. An unpopular reform like our own cannot escape what even the temperance reform in its later maturity and popularity regards itself as still sharing. In this connection curiosity is aroused but not fully gratified by the last paragraph of the obituary from which we have quoted; for we wonder whether the "social organizations" were partly or wholly secret, when we read that "At one time Mr. Ginn belonged to several social organizations in Boston and Winchester; but gradually he relinquished connection with them and was a member only of the country club of Winchester, for he was an ardent devotee of golf, and the Boston Common society of which he was president."

"Twilight Talks With The Children" is the title of a little book by Isabel C. Byrum. This is an illustrated volume of 96 pages, comprised of Bible stories told in a delightful way that is sure to reach the hearts of the children. It is published by the Gospel Trumpet Company of Anderson, Ind.

God does as we want Him to do only when we do as He wants us to do.

News of Our Work.

OUR ANNUAL CONVENTION.

Instead of the usual Annual Convention, the National Christian Association last year held a series of meetings on the Pacific Coast with gratifying results. One meeting was especially marked by the large number of *seceders* testifying—about forty—that they were free men now in Christ Jesus.

The National Christian Association will hold its Annual Meeting and Convention in the Moody Church, on Thursday and Friday, May 21st and 22d. Among the speakers expected are President Blanchard of Wheaton College, Rev. Dr. E. D. Bailey of Brooklyn, N. Y., Rev. T. M. Slater, of Seattle, Wash., Rev. Dr. S. P. Long, of Mansfield, Ohio and Rev. W. B. Stoddard, of Washington, D. C.

There will be an Open Forum each day for five and ten minute addresses. At one of these meetings there will be given the views on secretism by representative of at least fifteen different denominations. At another, an opportunity will be given to criticise the methods and plans of work of the Association. There will be a Seceders' Conference, the leader of which will be Rev. W. H. Hopkins. We have the promise of the presence of one minister who left eight secret societies as the result of his attending a former N. C. A. Annual Convention in the Moody Church. There will be at least two opportunities for asking questions and having them answered by men who have given much thought to the subject of secret societies.

As a result of such meetings in the past many have come into the light and received a new spiritual impulse for service that in turn has blessed many others, and will you not pray that it shall be true of this one.

Mr. A. L. Hunting is one of our very helpful co-workers in the State of Colorado.

The industrious man may be tempted of the Devil but the idle man tempts the Devil to tempt him.

CONTRIBUTIONS.

Christian Reformed Churches:

Fourteenth Street Church, Holland, Mich.	9.15
Catechumens, Fourteenth Street, Church, Holland	11.89
Classis Hudson, Paterson, N. J.	13.07
Shuman Street, Grand Rapids, Mich.	20.00
Mrs. Melissa Learn	\$ 1.00
An old friend	2.00
Wheaton College Church	31.10
R. L. Park.....	10.00
A. J. Loudenback	2.00
A. J. Loudenback for Iowa State Convention	1.00
Leah Steiner	1.00
Geo. L. Coffin.....	6.00

SECRETARY STODDARD'S REPORT.

Titusville, Pa., Feb. 17th, 1914.

Dear CYNOSURE:

I am getting things in line for the State Convention. Judging from the general activity of the Devil we will have a great meeting. My grandfather, Jonathan Blanchard, used to say, "The Devil gives his profoundest attention to good people." If he could only deceive *them* he would have all the success he could desire.

Some Christians at least lack worldly wisdom and as to their being harmless—the dove is not a good emblem; to illustrate, a professed friend of our cause said he did not believe our convention would do any good here for it would only point out the inconsistency of church members being in the lodge and stir up the sinners against them. It seems hardly necessary to call attention to such reasoning. Christ might have said, "If I go down to earth and call attention to the sins of religious leaders, they would crucify me, therefore it would be better to remain in glory." Of course the enemy of souls will do his utmost, but, praise God, there is a limit to his power.

It will be seen by looking over the convention program which I append herewith, much needed truth is to be presented during the convention session. An effort will be made to get those in this section to attend who would naturally find such an occasion helpful. They will doubtless be there and we may report in advance: Convention a success,

for "if God be for us, who can be against us."

New friends have been discovered and old ones visited in many towns and cities during this month. Prior to my Beaver Falls meetings I visited in Franklin, New Castle, Ellwood City, Butler, Apollo, Vandergift, Tarentum, New Kensington and Pittsburgh. The two meetings given in the Patterson Heights Covenant Church, Beaver Falls, were well attended considering weather conditions. I am indebted to Rev. Tweed and others for much of personal kindness and aid. There were some responses to the solicitation for questions and enough of wrath manifested on the part of lodge friends present to show the truth was affecting them.

I am always glad to spend a night with our old friend Irvine Caldwell, living on his farm not far from West Middlesex. As usual your representative was welcome. On my way to fill my appointment in the Ohio Synod Lutheran Church at Fairhaven, a suburb of Pittsburgh, I had the pleasure of listening to a clear, keen and forceful sermon delivered by Rev. Dr. Achison, pastor of the Eighth Street Covenant Church, Pittsburgh, on the necessity of the new birth. The attention of our Lutheran friends at Fairhaven, to my address on the lodge evil was good and their offering was generous. This is the third time that I have been privileged to address them.

I almost forgot to report the splendid opportunity given me by Pastor Cronenwett in Butler, Pa. I reached the city Saturday morning. Looking about to see where I might do good the day following I discovered the pastor of the Church of God holding revival meetings. He was willing to subscribe for the CYNOSURE if I would preach for him, but did not think an introduction of the sin of the lodge opportune. Pastor Cronenwett felt differently and, though he had communion in the morning, he gave me the time of the evening address to contrast Christian light with lodge darkness. A large audience of four hundred or more gave close attention, several commendations being offered at the close. This is a church of the Ohio Synod, and pastor Cronenwett, I am told, is the oldest pastor of their Synod in this section.

For two days prior to my return home I found friends in Canonsburg, Washington and Hickory, Pa., who expressed their interest in kindly aid.

Not to miss more friends than necessary in the Cumberland Valley and Lancaster County, Pa., I made but a brief stay with the loved ones at home. Starting at Hagerstown, Maryland, half a dozen towns and cities were visited enroute to Harrisburg, Pa. My stops over night were at the homes of Brethren Burkholder, of Green Castle, Yaukey of Fayetteville, and Smeltzer of Blessler. Brother Yaukey said that there was not a lodge in his town, that whenever they attempted to organize one he sent to the N. C. A. office and secured literature and circulated it freely. This shows that, while people who are not wise will unite with lodges in spite of all the light you can give, much may be done by a wise distribution of the tracts.

That I might attend to work in Titusville, my stay in Lancaster County was cut short. A good list of CYNOSURE subscriptions were gathered among those known to be friendly and a few helpful meetings conducted. Bishop Landis, of Neffsville, sought to make the best of the situation. When I called on him without previous announcement he took me to his meeting, introduced me to the "bench," as the assembly of ministers is called, and after such examination as they made, it was decided to allow me to present our cause to the congregation of perhaps two hundred assembled. After an able sermon by the Bishop, your representative spoke as best he could in the time at his command.

Elder I. W. Taylor of the Brethren church, has for years been in charge of the fine Old Folks Home, situated just out of Neffsville. The writer was made most welcome at this Home, possibly because he is growing old. In the afternoon the chapel of the home was filled with worshipers from the country around together with members of the home able to attend. A brother minister spoke in German and I spoke in English. The antilodge truth which I brought was largely accepted, but did not please all, I was told. A special appointment was made for me to minister again that evening. In the orphanage recently added to this home there are five bright boys

awaiting adoption by some Christian people. Anyone wanting such a boy, should write Elder I. W. Taylor, Neffsville, Pa.

While in Wayne Valley, I was the guest of Brother C. W. Hodge. He took me to a United Brethren church where I preached from thoughts suggested by the one hundred and forty-second Psalm. Being told of Brother Amdon who spent many years in antisecrecy work in Corry, Pa., I called at his former residence and found his widow, now in her eighty-ninth year, in poor health but rejoicing in Christian expectation. No lodge could have helped her as God has. There is much of winter here and traveling is difficult.

Let every friend of light who can, come to this convention and let the rest pray. If you live in Pennsylvania and can not come, then write a letter of cheer and address it to the undersigned at Titusville. The money help is always acceptable. Don't be bashful on that line.

Yours in the battle,
W. B. STODDARD.

PROGRAM.

Program, Antisecrecy Convention to be held in the Swedish Congregational Church, corner Union and Franklin Streets, Titusville, Pa., March 9th and 10th, 1914. Opening session, Monday 2 o'clock P. M., Prayer. Music. Welcome—Pastor Eklund. Response and address—Rev. Dudley W. Rose, President State Association. Introduction. Committees appointed. 7:30 o'clock P. M. Prayer. Scripture lesson. Song. Address—"How Does the Lodge Affect Life's Important Relations?" Rev. C. V. Sheatsley, Pastor St. John's Lutheran Church, Pittsburgh, Pa. Music. Collection. Address—"Church versus Lodge," Rev. W. B. Stoddard, Eastern Secretary, N. C. A., Washington, D. C.

Tuesday, 9:30 o'clock A. M. Devotional, Rev. Robt. McGarvy, Youngsville, Pa., leader. Convention letters read. Committees Report. Officers elected. Address—"A Testimony," Rev. C. W. Hodge, Wayne Valley, Pa. Question Box, 2 o'clock P. M. Prayer. Address—"Is a Christian Consistent While Belonging to a Lodge?"—Rev. E. S. Zahniser, Pastor First Free Methodist Church, Oil City, Pa. Address—"Bible Separation," Superintendent John Hatch, Christian and Missionary

Alliance, Corry, Pa. Resolutions discussed and adopted. 7:30 o'clock P. M. Prayer. Music. Quartette. Address—"Lodge Religion a Delusion," Eld. Wm. Bryant, Titusville, Pa. Music. Collection. Address—"The Lodge a Parasite." Rev. W. J. Coleman, D. D., Pastor Covenantant Church, Allegheny, Pa.

AGENT DAVIDSON'S LETTER.

Merryville, La., Feb. 3d, 1914.

Dear CYNOSURE:

I am writing from Merryville, which some three years ago was a great center of attraction on account of the trouble created by the Timber Workers' Union. Merryville is an inland town of between twelve and fifteen hundred inhabitants, most of whom are dependent upon the timber industry. The Union among the Negroes is now practically dead, but other secret societies have taken their place. There are four Negro churches here: two Baptist, one Colored Methodist Episcopal and one Sanctified. Among the lodges are, Freemasons, Oddfellows, Knights of Pythias, Wise Men and Women, The Eastern Star, Household of Ruth, Calanthe, Independent Sons and Daughters and Tabernacle, all of which are enslaving and ensnaring men and women into their secret councils of iniquity. The public school is under the direction of Miss Holmes, Principal, who is a graduate of the Sabine Normal and Industrial Institute, of Converse, La., an institution opposed to all oath-bound secret societies. The Negroes here are thrifty, quite a large number owning, snug and comfortable homes. Rev. Wm. Smith, an ardent Oddfellow I regret to say, is setting a good example in buying property and persuading others to do the same. There are half a dozen Negro business establishments here, which is very encouraging.

As might be expected, ignorance of true worship is very manifest. I went to the Baptist church, which has the largest congregation, and found the church decorated in a gay style with moss, evergreens and ferns in preparation for a Saturday entertainment called the Feast in the Wilderness. I attended Sunday School at the Twilight Baptist church and never in my life did I hear so many foolish questions asked and so many

false interpretations of the Scriptures given, or saw such unbecoming conduct. The two teachers of the Bible class seemed to have a fairly good knowledge of the Scriptures, and gave some very wholesome instruction, but there were present half a dozen preachers, wise in their own conceit, who would not accept any other interpretation of the Scripture than their own. Because of different views on some question that arose, two men attempted to fight, and had to be separated. One man advanced this surprising doctrine, that no man could be "a true Mason, Oddfellow or Knight of Pythias, except he first be a true Christian."

I preached and lectured and secured CYNOSURE readers at Fisher, Hart, Crowley, Rayne, Craven, DeRidder, and Neame, La., and held two Deacons' Institutes at Abbeville and Fullerton, La. I also visited Howe Institute at New Iberia, and the public schools at Crowley and Neame, La. I also visited Lake Charles but had no opening to speak there. I have received invitations to visit Beaumont, Port Arthur, Galveston and Houston, Texas, and also Baton Rouge, Plaquemine, White Castle, Donaldville, New Orleans and Hammond, La., but lack of funds prevents my taking these trips. Oh that the friends of the truth would open their hearts and purses and supply the means to furnish seed sowers and scatter antisecrecy literature, that the truth may be spread more extensively in the South. The field is indeed white to harvest, but the laborers are few and funds are scarce.

During the Institute held at Fullerton, several secret society men denounced the lodge after a soul-stirring Bible lesson on "Faith and Separation," taken from Matthew 5. Psalms 1, Deuteronomy 28 and 2 Corinthians 6. One young man said, "I have been in doubt of secret societies for two years, but thank God, this lesson has opened my eyes and I am saved. Praise the Lord." Brethren and sisters, you can not reckon all the good that is being wrought among the southern Negroes through these lectures, the Bible lessons and the tracts distributed and the circulation of the CYNOSURE. Truth is mighty and shall prevail. A minister said to me a few

days ago, "Brother Davidson, what you say is true. These things are wrong but you are only making enemies and doing no good. If you would only cease speaking against secret societies, I am sure that you could secure for the remainder of your lifetime, a church paying you \$1,500.00 a year. Brother, let the Niggers go and provide for yourself and for your old age." I reminded him that God had called me to preach a gospel of self-denial and separation and woe unto me if I do not obey. What would it profit me to gain the whole world by disobeying God and then lose it and my soul? It is true that I am made to suffer ostracism, misrepresentation, abuse and the sternest opposition, but, God be praised, it is better further on and a brighter day will dawn by and by. Pray that my faith fail not. It would be a great comfort to receive a few words of encouragement from the friends.

Your brother in Christ,

FRANCIS J. DAVIDSON.

"LIZZIE WOODS' LETTER."

Little Rock, Ark., Feb. 6th, 1914.

Dear CYNOSURE:

I came to Brinkley, Arkansas, from Crawfordsville, and was in a revival service two weeks. The Spirit led in that meeting and fifteen were saved and gave up their all for Jesus. We preached about the great sin of secret societies and while I was speaking one night, one brother arose and said, "Thank God for Sister Roberson for she opened my eyes to the evil of these lodges. I heard her seven years ago and I bought a K. of P. ritual from her. At that time I felt as though I could kill her, but the Spirit kept working with me and showing me my sin. I prayed and thought on it until Sister Roberson passed through Brinkley a year ago last November, when I heard her again. I prayed until God delivered me from the three lodges that I belonged to. I returned their books and gave up the lodges and told them never to look for me among them again for I was through with them. I am now happy with Jesus."

A sister said, "I know what Sister Roberson says is true, and you all know it too, for we were all in it together, and I thank God for taking me out. I was

a leader in my lodge, but when I saw Jesus by faith, I was glad to give it up. You all present here, that are still in the lodge, know that I returned the book and bid the hall farewell. Thank God, I am free."

While this sister was talking, many others who had given up their lodges said, "Amen." They all declared that the lodge is a place to cover up wrong of all kinds, and they told it right before their brothers and sisters who are still in the lodge, but they answered not a word.

I met a white minister and his wife who are traveling evangelists. They came to our meeting one night at Brinkley and he told me that he was preaching in Oklahoma a few months ago, and testified to the sin of secret societies. He took for illustration the labor union and showed what great sin was in them. One union man spoke right out, "Well, Sir, tell me what sin there is in our union." The evangelist said, "If you call a strike for higher wages and one of your union men goes back to work, you will kill him." "Yes," replied the union man, "We will kill him. We have a right to kill him, and you had better not preach your doctrine here any longer." The evangelist replied, "I am here to preach the Gospel and the Gospel of Jesus Christ condemns all sin. He continued to preach and the union men go so angry that they took dynamite and blew up a little hill opposite the church and threatened to kill him if he came out to preach that night. Some of the brethren of the church said, "Elder Tretrick, you had better not leave church tonight." He said, "Yes, I am going home tonight and if they blow me up with dynamite I will get to heaven the sooner. During his preaching they tried in many ways to disturb him, but he finished his sermon, dismissed the people and walked to his room and no one harmed him. He said that labor unions and all other secret societies are damning not alone the Negro race, but the whole nation. I said to him that I knew what they are doing for my people, not alone for the ignorant Negro but for the best we have. Some of the best educated Negro preachers don't do anything much except go over the country organizing lodges.

In Little Rock a women sent for me last week to have prayer with her. I said

to her, "What do you want me to pray for, are you a Christian or a sinner?" She said, "I am a sinner and I want to be saved." There was a neighbor woman present, and I said to her, "Are you a Christian?" She said, "Yes. I am a Catholic." I said, "Do you ever read the Bible?" "No," she replied, "Our priest don't allow us to read the Bible. We read prayer books." I said to her, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16). How will you know whether you are right by just reading prayers that a man has made? The Bible is the Word of God and when a man tries to keep you from reading God's Word, there is something wrong about his teaching. Paul told Timothy to give attention to reading (1 Tim. 4:13). She said, "No, No. I will never read the Bible. I must obey the priest." I said, "Child, you are young, and you ought to read the Bible. You can't know your errors except by the Word of God (Ps. 19:12). I then read the Bible and explained the way of salvation to the woman who sent for me, but the Catholic woman would not pay any attention. I said, "Oh God, help the Negro. Help us Lord. Our leaders have led us into every kind of idolatry that they can learn of and now the Catholics are trying to capture our race. My people are being destroyed now because they don't read Thy Word or keep Thy commandments. I fell on my knees and cried to God to take the old Roman beast out of Christian America.

Little Rock is a city of lodges and whisky. Nearly all the people here belong to just as many lodges as they can keep up payments in. There are a few preachers, however, who don't belong to secret societies, but they are silent on that subject. It is not good to see a thief and consent with him (Ps. 50:18-23). When the ministers fail to condemn sin, then the Devil takes the right of way, and truly it has been thus in Little Rock.

I have lectured here for ten nights and distributed tracts. On only one night did I have any trouble, when a preacher tried to provoke a quarrel when we came out of the church, but I did not exchange any words with him. He was try-

ing to keep his people from hearing the lessons. When teaching, I keep the Bible right before the people, because I know that my words are nothing. It is the Word of God that they must obey. I am but the instrument that He uses. One man said, "I am about to quit lodges, church and all. The whole church here belong to the Lodge, and the lodges have the day. If you don't belong to a lodge and should die, the church would not know of it until the vultures would be after the body. The church members are lodge members, and they won't go to see the sick unless they belong to their lodge."

I went out to make some house to house visits a few days ago. I said to one woman, What do the preachers preach about here in Little Rock? She said, "They tell us to buy homes and to send our children to school." That is right, I said, you ought to have a home and you ought to educate your children. "They also teach us," she said, 'to get into the lodges so we can leave something to our children.' I said, That is wrong. Of course you should leave something for your children, but you should keep your own money and put it in the bank. "We don't get enough at one time," she said, "to put in the bank. We are slaves to these churches and lodges. It does not make any difference how good our church edifice is, we tear it down and build a brick building that will take us a life time to pay for, and after all we shall die and go to hell because the preachers do not tell us how to live holy lives as the Scriptures teach (Heb. 12:14, 1 Thes. 4:7). They tell us that we can not live holy and righteous lives in this present world." I said to her, Read Titus 2:11-12, and see how we ought to live. She said, "If we are lost, the preachers will be too blame." Dear, I replied, read for yourself and don't add to God's Word (Deut. 4:2, Prov. 30:6 and Rev. 22:18-19). The Word of God is a lamp (Ps. 119:105), the Word of God is right (Ps. 33:4).

I spent the Sababth day in Memphis, Texas, and I learned that the Catholics are getting hold of the colored people in great numbers in that city. I am sorry for my people; they are slaves to the secret society and the unholy lodge preach-

er, and now they are joining the Catholic church where they are not allowed to read the Bible. I went on to Brownsville and found that several had given up the lodge since I was there in November. I returned to Little Rock yesterday. A man told me at the depot that over on the north side they had opened the saloon and they had so many drunken men Saturday that the jail would not hold them all, and some they had to tie with ropes like hogs, for safe keeping and transfer them to this side of the river. If the men who lead the people were holy, whisky and the lodges would have to go.

I have read Dr. Blanchard's book, "Light on the Last Days," and I see the strength of the Church as never before. I see how the old church is letting Baalam and idolatry stay in their midst, (Rev. 2), but, thank God, Jesus knows their works; He knows of the Church's labor and patience. When I saw this explained in Dr. Blanchard's book, I said in my heart, "Thank you, Father God, for this little book and its explanation of the last days."

I was talking to a labor union man the other day and I told him that the union was a secret order. He said, "Yes, that is so. I am a preacher and belong to a labor union because I am a plasterer and can not get work unless I belong to the union. I have not been in the hall for fifteen months; for they are the most wicked men I ever saw. I tried to get them to open with prayer, but they cursed me and made all manner of fun of me because I wanted to open the meetings with prayer." I said, You are a preacher and you ought to quit your job and preach the Gospel. "I think you are right," he said. "The reason I quit going to the union is because they would get through with the business and then someone would move that the rules be suspended and that we send out and get a keg of beer. When they had become drunk they would curse terribly. I was afraid to go any more as I was a preacher, so I had to quit them." I said to him, You had better stop sending your money to them and go and preach the Gospel. He is a good man and I think he will be led to give it up.

Yours for service,

LIZZIE ROBERSON.

AN OPEN LETTER.

Ubee, Ind., Jan. 12, 1914.

Mr. J. M. Phillippi,
Editor Religious Telescope,
Dayton, Ohio.

Dear Mr. Phillippi:

Your letter of the 6th inst. is before me, in which you say that neither Bishop Weekley's lodge membership nor Bishop Otterbein's opinion regarding Freemasonry makes any difference to you.

Kindly bear with me while I endeavor to throw some light upon the situation. The character of Freemasonry need not remain hidden from men who are willing to investigate. Among the agencies that are in operation setting forth the real character of said order is the National Christian Association, with headquarters at 850 W. Madison street, Chicago, Illinois. Co-operating in this association are Congregationalists, Methodists, Mennonites, Lutherans, United Brethren in Christ, Presbyterians and others. Now, according to the testimony of this association as given in publications of various kinds, the candidate for Freemasonry agrees to be murdered in some horrible manner if he should reveal the secrets of the order. For instance the following is the penalty attached to the oath of the first degree: "To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same."

In view of the character of the order as shown by its horrible obligations, is it any wonder that earnest and serious Christians are shocked when they learn that Christian professors and even bishops are identified with Freemasonry? But Bishop Weekley's lodge membership makes no difference to the editor of the

Religious Telescope! Surely the word of the Lord is applicable right here: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Read also Ezekiel 33:7-9.

Trusting that you will give this matter your serious consideration and that all may eventually redound to the greater glory of God, I remain,

Yours truly,

MOSES H. CLEMENS.

Can anyone give us information as to the Beavers, a fraternal insurance society. Where is its headquarters and what are its special characteristics different from other modern insurance orders?

A REPLY.

Dear Friend:

Yours of Feb. 6th is before me. By "G. A. O. T. U." the Masons mean Grand Architect of the Universe, and is the name of their god. I will give you the explanation of "Mah-hah-bone." It is taken from Edmond Ronayne's "Master's Carpet," pages 371-372.

"In the mysteries of Osiris, the substitute was called *Phallus* in the mysteries of Hiram, it is called *Mah-hah-bone*. And as 'the Point within a Circle' represents the Phallus and as it also, as we have previously learned, represents the Worshipful Master, and lastly as the Worshipful Master represents the sun-god rising in the east, therefore it undoubtedly follows that *Mah-hah-bone* is the real name of the god of Masonry, the 'G. A. O. T. U.' of its worship, which Freemasons are always to pronounce 'with awe and reverence,' and which, in fact, they are solemnly sworn never to speak above their breath, and even then only 'upon the five points of fellowship.' And this being unquestionably the case, the religion of Masonry ought in all consistency to be called the 'Mysteries of Mah-hah-bone,' as the religion of Egypt was anciently called the 'Mysteries of Osiris.'"

LIGHT 20,000 ALTARS.

[By Associated Press to State Journal.]

Boston, Feb. 8.—The program of the golden jubilee celebration by the Supreme Lodge, Knights of Pythias, at Washington, Feb. 19, in observance of the fiftieth anniversary of the founding of the fraternity was announced

today by George W. Penniman, secretary of the jubilee commission. The order was instituted in 1864 at Washington, where two of the organizers, Abra Van der Veer and Edward S. Kimball, still live.

Thomas J. Carling of Macon, Ga., supreme chancellor, will conduct a special ritualistic service, assisted by officers of the supreme lodge.

Golden jubilee messages will be presented by representatives from each of the 55 grand lodges of the order.

Secretary Penniman says that the jubilee will be celebrated by every Pythian lodge in North America, one of the features of the demonstration being the burning of the blue, yellow and red lights of Pythianism on more than 20,000 altars. On the Sunday preceding and following the jubilee celebration all members of the order will attend special religious services.

The above clipping is a news dispatch taken from the *Ohio State Journal* of Feb. 9, 1914.

These altar fires spoken of here must necessarily have something to do with worship, either true or false. Altars are not connected with the thought of play or business. We invariably associate the thought of worship with that of altars. The writer feels that these fires come under one of the three following:

1. The burning of strange fire on true altars.
2. The burning of true fire on strange altars.
3. The burning of strange fire on strange altars.

(REV.) J. W. BURTAN.
Chambersburg, Pa., Feb. 12, 1914.

Sheridan, Ind., Feb. 12, 1914.
CHRISTIAN CYNOSURE:

Enclosed find money order for \$1.00 for which please renew my subscription to the CYNOSURE for another year. I have been from home most of the time this year holding meetings, have been permitted to see quite a number of souls saved, and always give a solemn warning against "Secrecy." Some get mad, but one now and then sees the evil and withdraws.

Yours for Christ and the Church,
I. G. LEE.

He who will not think had better not speak nor act either.

Faith makes those experiences possible that love made delightful.

At the Fifth Annual Bible Conference of the Brethren in Christ held from January 25th to February 3d, at Grantham, Pennsylvania, our old friend, Mr. John S. White, was unexpectedly called upon and spoke to a very important assemblage on the question of secret societies and their relation to the cause of Christ. One factory shut down so that the workmen could hear the address. Students from the school were present, who took notes. One Mason undertook to defend his order, but it resulted in his own confusion. What a blessing it would be if every state had a tribe of John S. Whites who would take advantage of such an opening as did our brother at Grantham on January 30th.

Niangua, Mo., Feb. 13, 1914.
Editor CHRISTIAN CYNOSURE:

I get full value for the money I spend for the CYNOSURE. I am not troubled with any secret society members in my congregation. But in time of peace is the best time to prepare for war. My mother was a true Lutheran Christian and gave me such home training as to forever keep me out of the secret lodge, and I so teach as to have no lodge men in my congregation. But with all this I enjoy reading your published articles against *that old evil foe*, The Lodge! The secret lodge is an evil foe fighting the home, the church, and the state. It is a child of the devil, an enemy of God, and a destroyer of peace and happiness for time and for eternity.

Be strong in the Lord and faithful in the fight against that evil foe.

Respectfully,
(REV.) J. B. RODGERS.

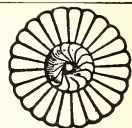
An old time friend writes: "I am enclosing draft for three dollars, one dollar to pay my subscription to the CYNOSURE for the coming year and the other two an offering for the work. I am glad that I can send this and shall not forget the N. C. A. work when able to help with an offering, nor at any time either for the cause lies very near to my heart.

"Wishing you and the dear N. C. A. great success and blessing through this new year."



The Coming Conflict

BY
EDWIN BROWN GRAHAM



CHAPTER VIII,

Continued.

"So Is the Tree Inclined."

"What will Walter choose for his profession?" was the question in many minds. His neighbors and his parents queried, and even Edith, who had returned home a month previous, found herself querying. Not that it made any special difference to her, only from curiosity, a woman's curiosity, she wondered. Any profession would be honored by him, and she was concerned for the honor of the professions. The matter was set at rest and every one was satisfied, when Walter Hulman commenced to read medicine with Dr. Groves.

He could not have chosen more wisely. He had the qualifications for a physician. His mind was trained and was broad enough to take in a system. He was quick to observe and thus to notice symptoms and understand the situation. He was sympathetic in disposition, kind and pleasing in manner, true as steel, and as cool and steady in action as a machine. After the manner of men in the study of this profession, he read during the summer and attended lectures during the winter.

But those summer months! When would he forget them? How short they seemed in comparison with the term at the medical college! Walter and Edith had, unknown to each other, determined never to love or allow themselves to be loved in that special way of loving common among young people, until they were ready to be married. Each accepted the proverb, "Long engagements are dangerous."

During the two summers that he was reading with his preceptor, Walter and Edith were often necessarily, often unexpectedly, and often naturally, in each other's company. She had no brother and it was only a matter of course that Walter should accompany Edith to the village entertainments, and act as her escort at picnics and other places to

which they must go. On Sabbath evening—no, Edith was too much of a Puritan to have company on the holy day—but then it was Walter, he was like a brother—she supposed, as she never had one—yes, he might call as he went to church so that, if her father was absent, her mother and she might have company, and if her mother did not feel like going—why, of course, she could not go alone.

Then the rides on horseback were very pleasant, indeed, but they were necessary, after being shut up all day in the house; and Cato, a fine old horse, that had been so well kept that he seemed like a colt, needed exercise, too. Many hours every week were spent winding along the river bank and galloping along the straight and level, prairie roads, which when good are the best in the world, and when bad—Walter and Edith stayed at home.

Alas, for human prudence! Many knew what Walter and Edith did not suspect about themselves. Walter was not ready to practice in his profession, and yet he was deeply in love with Edith; and Edith, why shouldn't she love Walter? Neither knew the affection for the other until they were separated by Walter's return to the medical college to attend his last course of lectures before graduating. Then a peculiar lonesomeness and a longing for the other was discovered by each, and Walter confessed to himself, "I do love Edith Groves," and Edith confessed to herself, "I do believe I am in love with Walter."

It was shortly after this that Brandon had the spasmodic excitement over the secret society question.

Edith soon became an ardent antimason. Masonry was too dark and secret for her open, frank way of doing things, too showy for her simple tastes, too boastful for her humility and honesty, too overbearing for her love of freedom and hatred of oppression, and too selfish and clannish for her true character. She

had been taught by her mother to dislike it. The college which she attended was opposed to college fraternities even. If a little Greek-letter society is injurious, or dangerous in a college, as many faculties and boards have declared, why is not a giant, oath-bound secret society injurious or dangerous in the church and state? Since the lecture, she had become more opposed to the institution, and as the reform association did nothing in accordance with its object, she sent for some masonic and some antimasonic publications, and read them until she became no ordinary adversary on this question.

She knew Walter was not a Mason, for he had incidentally told her so one day last summer. But after the lecture, his masonic zeal kindled into a flame by the breeze blowing against it, caused Mr. Hulman to write to his son, urging him to become a member of the lodge and to receive the three degrees before coming home, and adding that this was his mother's wish. He said nothing of the recent discussion; and as the Brandon Eagle also was silent on the subject, Walter knew nothing of it. So, unknown to Edith, like a dutiful son, he obeyed his father's wishes and his mother's alleged wishes and "was initiated, passed and raised to the sublime degree of Master Mason."

He had some misgivings about the lodge; but were not his pastor and other good men Masons? Surely he must be mistaken in his objections; and, like a young man in love, he thought if Edith ever became his wife, how helpful the lodge would be to both while they lived, and to her if he should die.

Walter had concluded to attend a course of lectures in London and had come home to remain a week before starting. He called on his preceptor and stayed with him for tea. There, as he hoped, was Edith, more beautiful and lovely, it seemed to him, than ever. The evening was spent with the family. But as he walked home that night under the starry, cloudless sky he resolved to call on Edith, declare his love and ask her hand. He could not find an opportunity for this visit until the day on which he was to leave. Then, with his mind and heart, and, as he supposed his tongue, prepared, he called on the object of his

affections. He found her as agreeable and lovely as ever. They conversed pleasantly for an hour in the parlor, but with all that he could do the conversation would not take the right shape. He began to suspect that she turned it whither she would and compelled him to follow. According to well laid plans, he proposed a walk to the arbor. Edith was willing to go. She expected something to be said that afternoon which she was anxious, and yet in timidity was unwilling to hear.

It was a lovely day. The hills seemed greener than ever, the sky bluer, the rocks whither, and the bluffs higher. Nature seemed to favor his plan. Who would not love and confess love on such a day and in such a place? The God of nature was displaying love; and the birds around them were singing songs of love.

Walter and Edith sat almost facing each other. They could see, on one side of them, the silver stream rippling over the rocks at the edge of the river, and the high bluffs beyond, and on the other side, the wide fields filled with plenty, lying open before them. It was like the day on which they sat there years ago, and they sat in almost the same relative position as when in childhood they playfully yet earnestly pledged their love.

Walter remembered everything distinctly and wondered how he spoke so easily then—he could not do it now: He wondered if Edith remembered the happy long ago, and if she were willing to ratify her childhood promise, speak the same loving words and perform the same loving acts. He was thinking of the best way to ask her—his prepared language had failed him of course—when he noticed a large willow tree near the surface of the water with its topmost branches. They had planted it there years ago and had bent it in the soft earth toward the river. He recalled to mind the old saying, "Just as the twig is bent so is the tree inclined." He saw that it was true in the case of the willow; he knew it was true in his own case; he dared to hope it was in hers. He had it all arranged. He would quote the proverb, illustrate its truth by pointing to the willow, and making his own confession and then ask about its application to her. But however quickly he thought of these things, the silence was too long, and was broken by Edith asking abrupt-

ly—she did not think it necessary to prepare the way for the question, and the momentary break in the conversation had made her nervous, and, it must be confessed, she wondered if her question would not open the way for a question from him on a more intimate relationship—"Walter, it's too awkward to call you Doctor, Walter, do you know what I think of Masonry?"

"No, Edith, I don't know," replied Walter.

"Do you care?" asked Edith, smiling at his apparent want of concern.

"Yes, of course, I care for what you think about a good many things," said Walter, sincerely.

"Do you want me to tell you?" asked Edith.

Walter was provoked because he had been interrupted, and because he was a little sensitive on the subject, as is every Mason whose conscience is not seared.

"Why, yes," said Walter, a little petulant, but at the same time answering very pleasantly. "Tell me all you know about it, if you know anything."

"Well, I declare! You talk just like a Mason!" said Edith, laughing aloud, and not for an instant supposing he was one.

"How is that?" asked Walter startled.

"Why, as if you wanted me to believe that I don't know anything about it."

"Do you?"

"Of course, I do."

"Well, then, what do you think?" asked Walter, more anxious to know what she thought about something else which he would mention as soon as she expressed herself in regard to this question of Masonry.

Edith was glad for this question, because she wished to warn Walter against joining the lodge, as she feared he might be tempted to do before he set out on his tour among strangers. So she answered: "I have no ill feeling towards Masons. Your father is one; my uncle Bond is one, and other friends, not necessary to name, belong; but still I think that it is a foolish and wicked society into which these good men have been entrapped."

"Foolish and wicked?" asked Walter, coolly.

"It is foolish for a man to go blindly into any society; and no proper society will impose unlawful obligations. No

business man would sign a paper till he has read it; and it is not wise for one to take an oath before he knows what it is, or to enter a society before he understands its laws."

"Well, what else?" asked Walter, thinking he would not enter a discussion.

"It has many foolish things in it and about it—silly ceremonies and baby trinkets."

"But perhaps these have a symbolic meaning."

"Yes, and that is what makes them worse. There are trivial and profane oaths with barbarous penalties, which are placed above all other obligations of God, man, family, church or state; and these symbolic forms are but a resurrection of the old Baal worship."

"I didn't know that," Walter answered in reference to the last clause. "But did you know of one placing his masonic obligations above any duty that conflicted with it?"

"Yes, sir, I have many times," said Edith, who always grew quite animated on this theme. "I'll tell you one case near home. My aunt told mother this morning that when her children were sick and she was almost worn out with watching, not only would my uncle stay at the lodge until midnight, leaving her alone with the children, who might die while he was gone, but also sat up all night with 'Squire Jones, who was sick, saying, 'I can't help it; it's my turn.'"

"Do you think that was required by his obligation?" asked Walter thoughtfully.

"I think that he loves his wife and children, and that unless he believed the lodge or his oath required it he would not have left them in sickness to sit up with old Jones," answered Edith.

"Well, that is only one case," said Walter.

"But," says aunt, "there is that lodge between us all the time." Something comes in between husband and wife, and mars the union which should be perfect. I have heard her say that it has interfered so often, that much as she loves her husband, she would refuse if single, to marry him while he adhered to the lodge. 'Why,' says she, 'it's like he had another wife; he has two confidants; he tells me many things which he doesn't

tell the lodge; and he does many things at the lodge which he doesn't tell me."

"Well, she puts it pretty strong!"—

"And I believe she is right," said Edith, quickly.

"Do you indeed?" said Walter, beginning to suspect that Edith knew that he was a Mason and was refusing him before he had proposed.

"Yes, indeed I do, Walter," affirmed Edith, so pleasantly naming him that it gave him hope.

"I am surprised. You are quite an antimason!"

"Of course, I am; and my mother before me," said Edith, proudly.

"And your father?"

"He is also one, now."

"Well, I don't care much about it," said Walter, which was true as he felt just then.

"I am not surprised," said Edith, "at your sympathy for the order in the circumstances."

"In the circumstances" with her had reference to his father being a Mason. "In the circumstances" he thought meant knowing that he was a member. He reflected: "Edith declares she will never marry a Mason. She evidently knows that I am one. Either she is a fanatic, or else fears that I am going to propose and cunningly takes this way to prevent me. Ah! she does not love me, or she would give up her little prejudices."

He thought again: "Perhaps, if I confess and promise to leave the lodge, all will be well. But shall I give up my sworn aid? I am oath-bound, and can't give it up. Perhaps it would be of no use, and I will only make a fool of myself." Then vexed for a moment at the turn of affairs and almost bitter with disappointment he said to himself, "I'll not do it anyhow; I'll give her up first."

Edith, noticing that he was vexed, changed the subject. They chatted freely, and, it must be confessed, often looked love to each other until nearly time for tea. He had lost the bitterness of his vexation, and would have been willing to change his choice of sacrifices and to give up Masonry. But could he? Would it do any good? He gave her one long, eager, loving look as she was gazing toward the bluffs. His heart was filled with love. He rejoiced in her beauty and intelligence. How could he

leave her and forever? He almost began to pour out his love, without any proverbs about twigs and trees, and ask what he must do to make her his wife. But no; he believed that she had warned him not to declare his love. Edith glanced toward Walter and read in his eye love to her. With her heart aching to express its love, she waited, as a woman must, and longed, as a woman has a right to do, to hear the words of love from him. But they came not. "Edith," said Walter, rising hastily and speaking with assumed carelessness, "I must go. Tonight I start for Europe. Good-bye."

"Good-bye, Walter," said Edith falteringly, holding out her hand. He barely touched it and was gone. He wondered at her emotion. She wondered at his coolness.

CHAPTER IX.

Darker and Rougher.

Brandon continued for some time as quiet as other villages. The question of Masonry was scarcely mentioned by those opposed to it; and when its members and friends are allowed to do all the talking, and to have everything their way, all is peace. Masons become angry when the lodge is opposed; and then they blame the antimasons for stirring up strife and contention. A great masonic symbol is acacia, or cassia, which is said to denote holiness and immortality; but so easily are members of the order offended by anything said against it, that it is suggested that the particular species used should be "cassia nictitans," as botanists call the wild sensitive plant. If members of the craft would permit free discussion of its character without being offended, there would be no anger on either side. Of if the order would allow the antimasons to do all the talking, and have everything their own way, all would be calm and peaceful as when Masons are allowed this privilege. Surely for the sake of peace, Masons should be as ready to give up their society and their defense of it, as to ask antimasons to give up their organization and their defense of its principles.

"It's a poor rule that will not work both ways," said Jack, one day, soon after the lecture, when Dr. Dobbs was speaking of the evil of contention, and advising antimasons to give up their opposition for the sake of peace.

"What!" exclaimed the doctor, embarrassed by Jack's remark or by the laugh which followed. He was not asking a question and did not expect an answer; but Jack, as usual, spoke out quickly: "The remedy is worse than the disease."

"We ought to live peaceably with all men," continued Dobbs who may have learned to garble Scripture by reading masonic literature, and who was trying not to notice Jack. Jack was ill-mannered, no doubt, but he answered to the point when he said, "'In as much as lieth in you.' 'First pure, then peaceable.'"

"Jack, keep still," said Mr. Hulman. "You ought to be ashamed to annoy Dr. Dobbs."

"Ha, ha," said Jack, saucily,

"I am Sir Oracle,
And, when I open my lips, let no dog bark."

Jack was often a nuisance. He kept still at church and such meetings, but on the street or any place where there was a chance to reply he was impudent. Those who knew his defect generally let it pass. But Mr. Hulman, who, when irritated, was scarcely more able to hold his tongue than was Jack, spoke angrily again, hoping to silence him: "You are entirely too free, young man, to address a minister in that way. Now, Jack, not another word."

Jack replied:

"I must have liberty
Withal, as large a charter as the wind,
To blow on whom I please."

Jack was ahead, but the advise of Dr. Dobbs seems to have been followed, for the antimasons had been almost silent for some time and probably would have remained silent much longer had not Masons compelled them to speak.

The time approached for holding a primary meeting of the republican party to select delegates to attend the county convention, which would nominate candidates for county officers. As this party was largely in the majority, a nomination was as good as an election, and hence the primary meetings were of great importance. Not a word had been said in public or in private by those opposed to Masonry in regard to bringing the question into politics. They had scarcely thought of it. If they had been asked concerning their right to do so, they would have answered that antimasons have as good a right to desire that those

opposed to the lodge should be nominated as Masons have to work for the nomination of their brethren, or as temperance men have to try to secure temperance candidates. A convention of a party is held to decide, not only what men, but also what class of men shall be nominated.

The meeting for the party in Brandon township had been duly called, and at the appointed hour the usual voters were present. As usual, Justice Jones was called to the chair. For once he did not seem to preside without any preconceived opinions of the facts and of the law. The meeting was organized and everything for a time seemed to work as smoothly as if all had been previously arranged. Still, there was evidently uneasiness among the former leaders in the village politics. Finally there was an outbreak. A vote had just been taken for the election of two delegates who should cast the six votes to which the village was entitled. The result caused a sensation among the supposed leaders—Dr. Groves and Captain Burns had been chosen!

At once several were on their feet, some calling for the chairman's attention, some calling for the number of votes, some making motions, some disorderly crying for order and some demanding a new election. What caused the confusion? None were more ignorant than the doctor and the captain, at whom many angry glances were cast. At last, through the aid of Lawyer Branes, order was restored.

"Mr. Hulman has the floor," decided the chairman very arbitrarily.

"Mr. President," remarked Mr. Hulman, "I move a new election on the ground that neither of those chosen is eligible. Neither of them is a republican. They both belong to another party."

Cassius Bowman, the wealthy grain merchant, seconded the motion. Mr. Moyle, an officer in Dr. Dobb's church, the senior warden of Brandon Lodge, and an old acquaintance of Dr. Groves in the east, made a long harangue, in which he declared that these two men were not republicans, because they had in part voted another ticket at a former election.

Lawyer Branes arose: "Your honor, I am very sorry to appear against my

friends who have been chosen. There is some misunderstanding on their part, or they would not consent to the use of their names. From the evidence before us, you must decide that they are not republicans, and in that case a new election must be ordered. I have nothing personal against these men, but I hope that they will decline to act as our representatives, for if they do not they will be excluded by the county convention."

The vote was about to be taken, when Groves slowly arose and said: "Mr. Chairman, I do not plead for the honor of acting as a delegate. I rise to answer those who impeach my loyalty to my party. But first, let me say, that the motion is out of order and I ask you to so regard it. The ballot has decided that we are to represent our party in this precinct. Even if we are not republicans, it has been declared that it is the will of the legal voters, that the captain and myself should represent them. What more do you ask? Why decide that we shall not? But I am a republican. I was one when it tried a man's soul to be one. I was a republican, had the principles of the party and was in favor of the abolition of slavery, when my friend, who came from my native place in the east, was voting the opposite ticket, and when he would meet me in the street and turn away his nose from me because, as he said, I smelt like a nigger! Unlike him, I can say that I was a republican when the party was not in the majority. Who is the originator of this motion—if this motion originated here and by one who made it—that he should impeach my party loyalty? What is his party record? What right has he to vote with us, or to call in question my loyalty? As for him, I can say while I was at home offering my services to the country, encouraging others to enlist, and voting the republican ticket, he had gone, about the time of the draft, into Canada with an incurable disease of the heart."

Mr. Hulman jumped to his feet, shook his fist, and said, almost choking with rage, "Do you insinuate that I went to Canada to avoid the draft?"

"If the shoe fits put it on," sung out Jack Sykes at the top of his voice, as he sat wriggling on a front seat, grinning from ear to ear, and showing two sets of very white and very large teeth.

"I say," answered the doctor in a respectful manner, "that the one who impeaches my party loyalty, was in Canada about the time it was easy to test a good republican and about the time we needed soldiers more than silks, and that he appeared to be quite delicate before starting."

Mr. Hulman, who richly deserved this castigation, and who was still standing and shaking his fists, said threateningly, "Do you mean me, sir?"

Jack laughed the louder and shouted above the laughter of the house, "If the shoe pinches then squeal."

This was too much for Hulman. He invited, in plain Anglo-Saxon language, Mr. John Sykes to close the aperture from which proceeded the unwelcome words. He did not intend to tell what Groves would not tell, but forgetting himself in his anger, he blurted out, "You are unworthy of confidence. You betray professional secrets. You have no right to report publicly your examinations, sir."

"That lets the cat out of the bag," shouted Jack, as he understood now that Hulman had been examined and then fled to Canada.

"Mr. Chairman," continued Groves, "In regard to voting part of another ticket: I did so. If that excludes me from the party, there is not a republican here today, unless he is a fool, for every sensible man has at different times scratched his ticket; and some without good cause scratch their tickets; for last fall a rebel during the war, was elected our county representative, by the failure of some here today to vote for our candidate, because they believed that he was opposed to Masonry."

At this moment there was a profound sensation. Many wondered that any one was brave enough to declare these facts and thus hint at the cause of the present trouble.

(To be continued.)

Over the door of a German school is written: When wealth is lost nothing is lost; when health is lost something is lost; when character is lost; all is lost.

A man is known by the company he keeps. Why not "run with patience?"

FOREMAN: The Watchman brings a message which tells that the widow and children of a departed brother are in want. Let Isaac the Jew draw an order for money, and the Watchman will hasten to the widow and give it to her with our blessing.

ISAAC: I am the poorest and humblest of them all, yet the Yeomen have placed in my hands their treasure, a trust for the widow and the orphan. The order shall be drawn.

Officers resume their stations. Rebecca occupies the station of the Master of Accounts during her lecture. The lectures may be illustrated by pictures thrown on canvas, or by tableaux.

Foreman takes candidate by the arm and walks slowly as he discourses on Wisdom. When through speaking the Foreman and candidate should be standing between the stations of the Master of Ceremonies and the Master of Accounts.

FOREMAN: My friend, we would teach you Wisdom. Nature bestows none of her best benefits upon ignorance. Until man obtained Wisdom he roamed the forest and the desert alone, or with savage tribes, in quest of forage and fray. Wisdom taught him to seek the friendship of his fellow man, rather than his enmity, and that it is better to heal a wound than to give one. Wisdom taught man progress, and he no longer stands dumb and aimless in the presence of the mighty problems of this pulsating age. Wisdom taught him to establish governments, to build cities, and gave him knowledge of his own material conditions. It enabled him to conquest nature, and gave him dominion over earth and air and ocean. It led

from savagery to civilization, from the cave to the castle, from the wilderness to the home. It taught him the fatherhood of God and the brotherhood of Man. It taught him the equality of man—that the swineherd and the sovereign, the rich and the poor, the Jew and the Gentile, may all meet on one common level. Through Wisdom man learned the benefits of association, of fraternity. Wisdom softened the heart of man, and lo! Charity, the chiefest virtue of them all, sprang forth like the red dawn of a new day to bless mankind. (*Tableau of Charity.*)

LADY REBECCA: Charity is the greatest of the virtues, and her patron is the civilized world. Her fruitage falls like manna from heaven. Charity is the religion of the Master in motion. It makes the Golden Rule the law of action, and personal sacrifice a welcome boon. It salutes mankind with the glad song of emancipation from sorrow. Like a tidal wave, it sweeps through all the avenues of modern life, and will continue to soothe the sorrows and thrill the hearts of men as long as virtue is loved and vice is hated. Let Charity's light, full orb'd, shine into *your* soul. Heed the cry of sorrow seeking consolation. To the cry of Cain give answer: "I am my brother's keeper." May you assist our Order in fulfilling its mission, and may the good evolved, through Charity, flourish and bloom and fill the earth with gladness.

The quality of mercy is not strained.
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blest:

light on our lives. But there is something *else*. wisdom is essential, Charity is noble, but the trinity is yet incomplete; to these must be added Protection.

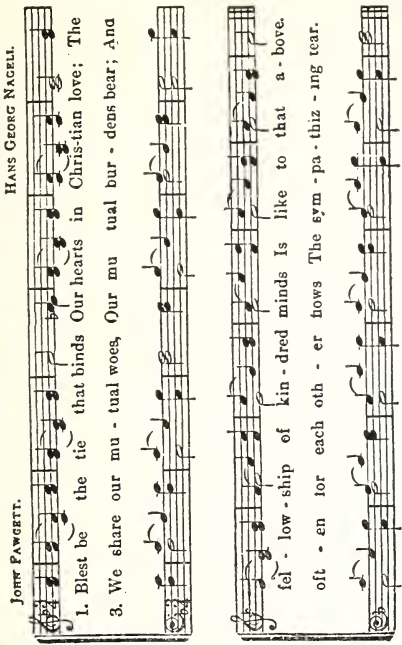
When Ivanhoe begins speaking he should be standing midway between his station and the altar. The first paragraph of his speech may be omitted.

IVANHOE. (My friend, the first law of nature is self-protection, but the world is full of instances wherein this law has been perverted to the honor of mankind. A ship, upon which was a company of armed soldiers, was sinking. There was not room in the life boats for soldiers, crew and passengers. Under the direction of the captain, the soldiers lined up and preserved order until passengers and crew were safely afloat. As the vessel went down, standing shoulder to shoulder, as calmly as if on dress parade, they fired a last salute, and were engulfed in the mighty deep. Nature's law of self preservation was rudely and gloriously violated. It is delightful to live in this age and take part in its heroic conflicts; it is glorious to forget self and live for others; happiest is the man whose opportunities for doing good to others are greatest.)

We would teach you Protection! Protect yourself, not only against temptation and wrong doing, but against the day of physical disability. Protect your estate. The proper exercise of prudence and care in things temporal is the true path to things spiritual. Protect the weak! If you are strong, the greater responsibility, therefore, rests upon you. Protect your family—your loved ones—those dependent upon you. Neglect of this is neglect of the most serious duty imposed upon mankind.

Blest be the Tie.

JOHN FAWCETT. HANS GEORG NAGEL.



• While members are singing, Overseer conducts candidate to anteroom. When all is in readiness the Watchman will admit Overseer and candidate without ceremony. Bier should be arranged near the altar, surrounded by four pall bearers and two torch bearers, wearing hooded robes. A torch at either end of the bier should be burning. Black Knight stands in front of bier. A gong should be solemnly sounded while Black Knight is discoursing on the skull.

OVERSEER: (*Taking candidate by the arm and walking slowly toward the bier.*) At every feast there is a skeleton. The Black Knight who stands before you but represents the Unknown Future—dark and mysterious. It may be that it brings you joy and triumph, or it may be that sorrow and defeat will be your lot. And at the end comes death, the gloomy gateway to a brighter world.

Below are given two charges; one in prose and the other in verse. Either may be used.

BLACK KNIGHT: (*Takes skull in hand, speaks slowly, turns skull and addresses appropriately each part suggested by the language.*) What relic's this? How long have run the sands of time since this thing lived? Who can say? And who can tell by what unknown means the life that once so filled this empty dome was here retained? From mortal man is hid the secret of how that life escaped, and where 'tis gone. He who gave this dead thing life, took back the gift he had but loaned. We know not the state of him who once did move this thing about. We see the space where throbbed the brain with thought. From here shown forth the eyes, those well springs of the soul, from which outflash the hidden secrets of the heart. The organ here was placed that caught the tuneful sound of praise and harkened to the critic's scoff. This gruesome, clacking jaw was once the means of thought transfer. The *whole* scheme of life here dwelt within this empty vault. This thing did once o'er top a frame like thine; a thing like this shall that which rests upon thy shoulders be. Let thy life be such that when reduced from thy happy lot to this, the immortal part of man shall smile as mortals gaze upon this thing with awe. It matters not to us how lived this thing, nor when, but for idle curiosity that for the moment stirs to wonder How walked the feet? The hands, what wrought they, good or bad? Have lover's hands soft patted here where dwelt a cheek, and has this gruesome thing in love content been sweetly pressed to bosom fair which now itself is shorn of all that made it fair? He who owned it has his just re-

ward. If that life was full of wrong deeds against his fellow man, then the soul must pay the debt to balance all.

Pall bearers, preceded by one torch bearer, and followed by the other, carry the bier to the anteroom.

BLACK KNIGHT: Look not mournfully upon the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the future without fear and with a manly heart.

Black Knight clasps the hand of the candidate and passes slowly on.

The Black Knight may use the following instead of the above.

Behold this ruin! 'Twas a skull
Once of ethereal spirit full.
This narrow cell was Life's retreat;
This space was Thought's mysterious seat.
What beauteous visions filled this spot,
What dreams of pleasure long forgot!
Nor hope, nor love, nor joy, nor fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shown the bright and busy eye.
But start not at the dismal void—
If social love that eye employed.
If with no lawless fire it gleamed,
But through the dew of kindness beamed,
That eye shall be forever bright
When stars and suns are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue;
If Falsehood's honey it disclaimed,
And when it could not praise, was chained,
If bold in Virtue's cause it spoke,
Yet gentle concord never broke—
This silent tongue shall plead for thee
When time unveils Eternity!

Say! Did these fingers delve the mine?
Or with its envied rubies shine?
To hew the rock or wear the gem
Can little now avail to them.
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on wealth and Fame.

Avails it whether bare or shod
These feet the paths of duty trod?
If from the bowers of Ease they fled,
To seek Afflictions humble shed;
If Grandeur's guilty pride they spurned,
And home to Virtue's cot returned—
These feet with angel wings shall vie,
And tread the palace of the sky!

Overseer makes no reply, but takes candidate by the arm and leads him to the altar, facing Foreman. If other candidates are in the room all are brought forward **together**.

OVERSEER: My friend you have witnessed this panorama of the past for a purpose. We wish you to be impressed with the fact that the Brotherhood of American Yeomen is as broad as humanity and as deep as the great sea of human thought. Honorable Foreman, I have introduced the stranger to our guests, and again he stands before you.

FOREMAN: The lessons we would teach you have been given. You have already pledged yourself to keep secret what is done within these walls. Before, however, you can come into full fellowship with us, you must take an additional pledge, obligating yourself to perform truly the duties of a Yeoman. Are you willing so to do?

Candidate answers

FOREMAN: Does any member know of any just

reason why the obligation should not be administered to this candidate?

ISAAC: What has he promised in return for our Protection?

FOREMAN: That he will do Charitable deeds.

ALL MEMBERS: It is well. Proceed.

FOREMAN: (*Calls up the Homestead and advances to altar.*) 'Raise your right hand and repeat after me:

I, (*your name*.) solemnly promise || that I will not divulge the secrets of this Order || to anyone not entitled to receive the same. || I will guard and protect the good name of a brother or sister; || if in my power I will aid a member in distress. || I will give my influence || to the upbuilding and advancement of the Order, || and I will obey its laws and follow its precepts. || I especially promise, || that should I become unable to meet the payments required of me by the Order, || I will communicate the fact || to the proper officers of my Homestead || in time to prevent my suspension. || To the performance of all this || I pledge my sacred word of honor

Master of Ceremonies seats the Homestead; Foreman returns to his station; Overseer conducts candidate to Foreman's station.

FOREMAN: I will now instruct you in the unwritten work of the Brotherhood of American Yeomen. There are in Yeomanry three great words which indicate the teachings of our Order and the watch words of the Yeomen. They are _____ and _____.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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N. C. A. ANNUAL MEETING.

The Annual Meeting and Convention of the National Christian Association occurs on Thursday and Friday, May 21st and 22nd, in the Moody Church, corner Chicago avenue and North La Salle street, Chicago, Ill.

The opening session will be at 10:30 o'clock Thursday morning, followed by an afternoon session at 2, an evening session at 7:30, a Friday morning session at 9:30, an afternoon session at 2, and an evening session at 7:30. Besides the election of officers and the transaction of other important business, there will be addresses by able speakers.

Elmer B. Stewart,
President.
Nora E. Kellogg,
Recording Secretary.

According to the *Cleveland Plain Dealer* of March 5, more than fifty men students of Oberlin College have confessed their membership in fraternities and have signed pledges binding themselves to dissolve their fraternity connections. The pledges were signed in a secret meeting in Peter's Hall. The names of those said to have signed the pledge are kept secret. They are supposed to be Alpha Tau and Phi Alpha Pi men. This is regarded by officials of the college generally as a complete victory for the faculty in its long fight to stamp out secret societies in the college.

Should not the tongue be a Christian, too, as well as the head and the heart?
—Edgar W. Work.

WATCHMEN ON ZION'S WALLS.

BY PRESIDENT BLANCHARD, WHEATON
COLLEGE.

On Carmel the prophets of Jehovah and the prophets of Baal were face to face. There was a deadly antagonism which ended in the destruction of Baal's prophets and a national vote for the worship of Jehovah. It should be so now. Prophets of the true God should not be also prophets of Baal. The duties are opposed to one another; their teachers should be.

Baal was a heathen god. He was a base and ignoble god. He made people base and ignoble and that is the reason that it is not pleasant to think about men as being his representatives. We like to think of our fellow men in kindly and pleasant fashion. We do not like to believe that any of them are associated with what is evil and degrading, so we do not like to say prophets of Baal. But Baal was an awful fact. He was not imaginary but real, that is to say, people actually worshiped that idol god and people actually worship him now. In the olden time he had his prophets and in the modern time he has his prophets, too; and while it is not pleasant to speak about the prophets of Baal, it is worse to be prophets of Baal.

I do not give the testimony I do on this subject, or on any other phase of

the lodge question, because it is amusing or agreeable, but because it is necessary. The Bible clearly teaches that true testimony will sometimes be accepted and sometimes rejected, but whether it be received or refused we are under obligation, as true witnesses for Jesus Christ, to furnish it. This being done, the responsibility is shifted from us to others. They may perish if they will but we deliver our own souls.

I therefore return to this subject because the prophets of Baal are yet with us and, as in the olden time, they are destroying the souls of men and ought to stop doing their deadly work. If they do not God will judge them as certainly as he did the four hundred who died on Carmel. They will be left to themselves to fall into sin. Their sons and daughters will make them ashamed, their churches will be filled with Satanic power, they must reap what they sow, and, therefore, I return to this sad but needful theme.

Modern Masonic Preachers.

The old prophets of Baal had some sort of an excuse for their work, though I find it impossible to believe that they could practice their frauds and deceptions with innocence. They did not know what they were doing so well as the modern prophet of Baal may, but I believe they knew enough to make them responsible for their deadly work, and as the follower of Balaam in the olden time must give his account, so the follower of Balaam in our time must give his account. It is a solemn thought, however, that responsibility is always related to light. The person who follows the way of Balaam the son of Bosor in our day has a much more serious reckoning than the poor, ignorant, smart, tonguey prophet who bawled and danced and yelled and cut himself with knives before the altar on Carmel.

What Is Baalism?

An objector may say, "Well, but there is no present-day Baalism," and yet every one who will stop to think a minute knows that there is and must be. What is Baalism? Nothing at all but the setting up of some object of worship in rivalry and antagonism to the true God. That is the sum and substance of the whole matter. There is no need to worry about definitions; this is plain. If we say "Lord" to anyone, who is not "God," then we are worshipers of Baal, and if we, who are religious teachers, call any one Lord, except the true God, then we are prophets of Baal. The question whether a Masonic teacher is a prophet of Baal is determined absolutely by the facts in the case. If he is a prophet of Baal we shall not do him a favor or any one else a kindness by neglecting or refusing to warn him of his danger. If, on the other hand, the Masonic preacher is not a prophet of Baal, we ought not to think of him as one and certainly we ought not to say that he is one, so we must go to the law and to the testimony. In other words we must inquire about the facts in the case. We do not need to worry about inference but facts are of the first importance.

Who Is the Masonic God?

The Masonic preacher of course recommends to the community in which he lives the god of the lodge. The fact that he is known to be a Freemason settles this question. If I belong to the Republican party, whatever character and reputation I have goes to the support of that party. If I belong to the Masonic lodge, whatever character and reputation I have goes to the support of the Masonic god. It is folly for me to imagine that I can be a Freemason without subscribing to the god of Freemasonry.

A gentleman only the other day said in my office that Masons were a bad lot, but that the principles of Masonry were lofty and elevating. He said that if men

would only live up to the teachings of Freemasonry they would find the order a schoolmaster to lead them to Christ. If this is true then the god of Freemasonry is the Christian's God. If the god of Freemasonry is not the true God then this statement is not correct.

I believe that ignorance of good people in regard to this particular matter is the chief reason that so many kindly and pleasant men have become entangled in the lodge net in our time. At the risk, therefore, of wearying you I propose to restate a few facts which are absolutely conclusive respecting this matter.

God Manifest in the Flesh.

The Bible says that Jesus was God manifest in the flesh. What does this mean? Simply that Jesus exhibited in human form the attributes of the true God. Seeing what Jesus did, listening to what He said, noticing how He related Himself to men among whom He dwelt, we can arrive at the mind of God. Jesus was God manifest in the flesh.

Now, how did Jesus carry Himself among men? In the first place He was humble. He made Himself of no reputation. He said of Himself, "I am meek and lowly in heart." How now does Freemasonry compare with this particular characteristic of our Lord? Take the titles: Worshipful Master, King, Grand King, Sir Knight, Eminent Commander, Sovereign Prince of the Royal Secret, Sovereign Grand Inspector General.

Some years ago Mr. Philo Carpenter of Chicago, a Christ-like man, published a little tract entitled, "Grand, Grand and Great Grand." It exhibited this characteristic of Freemasonry and contrasted it with the meekness that is found in Jesus. Now take a Masonic preacher of our time who knows, or who has an opportunity to know, the character and habit of Jesus, and who knows, or has a right to know, the names of the officials in his

lodge. If he professes to admire this characteristic of Freemasonry, does he honor the contrary characteristic in Jesus Christ? If he professes to love and honor both, is he an honest man or a liar? This is a plain question; fortunately it is not a difficult question to answer. An ordinary, fairly well instructed public school lad of ten or twelve years can see what the truth is as well as we.

The Halt, the Maimed and the Blind.

The choice of adherents is equally conclusive. Jesus Christ manifesting God to the world had opportunity to choose His followers as He pleased. He had opportunity to determine what men He would call of His class or rank in society. Now what did He do? He elected the manger cradle of Bethlehem as a birth place, the carpenter home of Nazareth for His childhood and youth, the fishermen homes of Capernaum and Bethsaida for the beginnings of His ministry; and He chose for His audience lepers, blind men, maimed men, poor men and, what was perhaps more wonderful still in that age, women and children. "Suffer the little children," He said, "to come unto Me and forbid them not, for of such is the kingdom of heaven." Now Freemasonry and all organizations of like sort have declared themselves on this subject as plainly as Jesus did. They do not want women, they will not have children. They will not take halt, maimed or blind men except where their money, or political position, or something else will make it profitable to them to do so. The very people that Jesus Christ chose and to whom he ministered are the very people that the Masonic organization shuts out. We must judge of the god of Freemasonry by the organization. What does it do?

Now the God and Father of our Lord Jesus Christ chose the weak in this

world, the foolish and the despised to be the recipients of His mercy and His kindness. All the ones for whom Jesus Christ specially cared are the very people whom Freemasonry shuts out. Our Masonic preachers know this, or they may know it. They know how Jesus did, or they should. If they do know how Jesus elected His followers and how the Masonic lodge elects its members can they worship the God of the Bible and the god of Freemasonry? Evidently they cannot, for the two beings are absolutely different in character. Worship involves admiration and devotion, it involves likeness of feeling and similar activities, but here we have organizations with a world-wide difference between them. The prophet of Baal cannot be a prophet of the true God. The prophet of the true God cannot be a prophet of Baal. Men may choose but they cannot elect both.

In Secret I Have Said Nothing.

We have thought for a moment upon the spirit of Freemasonry, as indicated in the titles of its officials and the selection of its members, and of the mind of God, as exhibited in the humility of Jesus and the classes of persons whom He called about Him. I call your attention to another equally obvious difference between the two institutions, which of course indicates a difference in the character of the two master spirits. The principles of frankness and openness and the principles of a sealed secrecy are not the same. They are different and antagonistic.

In our time Freemasonry and organizations of like sort are compelled to come into the open. Forty-five years ago when I began to lecture against these lodges they had practically no asylums, hospitals, orphanages, nothing of the kind. They boasted then, as they do now, of their charities and humanities, but the institutions which should have

embodied them were wanting. At the present time these organizations of all sorts and kinds are attempting to plant institutions of this sort. They are not succeeding very well in general, and there are many things which may be said about the administration of these so called benevolent institutions, but at all events they do something. They hold public meetings now more than ever before and are doing what they can to awaken their own members to the necessity of living decent lives in order to secure a hold on public confidence. The movement in our own state (Illinois) to get the grand lecturers to stop swearing and drinking and telling obscene stories and the like is a case in point; these are but instances.

The substance of Freemasonry is the ritual of the lodge which is practiced night after night, week after week and year after year. The oaths which are administered, the penalties which are assumed, these show what sort of a thing Freemasonry is, and these things are, so far as they are able to secure it, hidden from the world. Every now and again we read in some Masonic publication that there is no need for any secrecy about Masonry, but they keep right on swearing men to secrecy under death penalties. You will hardly read an article from an intelligent, capable lodge man nowadays without finding a confession that Freemasonry had nothing to do with Solomon's Temple, but the ritual goes right on telling the candidate that Freemasonry did originate at the building of King Solomon's temple, and the poor blind candidate believes what these lodge officers tell him and probably never learns what the lodge orator says in his public addresses before people whom he cannot deceive.

Now why should Freemasonry be a secret society? Everybody knows why a gang of thieves is secret, everyone

knows why counterfeiters work in secret, everyone knows why adulterers practice their vices secretly as long as they have reputations which are of value, everyone knows why men plotting treason against the government do it in the dark, but why should Masonic preachers go to a lodge hall at night, speak a pass word through a hole in the door, give grips and signs which they pretend are not known to other persons, then, themselves, help to swear young men to have their throats cut across if they tell their wives and children what they do in the lodge?

The Christian Church, "The Church of God, the Church of our Lord and Savior Jesus Christ," is an open organization. Jesus Christ not only said, "I spake openly to the world," but He told His followers to do the same, and the Christian Church has obeyed this command. There are many hundreds of thousands of them in the world. Without exception they are open to men and women, adults and children, rich and poor, learned and ignorant, favored and despised. This is what God, manifested in Jesus Christ, taught men. It is the mode of organization and work which He prefers, but the god of the Masonic lodge does not practice this method at all. In the very first degree he swears his followers to secrecy. In the second degree he swears them to secrecy, in the third degree he swears them to secrecy, and so on to the end of the chapter, and over and again he makes them consent to be killed if they reveal to wife or child, to neighbor or friend, the things which are said and done in the lodge.

Now a Masonic preacher can profit by this method of doing business, or he can profit by the Christian method of doing business, but he cannot profit by both, for they are contradictions. In logic we learned years ago that of contradictories one or the other must be

folly. Suppose, then, that a Masonic preacher says that he believes in the Christian system, the Christian Bible, the Christian method of selecting members and the Christian method of doing work, and that he also believes in the Masonic titles, in the Masonic methods of selecting members and in the Masonic mode of work, what will we say to that? We know that what he says is not true. Of course we must be as charitable as possible, but if he is a fairly intelligent man we have no right to call him a minister of the Gospel; he has identified himself with the prophets of Baal.

"No Less a Penalty Than to Have My Throat Cut Across."

I have called your attention to the contrast between the Christian Church and the Masonic lodge as to titles, members and method of work. I have several times referred to the death penalties, but the matter is so serious a matter that it deserves to be set in a clear light. This we must now do, as God shall help.

The penalty above intimated is the first penalty in Freemasonry. "All this I solemnly promise and swear, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by the roots and my body buried in the rough sands of the sea where the tide ebbs and flows twice in twenty-four hours." This is the beginning of Masonic penalties. They vary, of course, as the man goes up or down, as you prefer to call it, in the organization, but there are penalties of some sort all the way through. Death penalties are called for in the first three degrees, the only degrees which are entitled to be called universary Masonry.

Universal Masonry binds its subjects under death penalties—throat cut across, tongue torn out, heart and vitals taken out, body cut in two, bowels burned to ashes in the center. I think some of my readers weary of my repetition of these

penalties. Whenever the lodge men cease repeating them I will cease repeating them, but as long as young men in all our cities, villages, towns and country regions are being sworn under these death penalties, I propose to use whatever power I have to make these penalties known to wives, children, neighbors and friends who are interested. Every congregation which has a Masonic preacher ought to think of these penalties and what they bind their preacher to, when he stands up in his pulpit and professes to pray to the God of the Bible.

I have been reading for the last few days about the religions of India. I have not time even if I had the disposition at this moment to speak in any detail of these awful systems, but I pause long enough to remind you that killing is the common end of all persons of high caste who leave their religion. Sometimes these people are killed by poison. Probably this is more frequently used than any other way. Sometimes they are walled up behind stone walls to die of suffocation or starvation; sometimes they are drowned. I was reading only this morning about a little child twelve years of age who had become interested in what they call the Jesus religion. She was led out into the water up to her waist and then the Brahmans put her head under water and kept it there for a little time, allowed the child to come up gasping and said to her, "Will you now leave the Jesus religion?" Life is sweet to a little girl ten or twelve years of age, and she said, "Yes, I will leave the Jesus religion." Who is to blame her? But I do not wish to focus your thought upon that child. I want you to see how perfectly the Masonic religion and the Brahman religion correspond. If you leave the Brahman religion and the Brahmans are able to accomplish it, they will kill you. If you leave the Masonic religion you consent in the very

first oath you take that you may be killed.

Now who is the god who delights in killings? Who is the god who loves the smell of blood? He is the god who delights in such imprecations as the Masonic organization is continually placing upon its members. Evidently he is not the God of the Bible. This God is the God of love, a God of mercy, a God of pity, a God of compassion. Jesus came that men might have life and that they might have it abundantly. He did not come to kill nor to teach people to kill, but to teach people to be friends, to be human, to be humane.

Place these two statements side by side. The secret religion and the open religion. The religion of the lodge and the religion of the Bible. Compare them with respect to this one point. Keep this clearly in mind. There are a thousand other things that you may say, but now think of the relation of the system to murder.

What is the relation? Evidently it is a relation of contradiction, of antagonism. No fairly intelligent man can doubt this, no reasonably honest man will affirm that the fact is not as stated. Here, then, is our Masonic preacher. He stands in the pulpit on the Lord's day and declares himself a follower of Jesus. He goes around to some lodge room some evening and declares himself a follower of Freemasonry. Now, which is he? He cannot be both, for the two systems are antagonistic. If he knows that he cannot be both and pretends to be a follower of each deity, what sort of a person is he? If he ignorantly and stupidly flounders along professing to worship the God of love and the god of murder at the same time, what sort of a person is he? What should his congregation think when they see him stand before them and declare himself at one time a follower of Jesus, knowing that he has the week before, in some secret

lodge room, declared himself a follower of the god of murder. Whose prophet is he, the prophet of God or the prophet of Baal?

On Carmel there seems to have been no desire on anybody's part to run with the hare and bark with the hound. Elijah was a prophet of God and did not pretend to be a prophet of Baal. There were four hundred prophets of Baal, more or less, and they did not pretend to be prophets of the true God, but what would have happened on Carmel if Elijah had professed to be a prophet of the true God and a prophet of Baal, and the prophets of Baal had professed also to be prophets of the true God? One is staggered at the supposition, and yet this is the thing which we have before our eyes all the time. Men claiming to be prophets of God and prophets of Baal, worshipers of the God of love and worshipers of the god of murder, preachers in churches, and chaplains and orators in Masonic organizations.

"No Man Cometh Unto the Father But By Me."

I call your attention to another most obvious difference between Freemasonry and Christianity. You will observe that in this entire discussion I am confining myself to what is obvious. I have no desire to deal with far-fetched inferences. I propose to follow this line to the end.

Now what does the Bible generally teach about Jesus Christ? It teaches precisely what is indicated above, that Jesus Christ is the only way through which man may come to God. "No man cometh unto the Father but by Me." "He that hath not the Son hath not the Father." These teachings are perfectly plain. No honest man, no fairly intelligent man has any doubt as to what they mean. They mean that if we do not worship God through Jesus Christ we do not worship him at all. In other

words, we make gods for ourselves. We may make them out of wood or stone. We may make them out of our vanities or ambitions, we may make them out of our fleshly appetites and desires. It is all the same. If we consider anything our chief good except the God who is manifested through Jesus Christ, then we are worshipers of false gods. We are Baalites, not Christians. Of course we may profess to be Christians and Baalites, but we cannot be both, for the two are contradictions, and one must choose. We can believe a religious system which teaches that all good gifts come to men solely through the sacrifice and mediation of Jesus Christ. We can believe a religious system which ignores, excludes and insults Jesus Christ, but we cannot really adhere to both systems, for they are contradictories. We can believe that men receive life pardon through Jesus Christ, or we can believe that men receive life pardon "because of their good works," "because they *live up*" to their lodge teaching as lodge men say, but no man can believe both these things, for they are contradictions.

If I receive salvation because of the sacrifice and mediation of Jesus Christ it is not true that I receive salvation because I lived up to my religion, or in any other way earned it, and if I received salvation because I lived up to my religion, or earned it, it is not true that I received salvation as the full, free, perfect gift of Jesus Christ, and if I profess to believe both these things, the profession simply shows that I am an ignorant person, or a hypocrite and a liar. A rational being cannot believe contradictions, no matter how long or how diligently he tries to do so. Contradictories are contradictories. Jesus Christ is God manifested in the flesh. Baal is a god of human appetites and punishments. Jesus Christ is the truth. Baal is a liar, and all his followers become liars.

One of the terrible facts in modern Baalism is that you cannot believe what the worshipers of Baal say. Jesus Christ comes that men may have life. Baal is the god of murder; he wants men's throats cut and their tongues torn out if they propose to be free from his dark and terrible reign. As the Brahman in India kills, if he can, the Brahman who leaves the old religion even when the follower of the Jesus religion is husband or wife, son or daughter, parent or neighbor, just so the lodge religion of our time trains men, who are very decent men in many ways, to believe that if men abandon the lodge they ought to be murdered.

The Masonic preacher professes to adhere to both systems. He preaches on Sundays to men, women and children, old and young, rich and poor, learned and ignorant, halt and maimed, that Jesus Christ is the Saviour of men, and in his Masonic lodge he teaches that Jesus Christ is not necessary to salvation, that men can live up to their religion, and that if they do this they will be saved; and when the grand lecturers get to be so profane and obscene that they are a public reproach he may join a society to try and rectify their conduct, but he will fail because he is himself a failure at the beginning. He is a prophet of Baal, not a minister of Jesus Christ; and, being a prophet of Baal, his work will result as the work of Baalites always does, not to the glory of God but the shame of men for whom Jesus died.

"Who Loved the Wages of Unrighteousness."

You will say to me, "Why, if this is true, and it seems obvious, do men wish to profess both religions? Why do Christian preachers wish also to be prophets of Baal? They must see the contradiction themselves. Why should they be willing to enter upon such an equivocal position? "Balaam the son of

Bosor loved the wages of unrighteousness." This is the explanation of the position of the prophet of Baal. You will say to me, "Why does not this Masonic preacher ask the Masonic lodge to support him and let him preach Freemasonry?" The answer is, the Masonic lodge will not do it. In order to maintain places of worship and hire men to become public teachers you must have the self-sacrificing spirit which is engendered by the life of Jesus Christ. That is to say, you must have that in this country. If you were in India or in Africa you might be a witch doctor, or the priest of a temple, and get on, but you cannot do it in this country. Masonic lodges do not support Masonic preachers, but men who profess to be ministers of Jesus Christ can add a little to their income and a good deal to their public praise by becoming also prophets of Baal. The disciples of Jesus will in many instances not know that they are prophets of Baal at all, in other cases where they do learn this fact they will hope that Paul has changed his character and that a man can be a prophet of Baal in the United States very much more safely than he could be on Carmel, and so through the ignorance of some disciples of Jesus and the indifference of others, the prophet of Baal may receive his salary as a preacher of Jesus Christ and at the same time gather in the little advantages of one kind and another which the prophet of Baal can secure, and the prophet of Baal is in danger of saying, "If I can do this, whose business is it? If I get a little money, a few railway advantages, some public notice, or some social favors which I could not receive as a true witness for Jesus Christ, whose business is it? The church pays me for teaching and caring for the affairs of the church, which I do, and the lodge pays me in its way for recommending it to the young men of the community in

which I live. I choose both. I could not live on what the lodge gives me; I do not choose to live on what the church gives. I want both."

Balaam the son of Bosor who "loved the wages of unrighteousness," loved the *wages*, not the *unrighteousness*. No man ever loved unrighteousness for its own sake, but men love wages—the things they can get through unrighteousness. But it is a fearful thing to be a prophet of Baal and at the same time professing to be a minister of Jesus Christ. I know numbers of men who occupy this frightful position. I am terrified for them. They are kindly and agreeable men. Numbers of them have shown me favors. I have been and am ready to do any kindness within my power for them, but I will not be a partner knowingly and willingly in any man's death, and I believe that these brothers are actually in danger of the second death; and so I entreat them to read again these words, and if they are true and will abide the fire—we must try every man's work to show of what sort it is—then I beg them to choose this day whom they will serve; "If the Lord is God serve him." That will involve separation from the world. It will involve the hostility of the world, it will involve the cross of Jesus Christ. "If Baal is God then follow him;" that will secure the gifts of Balak, but the man who takes the gifts of Balak dies among the enemies of God by the sword of the heathen.

PROGRESSIVE FOLLY AND UNION LABOR.

Mr. Victor Murdock has been explaining what the views and purposes of the Progressive party are. Says the prospective Senator, "For years I have been contending that there is no more sense in prosecuting a trade union than in prosecuting the Knights of Pythias as a trust. Both are associations for the social betterment of their members. The old parties are pussy-footing all around

the question and are afraid to take a stand."

Any trust is an association for the social betterment of its members, if the obtaining of greater profits by illegal means may be called social betterment. The only peculiar argument the unions have for immunity is that they cast more votes. Men combine to force up the price of eggs, that is a crime. Men combine to force up the price of wages, that is not a crime.

Cornering the labor market is not wrong, according to this logic, particularly if it is accomplished by destruction of life and property. The innocent public is the victim in either case, of course, but let it take its vengeance on the few fellows and not dare to interfere with the many fellows.

If we have egg-sellers' unions, corn-sellers' unions, ice-sellers' unions and coal-sellers' unions, being associations for the social betterment of their members and the social exploitation of all who are not members, they must be exempt from operation of the law. That is the logic of Mr. Murdock.

The Kansan errs, however, when he says that the old parties are "pussy-footing." The Democracy has already put his program into effect. It has rendered the labor unions immune from prosecution, and the President has agreed to the policy. If the Progressives want to do more truckling than the Democrats they will have to go further and demand that the dynamiters hereafter be permitted to pursue their murderous activities without interference. If union membership confers the right to break the law in one case, it should logically confer the right to break it in another.—*Editorial, Philadelphia Ledger.*

ORDER OF THE COBWEB.

The following correspondence explains itself and grew out of an article in the February number on the above named order.—Editor.

Columbus, Ohio, February 2, 1914.
Editor CHRISTIAN CYNOSURE.

850 West Madison St., Chicago, Ill.

My Dear Sir: I am in receipt of a marked copy of your esteemed paper containing an article on the Boys' Congress held at Lima, Ohio, last October.

Evidently it was mailed to us by one of your subscribers.

I am very much interested, however, in the article on page 300 of the February number, and write to know more about it. If you can give me any information concerning the new secret society formed by Sunday schools, I would appreciate it very much. If you could send me a copy of the ritual, or give me the names of the officers or its headquarters, or send me any literature on it, it would be greatly appreciated. The article copied from the "Ohio Sunday School Worker" is the only printing I have seen in any shape or form, and it seems that you have jumped to the conclusion instantly without making further investigation, that there was a new lodge started, or something of the sort, which was designed to drive boys away from the church and into a life which would not be creditable to themselves, nor in harmony with the teachings of the Scriptures. Wherever you got your information, I am sure of this, it did not come from anyone who was present at the Camp Fire on Monday night, October 6.

We feel highly flattered, however, that you should give almost a page to the work of the Ohio Sunday School Association.

Very sincerely yours,
C. W. SHINN, Gen. Sec.

Chicago, Ill., Feb. 6th, 1914.
General Secretary,

Ohio Sunday School Association.

Dear Sir: Thank you for your favor of February 2nd. My first information as to the Order of the Cobweb came from a Sunday school worker in your state, who felt grieved that boys were being placed under secret obligations in your organization, imitating, possibly, the secret orders of their elders.

You criticize me for not securing further information and jumping to the conclusion that the Order of the Cobweb is a secret society, and yet you do not explain to me what such phrases as the following mean if they do not imply a lodge organization: "Solemn rites of initiation into the Order of the Cobweb," "Mr. Baily explained the secrets of the order, which were not to be revealed to the general public."

The inference from your letter is that the order in question is not a secret society, but you do not say that it is not. If it is not, you should have no hesitation in stating what were the "secret vows" which the boys took, and what is the "secret significance" of the ceremony through which that great company of boys passed. Each of the phrases quoted above you will recognize to be from the November number of your magazine, *The Sunday School Worker*.

Thanking you for the courtesy of an early reply, I remain,

Yours very truly,
W. I. PHILLIPS.

EDITOR, CHRISTIAN CYNOSURE.

C. W. Shinn, General Secretary, 218-233
Columbus Savings and Trust Bldg.,
Columbus, Ohio.

Columbus, Ohio, February 9, 1914.
Mr. W. I. Phillips, Chicago, Ill.

Dear Mr. Phillips: I am in receipt of your favor of the 6th, and in reply will say that the vows which the boys made at the Camp Fire at the Lima State Convention, are secrets with themselves. After impressive services around the Camp Fire, where hundreds of the delegates to the Convention were present on the outside, each boy assisted in building a smaller bonfire by placing a stick on the fire. As he did so, he made a resolution as to the kind of a life he intended to live. These resolutions pertained to the individual lives of the boys themselves. Many of the boys resolved to give their lives in the unselfish service of other people, while a number of them gave their hearts to Christ for the first time. As a reminder of this resolution in their own hearts, each boy carried home with him a piece of charcoal, which remained over from the fire.

If you know anything of boy nature, you know that a service of this kind is exceedingly impressive, so much so that he would remember it for years to come, and every time he looked on the piece of charcoal it would be a reminder of the vows he made concerning the life he intended to live. The boys who took the vows constitute the inner circle which call themselves the "Order of the Cobweb," but there is no organization about it. I can think of nothing better to compare it with than a secret prayer circle

in an organized class where the Christian members of the class band themselves together, not as an organization, but as a group known to each other, to pray for the unconverted members of the class.

I am not a lodge man in any sense of the word, do not belong to any secret order, and am not in sympathy with lodges as I know them; but I am not prejudiced against the use of terms which may be used by secret societies, if the work can be done to benefit the young men of our great state. I know an organization of boys in Sunday schools, which has many of the features of a secret society or fraternity, and nothing would rejoice me more than to know that my boy was a member of such an organization, because its sole aim and purpose is to direct the boys to the church and Sunday school, and it is accomplishing that result.

Very sincerely yours,

C. W. SHINN, Gen. Sec.

KNIGHTS OF THE MYSTIC CHAIN.

Replying to a question concerning the K. of the M. C., we quote from the "Cyclopædia of Fraternities."—Editor.

The Ancient Order, Knights of the Mystic Chain, is conspicuous among the hundred-and-one of the last generation by reason of its not having been started as a mutual insurance society. Its high-sounding title becomes simpler when it is realized that this modern brotherhood is founded on traditions and fancies which hedge themselves about King Arthur and the Knights of the Round Table, whence the designation, "Ancient Order." One is compelled to compare it with the Order of Foresters rather than the Odd Fellows, for the basis of the rituals of the first two are found in English romance, and are beautiful, popular, and attractive. Both Odd Fellows and Foresters' societies have similar purposes, and differ from Freemasonry. The point to this lies in the resemblance of the Ancient Order, Knights of the Mystic Chain, to the Odd Fellows and Foresters, in the face of the fact that it is the creation of Freemasons, and bears many imprints of the handiwork of the Craft. Not until eighteen years after it was founded did the Mystic Chain incor-

porate an insurance feature like those adopted by so many other secret societies founded in the past thirty years. Both founders were Freemasons, and the emblem of the Order, embodying the All-Seeing Eye over the Holy Bible upon an altar, suggests the earlier influences surrounding it, yet at the first initiation ceremony twenty-one Knights of Pythias became Knights of the Mystic Chain.

Three degrees are conferred in subordinate Castles, which every member must receive in order to participate in the benefit fund: 1. White, or Esquire degree; 2. Blue, or Sir Knight's degree; and 3. Red, or Round Table degree. The fourth degree is only for those who wish to connect themselves with the military rank.

The "lady degree," known as degree of Naomi, or Daughters of Ruth, was introduced in 1890. Subordinate bodies are called Assemblies.

* NATIONAL HORSE THIEF DETECTIVE ASSOCIATION.

The National Horse Thief Detective Association, as well as the Illinois State Detective Association have secret work and a password known only to members in good standing, the purpose of which is to recognize and test members under any and all circumstances.

The obligation which follows is taken from Article X of the By-Laws as published in the Journal of the Fifty-third Annual Session of the National Horse Thief Detective Association:

"I do solemnly promise upon my word of honor that I will keep sacred the secrets of this Association and never speak the password above a whisper outside of a regular constituted order of the same and then only to a brother whom I know to be in good standing; and I further promise I will faithfully obey the mandates of its officers and committees in all work assigned me, and if I am required by this Association to be at the trial of any offender, I will so attend.

"I further promise that I will not aid, abet or countenance any one who shall hereafter be found guilty of felony in this or any other state, I being fully apprised of the same.

"I further promise that I will never expose any of the proceedings of a company nor discuss them in the presence of any one whom I do not know to be a member of a company.

"To the faithful observance of this obligation I pledge my sacred word of honor."

The obligation of the Illinois State Detective Association is very similar to that given above.

DYNAMITERS TO PENITENTIARY.

(By the Associated Press.)

"Washington, D. C., March 9.—The final chapter in the ironworkers' campaign to destroy "open shops" with dynamite and nitroglycerin was written today by the Supreme Court in refusing to review the penitentiary sentences imposed upon Frank M. Ryan, president of the International Association of Bridge and Structural Iron Workers, and twenty-three of the association's members. Only a pardon can now keep the men from the penitentiary.

Twenty-four Cases Decided.

"The sentences which the court refused to review follow:

"For Seven Years—Frank M. Ryan, president of the International Association of Bridge and Structural Iron Workers.

"For Six Years—Eugene A. Clancey of San Francisco, a vice-president of the International Association. Michael J. Young of Boston, and Frank C. Webb of Hoboken, N. J., member of the executive board, and found to have been implicated in explosions in his jurisdiction. Philip A. Cooley of New Orleans. John T. Butler of Buffalo, vice-president, and J. E. Munsey of Salt Lake City.

"For Four Years—Peter J. Smith of Cleveland, Ohio. John H. Barry of St. Louis.

"For Three Years—Charles H. Beum of Minneapolis. Henry W. Legleitner of Pittsburgh, Pa. Edward Smythe of Peoria, Ill. George Anderson of Cleveland, Ohio. Ernest W. Basey of Indianapolis, Ind. W. Bert Brown and Paul J. Morrin of St. Louis, Mo. William E. Reddin of Milwaukee, Wis. Michael J. Cunnane of Philadelphia. Michael J. Hannan of Scranton, Pa. Murray L. Pennell of Springfield, Ill.

"For Two Years—Frank J. Higgins, New England, organizer. Frank E. Painter of Omaha, Neb. .

"For One Year—William Shupe of Chicago. Fred Mooney of Duluth, Minn.

"In all fifty-two persons were indicted, but only twenty-four appealed to the Supreme Court.

"It is a great victory for the government and a just end to a very important case," declared Charles W. Miller, former United States district attorney, who prosecuted the so-called dynamite cases, when told of the action of the United States Supreme Court today."

Let us hope that President Wilson will be able to withstand the terrific pressure that will now be brought upon him to pardon these criminals. The success of the government in prosecuting them is one of the brightest and most hopeful occurrences of the year.

KNIGHTS OF MALTA.

We are asked for information about the K. of M. and quote the following from the "Cyclopædia of Fraternities."—Editor.

The representatives of the existing Ancient and Illustrious Order, Knights of Malta, state that Charles McClintock and George H. Pearce of Philadelphia, Orangemen and Freemasons, and the latter an Odd Fellow as well, are the founders of the organization.

The Order is declared to be designed to unite men under the most binding forms, "to comfort one another in the practice of Christian religion, to offer mutual assistance in the time of need, to promote Protestant unity, and to defend the Protestant faith against all foes whatsoever." It is also said to be the staunch defender of civil and religious liberty. "While opposing all forms of error and superstition, it nevertheless teaches and exercises the fullest tolerance and charity toward all men, being incapable, from the nature of its constitution and of the religion in whose interest it has been perpetuated, of oppressing any man or body of men on account of religious or political belief. It demands as the sole qualification for membership, purity of morals, zeal for the Protestant cause, faith in the Holy Scriptures as the infallible rule of faith and life, belief in the Holy Trinity as ex-

pressed in the Apostles' Creed, and reliance upon Christ as the only Mediator." The printed leaflets of the Order also contain the doubtful statement that "the Ancient and Illustrious Order, Knights of Malta, confers the old degrees exactly as they have been given for ages throughout Europe and the Orient, imposes the same solemn and binding obligations, and is composed solely of Protendants."

Following in the footsteps of modern fraternal beneficiary societies, the Order has a system of death and sick benefits, which, in almost all instances, are moderate in amount and are said to be paid from dues instead of assessments.

THE RED EAGLES.

This order has its headquarters in Kalamazoo, Mich. Its organ, the *Red Eagles*, is issued from Detroit, Mich. We quote the following from literature sent out by the order:

"Is the outgrowth of twenty years' experience in the fraternal world. The founders of the order aim in making of a stronger brotherhood than any of the many societies already existing, hence they planned for the only things upon which such a society could be founded—Defense of the Home—Defense of a Brother—Defense of Country—the lodge room being the place where all could dwell upon the broad basis of Rectitude, Equality and Devotion.

"Red Eagles strive to help a brother member, no matter whether you ever wore a uniform or marched under a flaunting banner if you love home, friend and country; if you revere the flag under which you live; if you are a manly man who will do the right thing because it is right—then you are the man we want to wear the insignia of a Red Eagle. Such men are necessary to make the Red Eagles the greatest power for the alleviation of human sorrow, sickness and distress.

Why You Should Join.

"1st. Local Councils of Red Eagles are paying \$7.00 sick and accident benefits. 2nd. Local Councils are paying \$100 death benefit. 3rd. Local Councils furnish free physician for member and family. 4th. Red Eagles will help

you in your business. 5th. Red Eagles help you to get a position when you are out of employment. 6th. Red Eagles furnish you social advantages. 7th. The Red Eagles aim to furnish a home for their orphans. 8th. To furnish general hospital for members where they can secure best medical or surgical aid free. 9th. To pension widows of deceased members. 10th. To take care of old members and have a home for their maintenance.

"The Great Red Eagle Brotherhood was formed, whose objects are to attain happiness. Its aims are threefold: The defense of the home, with its perpetual love and sanctity; the defense of a brother, to see him enjoy equal rights, benefits and privileges; the defense of our country against every foe. The first step is made toward attaining our other great ends sought: Happiness and true brotherhood. Only our Red Eagle brothers can know what our obligations and responsibilities are, that we shall attain our purpose every Red Eagle believes. The stronger the brotherhood ties the quicker it can be done. Our immediate objects, to aid the sick, to comfort and aid the widow and orphan, to bury the dead, are daily being exemplified.

"Our club life, wherein each brother is a gentleman, is solving some of the other problems which are giving concern to our states."

Professor A. R. Finley of Westfield College, Westfield, Ill., invites correspondence with any who may wish one or more of the following books which he has for sale: *Masonry, Past, Present and Future*, by Johnson, 236 pages; *General History Cyclopedia and Dictionary of Freemasonry*, by McCoy and Oliver, 696 pages; *New Masonic Trestleboard*, in two parts, 105 pages.

Do not write this office, but address Professor Finley as above.

No man is ever laid on the shelf by fate. He climbs up there of his own will and lies down beneath the dust, because he lacks the heart to rise and face the business of life—*Henry Seton Merriam*.

Editorial.

HELPING THE STRONG.

You'd rush to help a millionaire
 Who'd stumbled in the street,
 You'd gladly travel anywhere
 To help a famous man to bear
 His load of bitter-sweet.
 But do you rush your hand to lend
 To him who sorely needs a friend?

Unto a great man in distress
 You'd very quickly fly,
 And with what strength that you possess
 You'd help him back to happiness.
 But if you heard a cry
 From one whose need of help was grim,
 Would you so quickly go to him.

The man of wealth and power and fame
 Has thousands to assist.
 But O, the pity and the shame!
 The man who wears an humble name
 Is very often missed.
 In need of help men let him lie,
 And, lacking friends, they pass him by.

Detroit Free Press.

How true to life that is. For instance there was a worthy citizen of a town in an Eastern state who had the misfortune to lose his hands, and the grand lodge threatened to take away the charter of a certain lodge if it persisted in allowing him initiation.

GOVERNOR'S RECEPTION.

While Governor Walsh was candidate someone is said to have asked a priest who would be the next governor of Massachusetts, and to have received the reply: "I don't know; but it looks as if it might be Father O'Connell." This is that one among the half dozen "princes," subject to the partially dis-crowned king of the Vatican, who was named by Cardinal Rampolla as possibly liable to be the first Pope in America.

The new governor, together with Lieut.-Gov. Barry, received the unprecedented number of 6819 persons at the reception in the state capitol on Washington's birthday. The composition of this long procession with whom the governor shook hands was rather striking in some features, partly by reason of certain vacancies. A reporter noticed that crowded out by military display, "the unorganized public stood very little show." The lack of place on the program for official civic representatives was strikingly noticeable. Formerly,

judges of the courts paid their respects to the governor, but now they had no recognition. However, they were not so much missed, for men of Cork, Ireland, were there as Knights of St. Finbar, decorated with rosettes. Formerly, state commissions were represented; in their place came the drinking order of Elks. There was not even an unofficial recognition of the Massachusetts legislature, which in full session occupies 280 seats in its halls within the building in which this reception was held. The civic side of the government was officially ignored, while the military parade made it "largely a day of uniforms, gold lace, epaulets, martial music, soldierly step, reminiscences of military prowess and show of military strength today. The bearing and step of the women indicated more complete possession of the military craze than was betrayed by men. Nothing suggested statesmen or statesmanship; 'it was a day of hearts and heels, not heads.' Acres of cloth were cut up into military coats of the bull-baiting color, and it was the thing which fitted best the mental condition of the crowd."

Some features of the official timetable are worth noting here. First in order, G. A. R. staff and officers; next, Sons of Veterans, followed by Daughters of Veterans. Afterward there were named in the timetable the Army and Navy Union; Sons of the Revolution; Spanish War Veterans; Boy Scouts and little girl nurses (both in uniform); Fitchburg Elks; charitable Irish society; Knights of St. Fingar; Corkmen's association; Italian delegation; Cheverus Assembly K. of C.; military organization, C. T. A. union; Boston Elks (with Mayor Curley almost at their front); central council Irish county clubs—these and various other organizations, military or otherwise, including Boston Patriarchs of the Independent Order of Odd-Fellows. It was a day of glare and blare and scarlet show. The Athens of America had become the American Dublin.

Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine; if vented, thy sword is in another's hands. If thou desire to be held wise, be so wise as to hold thy tongue.—*Francis Quarles.*

MATURE AND BALANCED JUDGMENT.

Something read elsewhere sent us to "Modern Secret Societies," where, searching for what we had in mind, we found here and there what we were not seeking. Matters not generally known came into the light; temperate and considerate aspects of a thoughtful discussion appeared; until the book as a whole revealed reasons for wishing to find time to consult its pages again. Qualities of this type render a book useful for permanent reference and valuable as a possession.

Considerate treatment of labor organizations, for instance, is foreshadowed by this opening sentence of a chapter: "Every honest man must have a deep sympathy for the wage earner." After glancing at labor conditions the author asks: "Under such circumstances, what were wage earners to do? It was evident that they must combine. * * * They combined, and no man of heart and conscience can blame them for doing so. * * * They united in secret organizations. It seemed to them that in this way alone could their leaders be protected from the vengeance of those interested in the abuses which the wage earners wished to have removed. There was a measure of reason in this." Later in the chapter the author represents continued secrecy as having outlived its original service until it now seems unnecessary, unfortunate and dangerous. It seems unnecessary "because secrecy is now a hindrance rather than a help to the lawful ends which such bodies propose."

In speaking also of the Grand Army he considerately as well as judicially says: "Old soldiers like to meet and talk over their campaigns. It is quite right that they do so; but why should they swear not to reveal what is said? They wish to be kind to the widows and orphans of comrades; this is a duty, but why should this require any obligation to concealment?" Still another society, while on the whole disapproved, receives in fairness these concessions: "Odd-Fellowship has never, so far as I am informed, murdered a seceding member. It is more honorable than many other orders, in that it makes a contract to pay

certain reliefs under certain circumstances. It also actually pays about one-third of what it takes from the labor of its members, in benefits. But its religious character, its hazing initiations, and the fact that it is secret, make it unworthy of Christian gentlemen or patriots." It is reasonably certain that the sequence of objections does not here indicate by climax what is most important in the opinion of Dr. Blanchard, who, beyond question, regards the un-Christian character of Odd-Fellowship, combined with a show of religion, as its most fatal quality. For this, he unfortunately has warrant of a flagrant type.

Taken as a whole, this excellent and illuminating book will be found neither weak through other than just concession nor frantic in accusation, but, rather, balanced by good judgment ripened in thirty years of knowledge and reflection. While not, like Dr. Finney's memorable book, the work of one who renounced secrecy, it is still, like his, the work of a college president; while it is, moreover, that of an author who having identical knowledge of secret sins rejected what the other discarded.

DISCRIMINATIVE LEGISLATION.

An editorial article relating to a rider attached to a pending post-office appropriation bill, complains that it goes beyond reasonable transportation of mail clerks by requiring that "hereafter all railroads carrying mails shall furnish free transportation on their lines to all railway mail clerks." While recognizing the reasonableness of conveyance on the identical line of service after a run is ended, as for instance when a clerk returns home, the writer adds: "But there is no reason why a man, simply because he is a mail clerk, should have a blanket pass over every railroad in the United States that carries mail." Later in the article occurs the part which widens the application of a principle involved, and so brings it more fully within range of our own special line of vision. Here the editor says: "We believe railway mail clerks should receive fair compensation for their work, and be accorded all reasonable privileges in the matter of transportation. We do not believe they should be made a privileged class for favors that

others do not enjoy, and that bear no logical relation to their duties. We regard this proposal, like the rider of last year which marked the labor unions and farmers' organizations for special favor, as a forcible illustration of what organization will do in furthering the plans of those seeking discriminatory legislation." As showing the opinion of an ordinary political newspaper, these extracts from a morning editorial are free from the discount liable to affect similar utterances of a journal devoted to our special reform; yet we do not admit that our views of special privilege are sure to be more insecurely grounded or less reasonable.

FRATERNITIES KNOCK FRATERNITIES.

"There is a reason" has become a familiar saying which cannot be restricted to advertisements. Nothing happens without a reason. No opinion is worth anything if it cannot show its basis to be a reason which is known to him who holds it, or to him from whom it is trustfully adopted, or at least if it is not, even though in an occult way, based upon a reason undiscovered yet actual. Somewhere, either in the human mind or at least in the nature of things themselves, every correct opinion rests on an underlying basis of truth or fact. There is a reason.

What is the reason which accounts for action like that which we find reported on the first page of a leading newspaper under this heading: "School Fraternities Knocked; Convention of Alpha Chi Rho Asks Co-operation in Suppressing Them"? The news itself is in the following paragraph: "Secret fraternities of high schools, preparatory schools and preparatory institutions were condemned in Washington yesterday by the convention of college fraternities of Alpha Chi Rho. A resolution was adopted asking the co-operation of older fraternities and of the school authorities themselves in suppressing such organizations among immature students."

Why does the pot call the kettle black? Does an ostensible reason lie in the single word "immature"? If so, how can it be shown that maturity removes the reason, while it is a fact that only the fraternities which boast safe ma-

turity are those which kill their initiates? Again, what is the reason that suddenly mature sophomores or juniors in college do not also petition for the suppression of Latin or mathematics in senior classes of high schools? Or if this seems too diverse, what is the reason for not applying mature sophomoric wisdom to baseball, football and cross-country runs? And still further: If immature societies ought to be killed out, a strange exception seems to be made of immature open literary or debating clubs. There must be some reason.

LOW GRADE SCHOLARSHIP.

Seventy per cent is almost three quarters of all the fraternity students in the Chicago University college of administration; it is also the proportion of fraternity students who failed in their studies during the first quarter of the school year. So startling a result demands accounting for, and the explanation assigned is "rushing" and other freshman activities outside of those strictly academic. Since the primary interest of a college is scholarship, whatever battles against scholarship is an enemy of the college itself and invites retaliatory declaration of war. An attack on the university involves an attack on its students; *per contra* an attack on the students is an attack on their university. Tame surrender cannot be demanded. College is primary, clubs of every kind secondary. A good club is only ancillary; a bad one is parasitic.

Outside or inside the college, distraction of attention and diffusion of purpose is the peril of a student or professional man. It is the same whether he works in classes or in solitude. If it comes from lack of self control it is a fault to be remedied; if from the intrusion of others, a misfortune to be endured if it cannot be prevented; but if from organized agencies certain in their effect, it is that part of a plan of life which requires alteration. In any case it should not be needlessly perpetuated. When high school boys are absorbed in athletics or games, and girls in dances, scholarship gets the dregs of attention. If this is too extreme a statement, there is truth enough in it to be worth considering.

PRIMARY BUSINESS OF COLLEGES.

Almost a column of one of the best editorial pages in the country is devoted to an article on "A Nonathletic College Reunion," in the course of which the writer finds occasion to ask, "When the American undergraduate is criticised for giving too much thought to athletics and the other 'side-shows,' and too little to the primary business of education, how often is it realized that he is largely influenced by the unconscious example of the older and presumably wiser alumni? Ordinarily they troop back only for athletic contests, or to greet the newly elected members of society and fraternity on initiation nights."

Too often, it might be added, this influence is possibly deepened because many of the alumni have already joined other secret societies outside their colleges, and are still taking what they call higher degrees. In the same connection it is alleged to be known or suspected by college officials throughout the country that the talk of post graduates harms undergraduates since the conversation is less of what professors teach than of anecdotes at their expense. "A member of the faculty at New Haven instanced a recent case coming within his knowledge—that of an unusually capable boy who had been well prepared and had entered without conditions, but who had soon been dropped for the chief reason, according to the professor, that, through hearing the college stories of his father and his father's friends, he had come to look upon college as a place solely for irresponsible fun and merry escapades."

It seems almost certain that hundreds of new men coming to college each year think of it as the place to begin joining secret societies. It is no wonder if some of them also think of post graduate life as a period which will include continued joining, and progress into other than Greek letter orders. It is in our judgment consistently in line with the Yale attempt to reform somewhat the secret society custom of the university that this leading institution called back her alumni, "not to witness some athletic contest, nor to attend some social reunion, but to see the college in its 'working clothes' and to get into the closest possible touch with it as an educational institution." In this

way Yale had a novel and successful Alumni Day.

REV. ALEXANDER THOMSON.

Rev. Alexander Thomson, one of the bravest men of his age, as well as one of the most faithful friends of the National Christian Association, of which he was a corporate member, and for some years a member of its Board of Directors, went home last month. Rev. Dr. Walter L. Ferris represented the National Christian Association at the funeral, which was held in Saugatuck, Mich., March 15th.

We are promised an extended notice of Brother Thomson's life and services for the May CYNOSURE.

REV. DAVID SMITH FARIS.

The Rev. D. S. Faris of Sparta, Ill., for years a faithful advocate of the anti-secret cause, reached the end of his earthly career Friday morning, February 13th. He was among the few of his generation who faced the rising tide of secretism with unwavering courage, and continued a faithful testimony on to the end. Some day, these principles which won for him little, but reproach, will be the warp and woof of his mantle and his crown of glory; the foundation upon which coming generations will erect their monument to the memory of his name. Though not a man of large resources, his contribution to the association year by year was as regular and constant as the seasons themselves. He was for the forty-eight years from 1857 to 1905, pastor of the Reformed Presbyterian church of Sparta.

Oh, that the Lord our God may be with you in the day of trouble, if it is now! If it be not now, it may be very soon, for it is a queer world. But settle it in your minds—come fair, come foul, come rain, thunder, lightning, or sunlight, you will rest in him who died for you.—*C. H. Spurgeon.*

The features of Christ are best developed on the tablets of the soul in the dark room of prayer and meditation.

He who cannot control himself is surely unfit to control others.

News of Our Work.

IOWA STATE CONVENTION.

The sessions of the gathering in Oskaloosa, Iowa, March 23rd and 24th come too late for any notice in the present number of the CYNOSURE. Among those taking part on the program are Rev. A. M. Malcolm, pastor Associate Presbyterian Church, Albia; Rev. S. J. Malone, pastor United Presbyterian Church, Oskaloosa; Rev. F. J. Wilson, pastor Wesleyan Methodist Church, Clarence; Rev. Clarence Weston, pastor United Evangelical Church, Harlan; Rev. G. A. McLaughlin, D.D., president Central Holiness University; Rev. S. E. Greer, pastor Reformed Presbyterian Church, Washington. President Blanchard and Secretary Phillips will also be present. Penn College Glee Club and Penn College Orchestra will furnish music. We hope in the May number to record that a helpful and successful Convention has been held.

SEATTLE, WASHINGTON.

A very interesting meeting of the Washington Christian Association, Opposed to Secret Societies, was held in the Reformed Presbyterian Church, Seattle, Wash., on the evening of December 5th.

Rev. T. M. Slater, the earnest pastor, had made every arrangement possible for the meeting by advertising and a very interesting program. He opened the services by an address on "The Mission of this Organization," in which he showed our purpose and need of an existence.

The principal address of the evening was delivered by the Rev. B. E. Bergesen, of the Lutheran church. This was a very able address, the speaker showing the influence of the lodge on the church and private life and pointing out the difficulties of one living for the Saviour and at the same time trying to do as the lodge would dictate by ruling Christ out.

Revs. B. H. Alberts, W. O. Dinius, and A. H. Stilwell followed with brief remarks and spoke of some experiences of earlier days which led them to see the evils of the secret lodge system.

While many really feel that the lodge system is wrong, yet they have not the courage of their convictions to take their stand against the system and come in contact against so many who are affiliated with it. However, we feel that we have a mission to fulfill and we must do what we can for the Master and to defend the name of Him who said, Nothing have I said in secret.

B. H. ALBERTS, SECRETARY.

PENNSYLVANIA CONVENTION.

The Annual Pennsylvania State Convention of the National Christian Association was held in the Swedish Congregational Church, Titusville, Pa., March 9th and 10th.

The Convention was not largely attended, but that was to be expected as this is new territory for the work of the Association, and many were fearful that too much agitation might bring more persecution than the flesh would enjoy. Union revival meetings in charge of Evangelist Rees were just beginning and this occupied the minds of many people, though they are not getting much of the "fire" spoken of by President Blanchard in his afternoon talk.

The Convention was characterized by the unusual earnestness in their opposition to the Lodge system of some men and women from this section who have heart convictions on the subject, which they are not afraid to have known. The presence of such men and women could have only one result and that was to produce an enthusiastic and hopeful Convention.

The talks and speeches were good, full of truth and unanswerable arguments and the newspaper comments on the Convention have not attempted to refute the different features of the lodge system brought out, but they have rather endeavored to belittle and slur Evangelist Rees in declaring that his business is to preach "against sin, not lodges." We intend to keep up the agitation in this section of Pennsylvania and become an educational factor in instructing the people of the enormities of the lodge evil.

The Convention opened its first session at 2:15 p. m. Monday, with President Rev. W. D. Rose in the chair. Devotional exercises were conducted by

President Rose. The opening song was, "There Is a Fountain Filled with Blood," prayer offered by Rev. Wm. Bryenton of Titusville, after which the Convention sang "All Hail the Power of Jesus' Name."

In the absence of Secy. A. J. Beattie, Rev. A. G. Eklund was elected Secretary pro tem.

In a few choice words Rev. A. G. Eklund, pastor of the local church, made the Convention welcome.

The State President, Rev. W. D. Rose, responded with an address full of inspiration. Rev. Mr. Rose was followed by Rev. W. B. Stoddard, who gave an unusually interesting talk on certain features of the lodge question. Rev. John McDonald, of Centerville, Pa., then addressed the Convention and gave it as his opinion that Christians cannot conscientiously be members of the lodge. Mr. William Polecrits of Warren, Pa., gave us an account of his very interesting experience with the "Owls" of that city, and Rev. Sheatsley of Pittsburgh, gave a strong testimony for the church and against the lodge. Rev. Armstrong of Titusville gave his testimony of how he was led by his convictions to leave the Odd-Fellows.

Mr. Buell of the *Titusville Herald* staff gave his experience. He stated that he had been a member of seventeen secret societies and had been an editor of secret society publications, but that he was now a Christian and had dropped all of them. Rev. Robt. McGarvey of Youngsville, Pa., gave an impressive testimony showing how he had been a lodge member before he became a Christian, but when he was saved he had to leave such company.

The following committees were appointed: *Resolutions*: Rev. Robt. McGarvey, Rev. W. H. Armstrong, Pres. C. A. Blanchard. *State Work*: Rev. Wm. Bryenton, Titusville; Rev. John MacDonald, Centerville, and Rev. John Hatch, Corry. *Finance*: Rev. A. G. Eklund, Titusville; Rev. W. B. Stoddard, Washington, D. C., and E. Wahlin, Titusville. *Nominations*: Rev. C. V. Sheatsley, Pittsburgh; Rev. R. A. Dey, Centerville, and Wm. Roberts, Warren, Pa.

The session closed with prayer and

the benediction by Rev. W. B. Stoddard.

The second session of the Convention convened at 7:30 o'clock p. m., and was opened with Scripture reading and prayer by Rev. W. B. Stoddard and singing by the congregation.

The address of the evening was delivered by Rev. C. V. Sheatsley of Pittsburgh, Pa., on "How Does the Lodge Affect Life's Important Relations?" In a very clear manner the speaker took up the ways in which the lodge affects the home, the state and the church. The address was full of information and suggestions, and was a strong impeachment of the lodge system.

After the address an offering was taken which was fairly good. The congregation then united in song.

Rev. W. B. Stoddard gave a very able and instructive address on the "Church vs. the Lodge," following which the session was closed with the benediction.

The third session of the Convention was convened at 9:30 o'clock a. m. It was called to order by President Rose and the devotional exercises were conducted by Rev. Robt. McGarvey, and consisted of Scripture reading and singing "Nearer, My God, to Thee" and prayer by Rev. John MacDonald.

The minutes of the previous sessions were read and approved. Rev. W. B. Stoddard read letters from the following friends relative to the Convention and its work: J. F. Bovard, Oil City; Rev. S. J. Crow, New Castle; Rev. J. W. Burton, Chambersburg; Rev. A. G. Dornheim, Beaver Falls; Mrs. Anna E. Stoddard, Cor. Secy. of the New England Association, Boston, Mass.; Rev. J. C. Berg, Scottsdale; Rev. Adolph P. Ebert, Oil City; Rev. J. L. Stauffer, Altoona; Rev. N. J. Westle, Warren; J. L. Bower, Bowertown; S. P. Latchaw, Barto; David Kitchfair, Ephrata; E. P. Minnick, Lansdale; Prof. Enos H. Hess, Grantham; J. C. Molyneux, Forksville; J. C. Young, Degolia; Rev. J. C. McPeters, Philadelphia; Rev. Wm. Dillon, Huntington, Ind.; F. W. Ransom, Beaver Falls; H. L. Grimes, Grand Valley; J. S. White, Highspire; Jason Hollopeter, Pentz; Jos. G. Ruth, Colmar; Rev. A. S. Aiken, Ayersville; and Rev. F. C. Sproul. On motion it was decided to refer these letters to the edi-

tor of the CYNOSURE. The Finance Committee reported receipts amounted to \$105.52 and disbursements to \$77.80, and that they had received for this Convention to date \$26.86. On motion the report was approved. The Committee on State Work reported and on motion the report was approved. The report is as follows:

"Your Committee on State Work would respectfully report that the work of our Association was never needed more than at the present time. With the rapid increase of religious popularity there is an alarming decrease of real Christian life. The compromise which many professed Christians make on religious lines with ungodly institutions gives the lodges a chance they are not slow to accept. The spectacular, with its noise, catches the crowd and the preaching that shows little difference in life between the clean and the unclean pleases the masses. The lodges being right in line with this sort of thing, blow their trumpets and catch their victims, while true piety cries to God for help. Notwithstanding these conditions we are informed by our Eastern Secretary that his time during the past year has been quite largely given to work in the Keystone State with encouraging results. God-fearing men and women are scattered all over the state who are ready to respond to the truth, and encourage the leader. More subscriptions to the CYNOSURE have been secured than in any previous year. Contributions by friends have permitted the free distribution of quite a considerable amount of literature. The open doors for work have been more than it was possible to enter. God is evidently helping those wishing the light to obtain it. The Association has lost through death several of its active workers, but new friends have been enlisted, so our working force is probably greater than in other years.

"We recommend for the year to come: First, that the Eastern Secretary continue to push the work as best he may, using such of the funds in our treasury for the circulation of N. C. A. literature as he may deem wise. Second, that the pastors of all churches interested be urged to devote, at least, one service during the year to giving out light re-

garding the lodge evil. Third, that our next annual Convention be held at York, Pa., or at some town or city in that vicinity—Wm. Boynton, John MacDonald, *Committee.*"

The Committee on Nominations reported the following officers for 1914. The report was adopted, and is as follows: President, Rev. J. W. Burton, Chambersburg; Vice-President, Rev. T. C. Sproul, Pittsburgh; Secretary, Prof. Enos H. Hess, Grantham; Treasurer, Rev. A. J. Culler, D. D., 2541 W. Lehigh avenue, Philadelphia.

Rev. C. W. Hodge of Wayne Valley gave a very interesting talk on the work of the lodge in dividing the United Brethren church, one lodge man stating at that time, "We are not interested in the piety of the church, but in men, money and influence."

Rev. C. V. Sheatsley was given the floor and gave a talk on the fallacy of endorsing Masonry and lodges while fighting whiskey which the Lodge upholds. He declared that the whole Lutheran Church was in principle opposed to lodges, though in fact some preachers were lodge men and some synods were silent on the subject.

The Question Box was taken up and the following question was answered: "What is the basic principle of lodges, and is it the same in all lodges?" The question was answered by Rev. W. B. Stoddard as being "organized false worship." The minutes were read, corrected and adopted.

The fourth session of the Convention was convened at 2 p. m., with Rev. W. D. Rose in the chair. The devotional exercises were conducted by the chair, prayer being offered by Rev. C. W. Hodge of Waynes Valley, Pa. Rev. A. J. Beattie of Titusville was given the floor and gave an extemporaneous talk on the "Effect of the Lodge System on the Country Churches." He showed how the prayer meetings and revival meetings had been destroyed by lodge fairs, socials, dances and secret sessions and how there were hundreds of empty churches in three counties of Pennsylvania that had been emptied by lodge influence. Secretary Stoddard gave a very helpful chart talk on Masonry, which clearly revealed the un-

Christian character of the order. The Committee on Resolutions made the following report, which on motion was adopted:

Resolutions.

Whereas, In accord with Scripture, we are living in a time when many are led astray "because of strong delusions" and, whereas, the secret lodge system has been successful in deluding many. Therefore be it resolved: 1st. That all Christians should have knowledge of the character and design of the lodge system, that they may more effectually oppose it. 2d. We believe the most effective results will be obtained through an application of the teachings of Christ and the Scriptures, to this or any other system. 3d. We should show that evil naturally seeks concealment and that the secret lodge affords a natural home for those of evil design. 4th. We do not find an organization like a secret lodge necessary to the promotion of any good object, and when thus used detracts from the God approved organizations. 5th. We believe immorality and crime are encouraged by lodges and clubs of modern type to an alarming degree. 6th. No Christ-centered life can find a congenial atmosphere within a lodge. 7th. As long as lodges are employed in seeking the righting of any wrongs, industrial, political or religious, we may expect strife and injustice. 8th. Christ, the author of charity, should be honored by Christians in its bestowal, rather than organized secrecy with its opposition to Him. 9th. We would commend the efforts being made to rid our colleges and schools of secret societies, proven to be opposed to fairness and purity, and recommend that such efforts be extended to lodges of larger and older growth. 10th. We recognize in the NATIONAL CHRISTIAN ASSOCIATION an organization doing much in the dissemination of light, for the upbuilding of the kingdom of Christ and the overthrow of evil, and would recommend its agents and also its organ, the CHRISTIAN CYNOSURE, and other publications, as well calculated to this end. 11th. That seceders from secret orders are in duty bound to use their knowledge to warn and save their brethren who are yet free from such societies, and that they are in duty bound to reveal and not con-

ceal the secret work of such orders. 12th. That the thanks of this convention are hereby extended to the pastor and members of this church for the Christian courtesy shown us on the occasion of our meeting.

Rev. A. J. Beattie, Rev. Wm. Bryenton and Rev. A. G. Eklund were made a committee to prepare an account of the convention and resolutions adopted and to send same for publication to the papers of the different denominations. On motion the convention adjourned.

A. J. BEATTIE, SECRETARY.

LETTERS.

Some Extracts from Convention Letters.
Johnstown, Pa., March 2, 1914.

Our difficult problem at the present time is the labor unions and railway brotherhoods. The latter is a cross between lodge and labor union. We look upon the labor union from actual experience as being a desperate foe and taken all through is more subtle and harmful at the present time than other lodges from the fact that they tie up Christian men to strike or starve. They guarantee the seceder to be without a job and are able to make their guarantee good. The Christian is unequally yoked with the ungodly as in the lodge, but they are in a position to take more drastic and desperate measures to bring employers and men to time than just some individual lodge can do. The bondage of a labor union appears more oppressive to me than other lodges.

The nation and state are being disturbed more by the labor unions than by the other lodges at the present time. The whole field looks to me as the grouping of powers for the battle of Armageddon, when the Lord will make the crooked straight and throw open the secret places to the light.

JOHN L. STAUFFER.

Ephrata, Pa., Feb. 28, 1914.

The lodge question is a live one in our town. A small church and ours are the only churches standing in opposition. There are a few members of other churches with us and this keeps the question alive.

A few of the preachers invite lodges to attend their service in a body. "The

blind leading the blind; both fall in the ditch."

The Oriole nest seems to thrive, making tipplers out of our dear young people. The saddest part of it all is our town people seem to "love to have it so."

DAVID KILHEFNER.

Grantham, Pa., Feb. 27, 1914.

Brother White was with us during our recent Bible Conference and gave us a very strong talk on secret societies. He based his arguments on the Bible, as is his custom, and stirred the ire of some of the lodge brethren in the community to the extent that we can hear some of the echoes a month after the meeting.

Brother White tried especially to show that the lodge was unchristian in character. This its supporter wanted to deny in words, but they confirmed it in deeds, by withdrawing some of their business from the national bank of our town because some of us, who are interested in the school, are also interested in the bank. (Mat. 5:10-12.)

I shall be glad to help you out in your next annual meeting if held in York, if time and providence permit.

ENOS H. HESS, VICE-PRES. AND SECY.,
MESSIAH BIBLE SCHOOL.

Degolia, Pa., March 6, 1914.

It may be pertinent for me to suggest that, if possible, some attention be given to the thought of the Masonic Satan endeavoring to cast out the Romish Devil.

Many of our good antisecret society people are allowing themselves to be used to pull Masonic chestnuts out of the Romish fire by the periodical called *The Menace*, its 32 degree masonic editor blinding them to the fact that a Romanist is as loyal to the United States and its free institutions as is a Freemason.

J. C. YOUNG.

Forksville, Pa., March 3, 1914.

We are enclosing \$5.00 to help along this good work, and pray for its good success. Glad to see the good reports in the CYNOSURE.

HERBERT L. MOLYNEAUX.

Philadelphia, Pa., March 5, 1914.

And now my prayer is unto God for you in your arduous labors in the king-

dom of our Lord Jesus Christ, and for the success of this conference above all previous meetings.

Be sure to make our exalted Lord Jesus the central character, the pre-eminent Presence around Whom you will all gather, the shining center upon which all eyes will be fastened. He alone is Lord of the conscience, who can break the chains of secrecy and let the prisoners go free. In the brightness of His face all darkness shall flee away as the shadows of night before the rising sun. May His face light up your meeting at every night.

J. C. McFEETERS.

New Castle, Pa., March 3, 1914.

A good friend of mine was praising in the highest terms a sermon preached by his pastor to the Freemasons. He plainly saw that I did not enthuse any over the sermon and he asked me why, and I said if he would assure me that he would not be angry and take it for good on my part, I would tell him. He gave me the assurance and I gave him the following reasons and he was satisfied—First: Freemasonry is unscriptural because it excludes all under twenty-one years of age. Second: Freemasonry is unscriptural because it excludes all women. Third: Freemasonry is unscriptural because it excludes the poor, the halt, the lame and the blind and all who really need help, and is purely selfish. Fourth: Freemasonry compels men to keep secrets from their wives and thereby violates the marriage covenant. Fifth: It presumptuously assumes for itself the right to administer the oath for carnal and selfish purposes and continuously violates the golden rule. Sixth: It is a false religion, which dishonors the blessed Son of God and is leading multitudes down the broad road as all false religions do.

My friend kindly said that was enough and that I was justifiable in opposing Freemasonry as I understood it.

S. J. CROWE.

Chambersburg, Pa., March 6, 1914.

It has been my great privilege to bear testimony against the lodge during the past year. During the great union evangelistic campaign in our city, which was held during October and November,

1913, the lodge question came up for discussion.

The ministerium was asked to approve a plan for a great parade in connection with the meeting. It was to be a "Civico-Religious" parade made up of delegations from factories, lodges and churches. Of course, I dissented and after some discussion told them I would quietly withdraw and they might proceed as they liked. After further consideration, I told them that I would not only refuse to march, but would give my reasons for not marching. Rather than have the matter discussed in the city papers they called off the parade, much to the disappointment of some of the lodges who were hoping for an opportunity for gaudy display and free advertisement. Another pastor of the town said he would not trail after a lodge banner and the third pastor told his men if they forsook the church crowd and left him to march with the women and children, they could count him out.

After the parade had been cancelled, the Spirit of God manifested his power in the meeting and on the night of the proposed parade, men wept over their sins and filled the aisles in their endeavor to reach the front of the room to confess Christ. To the unbiased observer the effect upon the meeting was noticeable.

These events have caused discussion of the lodge question and some have left the lodge and many have received light.

Dr. Biederwolf the evangelist in charge, is not a secret society man and while he condemns them he does not use the same methods of Moody and Finney.

J. W. BURTON.

Beaver Falls, Pa., Feb. 27, 1914.

A word of commendation for a man while he is alive by far exceeds whole banks of flowers on his coffin after he is dead. My appreciation of Secretary W. B. Stoddard and the Association he represents has been constantly growing, and it received a new impulse last Tuesday when I preached my regular noon-day sermon on the third commandment, to the men at the Union Drawn shops in our city. The Catholic question is much agitated here just now by ex-Priest Sequin and his wife, and because I feel (as, I believe, Mr. Sequin does) that

many of the average Catholic laity, at least, may be won for pure religion if they are dealt with kindly and honestly, rumors spread among the men that I feared Rome. The National Christian Association publications enabled me to deal squarely with both Protestants and Catholics. I took the secret work of a number of the secret orders, Red Men, Woodmen, Masons, etc., and also the oaths of the Catholic Knights of Columbus, Jesuits, Cardinals, Bishops and laymen with me, and pointed out that God's Word is squarely against this whole false oath business. I received a respectful hearing, but the meeting ended without special applause for the preacher. I hope the men will see the mistake of oath bound secretism and abandon it. Since reading your publications I can see no gain in praising these secret orders as "Billy" Sunday and others do, and on this question would rather remain in the company of such men as D. L. Moody, R. A. Torrey, Chas. G. Finney and the great statesman, Daniel Webster, who, I believe, were fully as competent to judge of the merits of the case as any present day advocates of it. I am for New America for New Americans, welded solidly together for the uplift of every individual, old and young, rich or poor, weak and decrepit, or strong and able, which the multitude of oath-bound cliques, clans and organizations now in the land prevents rather than helps to bring about.

A. G. DORNHEIM.

SECRETARY STODDARD'S REPORT.

New York, N. Y., March 18, 1914.

Dear CYNOSURE:

You have the report from our Pennsylvania Convention, and I need add but little. We should be thankful that good was accomplished. Several desiring light obtained it. About fifty new subscriptions were added to the CYNOSURE list, and many tracts distributed. We were gladdened by the help given by friends—too many to mention individually here. Some should have helped us who declined, but our work was new in this section and those loving darkness were many, so it was not to be wondered at. A revival meeting claimed the attention of quite a number. Many were especially glad that providence sent Dr.

Blanchard our way. The church was nearly filled to hear the two able speakers of the last evening, but had the people generally known what fine addresses were being given the number would undoubtedly have been greater. Special thanks are due to Rev. Mr. Eklund, who did much for the meeting, and to the reporter who gave kindly notice and unusual publicity in the *Titusville Herald*, and the knowledge thus conveyed to its many readers was well worth the cost of our effort.

Considering the trying weather conditions, an unusually large number of contributory meetings were held, in some of which the attendance was greater than at the day sessions of the convention. A series of addresses were given in Free Methodist churches in Youngsville and Union City. A large audience greeted your representative in the Nazarene Church, in Warren. At Erie, Oil City, Franklin, Tionesta, Tidioute, Centerville, and elsewhere I found those who were friendly to our work. There was an unusually large attendance at meetings held in the Canadea and Hemlock United Brethren churches, and there were some who appreciated our lectures at the Free Methodist Church, Centerville.

Rev. A. G. Eklund, pastor of the church in which the convention was held, left his congregation in my care while he attended a church conference. His preaching is much appreciated by those who wait on his ministry. Our Free Methodist brethren of the Titusville district are to be congratulated in having an unusually strong, efficient leader in Elder Wm. Bryenton. He was present at all sessions of the convention and his address was a masterly appeal. The coming to the convention of Brethren Hodge and Dey of the Radical United Brethren was helpful. They contend for the truth amid many trials.

Beginning March 11th, I gave seven addresses in five days to good audiences in the heart of the Alleghany Mountains. Brother Jason Hollopetter of the Brethren Church had arranged and prepared these meetings for my coming. The first three lectures were delivered in Rockton. The church was well filled the first evening and the attendance in-

creased the following evenings. The Patriotic Order Sons of America advertised themselves by presenting flags to the schools in the neighborhood. Their display was of the kind to catch the eyes of those who think but little. Your representative in his address showed that the spirit and teaching of the lodge is un-American. The flags were beautiful and seemed quite in place over the school house. What a pity that an organization based on un-American principles should have credit for such a worthy deed!

It must be delightful in the summer time to live near what is known as the Greenville Brethren Church on the mountain summit, Clearfield County, Pennsylvania. A splendid company of young men and women listened to my addresses before the church and Sabbath school. There is an abundance of pure air and water on these mountains and with pure thoughts and high ideals the people will have much of Heaven while they live here on earth.

If any have questioned the anti-Christian character of Masonry in Pennsylvania, they should do so no more, as Dr. Levy, a noted Jewish Rabbi of Pittsburgh, was elected "Grand Chaplain" of of the Grand Lodge of Pennsylvania last December and was installed in office in Philadelphia March 4th. Anyone of discriminating judgment knows that Jewish prayers are not Christian prayers. If Billy Sunday still thinks a majority of the Masons are Christians and wonders why more do not take the "sawdust" trail it might be well for him to communicate with the "Grand Chaplain."

The Lord willing, next month I work through Ohio and Indiana into Illinois. Friends in that section wishing lectures should address the CYNOSURE office.

Yours for victory through the Redeemer,
W. B. STODDARD.

"LIZZIE WOODS' LETTER."

Argenta, Ark., March 5, 1914.

Dear CYNOSURE:

I have just left Little Rock and am across the river in Argenta which is sometimes called North Little Rock. We fired the Devil's camp while in Little Rock. In making house to house visits.

I found that people belong to everything—to all kinds of lodges, and even to the Catholic and Christian Science churches, and with all this so-called religion they voted whiskey back on both sides of the river. Do you think these people are crazy, or that it was the Negroes who voted for these saloons? No, indeed. It was done by enlightened whites. The blacks were not allowed to vote this time, but whiskey won. I thank God that the Holy Ghost is separating men from these great evils. Nothing but the Spirit of God can do it. Every man who accepts the power of God through the Gospel is willing to be separate from the world, the flesh and the Devil.

When we came to Little Rock we found men, women and children tied up in these sinful organizations and after showing them how sinful they were we would get down and ask God to help them to be willing to leave their lodges and obey Him and be separate from unbelievers. (2 Cor. 6:17) "As many as were willing to obey received power to give up idol worship." We stopped with a Baptist minister who belonged to the union and four other secret societies. I said to him, Do you think God is pleased to have His ministers in these secret orders? He said, "I have never given a thought as to how wicked they were until you came to my home." I said to him, Brother, you cannot help the people you preach to until you give up your sins. "The husbandmen that laboreth must be first partaker of the fruits" (2 Timothy, 2:16). There are thousands of young men dying from smoking cigarettes and thousands filling drunkards' graves and the preachers who smoke and drink cannot help them, and the preacher who is tied up in the secret societies dares not preach against the wrong thing. He replied, "Well, I will tell the truth, there are evil things hidden in the lodge that a good man don't like to tolerate, yet he cannot help himself." I said, The way to help yourself is to throw the Devil's yoke off and if you will obey God you will receive the Holy Ghost, for he is given to them that will obey (Acts 5:32). So he prayed with him and when he began to see the light he gave up his pipe, quit the lodges, quit drinking liquor and told another preacher friend of his that he was giv-

ing up his bad habits. His friend laughed at him and said no man could live right on this earth at all times. He then opened his Bible and began to read the Scriptures and they said he was crazy. They said also that those people who sent out those N. C. A. tracts were cranks.

I went to see Elder A. J. Millard while in the city and had a long talk with him. Brother Millard is eighty-four years old now. He has fought the Devil in Little Rock and caused many to come out of the lodges. The white people who belong to these evils say Brother Millard is a crank but he don't let anything move him. Brother Millard was glad to see me and told me all about the old days when Miss J. P. Moore used to teach in a little old house where the First Baptist church now stands. She taught the preachers because they could not read for themselves. Brother Millard asked her to let him help her so she gave him a class. I said, I am one of Sister Moore's Bible students. He said, "Sister Moore has been a great blessing to the colored people." I said, Yes, all the holiness that the colored people have came to us through Sister Moore's teaching of these Bible lessons which opened the eyes of the people. Brother Millard did not get to any of my meetings, as he was not able to stand the cold weather but he gave me many good Scriptures against the secret society orders and bade me Godspeed. When I had finished my lectures in Little Rock, many eyes were opened to the truth. Some few were angry but the most of them said something would have to be done because the people don't care for anything else in Little Rock but secret societies, and we all know that there is no true religion in them.

Yesterday was a day set apart to get everybody to go to church. The only way to get people to love the church is for the minister to live a holy life and preach Christ. The people are tired of a dead, formal church which professes to know God but in works deny Him. (Titus 1:16.) May God hasten the day when ministers of the gospel will take a stand against all sin.

Little Rock and Argenta are full of churches. A white Methodist minister is reported in the *Arkansas Democrat*

to have said that there are 16,000 church members, both white and colored in all the denominations who attend church, while some 50,000 don't go to church at all. He said the members of the churches are trifling away their time while the Devil's forces are busy at work night and day. After reading this article, I said to a preacher. This is true. The men of God are too slack. I see so many so-called Christians are establishing lodges. He said, "The lodges are all right." He didn't see anything wrong in them. I said, You are in the lodge business yourself and the money you get out of it has blinded your eyes (Exodus 23:8.) He said, "I have been a Baptist preacher for years and I know that there is no harm in belonging to secret societies." I said, If you are a preacher the Lord has called you to preach the gospel and not to lead the people into these sinful lodges among the ungodly.

He said to the minister with whom we are stopping, "I came to see why you have not been to the lodge for these three or four weeks." The minister answered, "Well, I am losing interest in the lodges. The Lord called me to preach the gospel and I see that I have lost time." Our visitor said, "I am dictator and you are the vice-dictator, and if you don't want to quit your foolishness, all right. We are going to install our officers next Friday night and you had better be there." Then he turned to me and said, "Sister, where was the Christian Church first established?" I and "After Pentecost, men full of the Holy Ghost established it." He said, "Now I see you don't know. No one knows but those who are lodge members, for it is a secret." I said, Jesus says "I ever speak openly before you and in secret have I said nothing." (John 18:20.)

After he left, the preacher said "I see the Bible now as never before and I see how much time I have lost during these ten years. Sister Roberson, we are not preaching a saving gospel to the people." I said to him, God wants holy men to preach the gospel. (Titus 1:8.) He replied, "Yes, I see my mistake." I said, Sister Moore came to us when we were in gross darkness and caused many ministers to see the light. None of them saw the light till God sent her to us

and if you preachers hadn't put stumbling blocks in the way we would be much better off than we are. He said, "Yes, we did fight her little paper *Hope*, because it gave reference chapters and verses and that touched some of us in tender spots." I said, Yes, it would have been a good thing if it had led all these blind leaders to repentance. He said, "We couldn't see how people could live in this sinful world without sinning at times, but Sister Moore said we could live every day for Jesus and a good many preachers all over this country took heed to the teaching and they are the best we have right now." I said, If we are going to sin every day, what about the Christian's fight? If we let the Devil overcome every day, we are bound to be lost. He said, "Sister Moore is right. What an awful thing to call a man out of sin and then tell him he must go back into sin." I said, Read Isaiah 59:1-2 and you will see that sin separates us from God. When Sister Moore found me I had been converted but I didn't know the Scriptures. He said, "Since you have been teaching here, I have come to believe that God is able to keep us every day if we will let Him." I said, Yes, Philippians 2:13 says it is God that worketh in you to will and to do. He replied, "I see now and am willing to give up all for Jesus. I knew something was wrong in the lodges but I never knew just how wicked they were until I read these tracts and papers. I have determined to give it all up. I know my fellow ministers are going to call me foolish, but I am willing to suffer for Christ's sake. I belong to four lodges but I am willing to give up not only the lodges, but all sin. A great number of our smart, educated men are busy setting up lodges." I said, Don't let your faith stand in wisdom of men. (1 Cor. 2:5-7.) Verse eight shows us that none of the princes of this world knew the hidden wisdom of God, but God has revealed it unto us by His Spirit (vs. 10-16). I also referred him to 1 Cor. 1:18-31 and said, We have so many men who go to school to learn to preach and the Lord has not called them. They are like the lawyers in Luke 11, 46 and verses 52-54.

I am teaching here in Argenta every night. They have opened saloons in this

beautiful little city. These triple sisters—the saloons, lodges and red light houses—are certainly damning the negro race, for we are a people who ape what we see others do. If it is good we do that to the extreme and if it is bad we do that to the extreme. The negro should never have known anything about a secret order, for he has carried it into the church, and that is where the trouble comes to us. Our educated preachers are the men who are setting up all this idolatry and when the illiterate Negro gets into the lodge he forgets God, the church and the family and everything else. The unlearned class of Negroes think the lodge will carry him up to meet his Grand Master, Chancellor, Commander, Grand Woodchopper, Dictator, Chief Grand Mentor—anything but Jesus. They are not to blame, for their leaders, like Balaam, love the wages of unrighteousness and try to bless Balak for the money and still want to die the death of the righteous. (Numbers 23:10.)

God help our people to see before it is too late that God has sent the Holy Spirit to teach (John 14:26), to guide (John 16:13), and for power to witness (Acts 1:8), and to shed abroad His love in our hearts (Rom. 5:5). God only gives the Holy Ghost to them who will obey (Acts 5:32). May God bless the general officers and board of directors of the National Christian Association and give a special blessing to the lecturers, for I know what they have to suffer. Thank God that there are some who are willing to suffer (1 Peter 4:1).

Yours for Jesus,

LIZZIE ROBERSON.

AGENT DAVIDSON'S LETTER.

Elizabeth, La., March 5, 1914.

Dear CYNOSURE:

Praise the Lord, for His mercy endureth forever. I have been very busy since my last letter, spending several days at Hoy, La., and the Sugartown settlement where I preached two sermons, delivered one lecture and secured a number of CYNOSURE readers. I attended the Calcasieu Union Baptist Executive Board at Keith Zion Church, Neame, La., preached a sermon, delivered an address and secured several CYNOSURE readers. I then visited Eliza-

beth and preached a sermon and received a cordial invitation to return to-day and preach tonight.

I attended the great Union Evangelical meeting under auspices of the Baptist Ministers' conference which is financed by the Southern Baptist Home Mission board (white), held at the Union Baptist church, Alexandria, La. I preached a sermon and delivered an address before this conference. Rev. L. Allen, Jr., of Shreveport conducted the meeting and was ably assisted by Rev. H. G. Randle of New Orleans, a young man who was reared under my pastoral care. Two hundred and fifteen happy souls professed salvation during the fifteen days' meetings and united with the different Alexandria churches. The interest was great and the attendance ranged from one hundred and fifty the first day to twelve hundred at the close. I also preached at the Rose of Sharon and the Truevine churches in Alexandria and at the Good Samaritan church, Wells, La., and secured a number of CYNOSURE readers at each place. Many earnest appeals were made to me to locate again in Alexandria. On invitation of Rev. W. T. Bush, I came to Oakdale and preached and lectured at his church.

I find oath-bound secret lodges very strong and growing stronger in all of these places. I find many pastors willing privately to admit that the lodges are wicked, and are working injury to the home, the church and society, but they are like dumb dogs that can't bark; they are afraid to step out and take a stand for God and His Word lest they lose popularity or have their salary cut off.

I find a great opportunity to do immeasurable good among my people. I find many doors open to me but very few will contribute anything to support my work which greatly handicaps and prevents my influences. Oh! if our anti-secrecy friends could only be made to realize the amount of good a small offering will do to furnish men to constantly travel, preach, pray, lecture and distribute literature to open the eyes of those who are so easily led away by false delusions. Surely if they knew the facts our work would not suffer as it does. I have found many who are willing to give

up their idolatrous lodge worship when their eyes are open to its sinfulness.

I am just in receipt of a letter from a very reliable friend informing me that the secret foes to all truth are at work during my absence trying to stir up strife against me at my home town of Leesville. Well, such is the unfruitful work of darkness. I earnestly ask the prayers of the faithful of the Lord that my faith fail not and that many more doors may open wide and many more be touched both to pray and to give, that truth may spread and permeate the churches. I hope to enter southeast Texas for a campaign soon.

Yours sincerely,
FRANCIS J. DAVIDSON.

LODGES DECLARED A MENACE.

From *The Titusville (Pa.) Herald*:

The National Christian Association held two sessions yesterday in the Swedish Congregational Church—one in the afternoon and one in the evening. While the attendance was not large, enthusiasm was not at all lacking. The speakers included many prominent clergymen and educators, and most of these apparently have "traveled the road to Jericho." But that they have little respect for the goat that took them there was clearly indicated by their speeches.

The speakers at last night's meeting were the Rev. C. V. Sheatsley, pastor of St. John's Lutheran church, Pittsburgh, and the Rev. W. B. Stoddard of Washington, D. C.

What Can the Lodge Do?

Mr. Sheatsley's subject was "What Can the Lodge Do for Me in the Three Most Important Relations of Life?"

"I will present my way of thinking on the lodge, with reference to my place in the family, my citizenship in the state and my membership in the church," he said. "God established the home, and it is therefore a divine institution. God said that it is not good that men should be alone, so I will make a help-mate for him. Does the lodge assist me in finding my help-mate? No, the men are alone, and the women are alone—alone in their forms and worship; alone in their secrets, and God says it is not good for them to be alone.

"The lodges have their open and social functions, it is true, where the sexes may

come together socially, but how many Eves does the Lord bring to their Adams at these functions? If reports may be relied upon, these lodge gatherings leave behind a train of pollution that threatens to undermine the very pillars of the home."

Lodges and Politics.

"We boast of our fall citizenship, and it is indeed to be prized. It was purchased at the price of blood and it needs to be jealously guarded. My free citizenship depends upon two parties, however, first the government's attitude towards me, and second my attitude towards the government," continued the speaker. "It is possible for the government to become corrupt and curtail my rights or deprive me of them altogether. It is also possible for me to fritter them away or sell them for a mess of pottage in connivance with others, seek class legislation and favors for one body of citizens to the detriment of all others. Freedom to be conserved must be exercised. Does the lodge help me do this? Lodges may not go into politics, but the spirit and schooling of the lodge prepares men for classism and selfishness. The secrecy, the oath, the mutual and sometimes questionable protection thrown about the members tend not toward good American citizenship, but away from it."

The speakers declared the Stars and Stripes would today be a grander banner of freedom were there not a single secret society of any kind beneath its folds.

Church and the Lodge.

He declared, too, that the lodge does not strengthen a man's Christian faith.

"To be a Christian," he said, "I must confess Christ as my only savior. To belong to the lodge I need but to affirm belief in a supreme being. In other words, confessionally, I am a deist in the lodge and my brethren may be those who deny Christ."

He asserted that the so-called "charity" of the lodge is not charity at all, but selfishness—"with here and there a little speck of something which looks like benevolence. I find that this charity is more of the priest and Leviter order than of the Good Samaritan type."

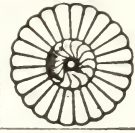
In conclusion, he said that he couldn't understand why, if lodges are to help

(Continued on page 389)



The Coming Conflict

BY
EDWIN BROWN GRAHAM



CHAPTER IX.

(Continued.)

Darker and Rougher.

"As to Captain Burns," continued the doctor, "he needs no defense. His record is well known. He was the first and is the best republican in this precinct. His party loyalty has never been doubted. He has often represented us, not only in conventions, but also on bloody battlefields; and that stump of the arm lost while fighting our disloyal foes, who were encouraged by the negro haters in the north, and cowardly skulkers in the British dominions, that stump, I say, is a far more eloquent argument for his loyalty than I can make, or his opponents can answer. Mr. Chairman, I ask you to decide the motion out of order."

The house was still after an applause. No one had ever seen the doctor more earnest or heard him speak so fluently. Jones glanced at Branes, who was slowly shaking his head, and then answered: "The motion is in order. Are you ready for the question? Only republican votes will be counted."

Captain Burns rose quickly and said: "Mr. Chairman, like the doctor, I care nothing for the honor of being a delegate, but, sir, having been legally chosen, I will say that no difference what is done now, we expect to claim our seats in the county convention. We do not propose to be controlled any longer by a few ringleaders. The business of this meeting is finished. I move that we adjourn."

The motion was seconded and carried, but the chairman quickly decided, "Lost."

Lawyer Branes, with a significant raising of his brows, said he thought the ayes had it. So the chairman decided that the meeting had adjourned.

Groves regretted exceedingly, the personal difficulties of the day, and perhaps had said more, a very little more, however, than he would have said on re-

flection; but Mrs. Groves said that he had done right, and that he ought to have said more.

It was well that Lawyer Branes and his party, consisting of about one-third of those present, remained in the hall and held another meeting. It saved disputing and quarreling on the streets.

Mr. Hulman was filled with spite against Groves and all his friends—a deeper spite than ever rankled in his bosom. The old sore had been only covered over, and now probably never would be healed.

Cassius Bowman had evidently forgotten his grateful promises uttered one dreary night, when little Maggie was aroused from what seemed to be the sleep of death.

The secretary of the meeting was Mr. Steadman, a chronic office seeker, who never knew which side he was on until he discovered which side had the majority. This time he thought it best for him to give certificates of election to Groves and Burns.

The next day they went to the convention and presented their certificates, when they learned that Hulman and Moyle claimed to be the legal delegates.

The case was referred to a committee on credentials, and several citizens of Brandon testified to the facts as narrated. The other side was advocated by Branes, who claimed that the first meeting was not legal, because it was largely composed of those who were not republicans, and who had elected those who were not republicans. He claimed that as soon as the house could be cleared, a legal meeting was held which had elected Hulman and Moyle.

The chairman, a Royal Arch Mason, brought in a report, clothed in ambiguous language, recommending the latter set of delegates. The report was adopted in great haste, without any chance for a discussion.

Captain Burns afterwards was allowed

five minutes to make an explanation. He explained briefly the facts of the case, hinted at the cause of the trouble as plainly as would be allowed, and closed with these words: "Twenty-five years ago I was mobbed on the floor of this very building because I advocated the cause of liberty to a part of the human race then in bondage, and that cause, you know, has since been victorious. To-day I stand before you excluded from a party convention to which I was legally chosen, kicked out of the meeting without a fair hearing, because I advocate the cause of freedom to another part of the race now in bondage. But let me tell you that this is but the beginning of a great conflict in which freedom will again triumph." Amid the applause of the few and the hisses and groans of the many, he sat down.

John Sykes, who seemed to be as nearly ubiquitous as a person could be, was there. He jumped up to make a speech. The Brandon people smiled. He spoke rapidly, or he could not have finished his first sentence.

"I came not here to talk. You know too well the story of our thralldom. We are slaves.

Slaves to a horde
Of petty tyrants—"

There were cries of "order."

"A long train of these practices has at length unwillingly convinced me that there is something behind the throne greater than the throne itself."

Jack was stopped, but seemed more unbalanced than usual. He began again: "'Order is heaven's first law.' 'Here, law is a sort of hocus-pocus science, that smiles in your face while—'"

[Cries of "sit down!" "order!" "put him out!"]

The chairman asked, "Will the young man take his seat?"

"The atrocious crime of being a young man," began Jack. But he was away from home; he was put down; that is, he was led out amid the laughter and cheers of many, and then the convention finished the business to suit itself—or rather to suit the lodge.

Edith wrote in her journal, after hearing a history of the convention, as follows:

Masonry is a mysterious thing. It separates a husband from wife and children. It separates friends. My father's old friend "C. B.,"

who once lavished on him thanks in words and deeds, will not now recognize him, although not an angry word has passed between them. Mr. H., who has been so friendly, has become an open enemy of father.

It divides and controls political parties; for although Masons say it has nothing to do with politics, yet the question has by them been forced into the republican party in the village and in the county, and Masonry has its power and secret cunning.

Masons seem to act on the principle that he who will criticise or interfere with their order must be anathema. Does it ever separate those who are more than friends? I wonder if Walter is a Mason? No, it cannot be. I do not believe it.

But the clouds grew blacker and the winds higher, and if there was a calm it was as sultry as a summer's day before a fearful storm.

CHAPTER X.

"'Twas a Vile Plot."

"Whom the gods wish to destroy, they first make mad."

One of the boasted privileges of this country is the right of free speech. This is an essential element of a free country. Where this is not allowed, there is no freedom. Where this is not secured and protected, there is great danger to other rights and liberties.

In times of slavery, that subject could not be discussed in slave communities. Many stories of pro-slavery hatred toward free speech and of its persecution of anti-slavery speakers are known. Silence and ignorance were the bulwarks of the system. Free discussion would be the ringing of its death-knell. But discussion was carried on; the bell tolled; and slavery is dead and buried.

But is Masonry like slavery in this respect? The answer of everyone informed on this question is, that discussion is hated by Masons. They love darkness rather than light, for as light will dispel darkness, discussion will destroy Masonry.

Groves' office contained quite a library of Masonic literature. There were papers, tracts and books on both sides; for it is a curious fact that antimasonic lecturers use chiefly Masonic books to oppose Masonry, and antimasons generally are better acquainted with its literature than are Masons themselves.

Soon after the convention which met in Megapolis, Dr. Groves received an urgent invitation from a few citizens of

that place to deliver a lecture on the subject of Masonry. He was surprised that a lecture was desired in that stronghold of the order. It was learned, however, that the unjust action of the late convention in excluding the proper delegates had awakened interest in the subject of Masonry.

The name of Dr. Hill was at the head of the list of names in the invitation. He had remained all these years a true friend of Groves and had often asked his counsel. Since the convention, although he had never thought of such a thing before, he suspected that Masonry had something to do with the defeat of his old friend for the professorship. Dr. J. B. Lumm was a Mason. Many of the regents were Masons. Groves, he learned, had been invited and had declined about that time to become a member of the order. But still he asked, could Masonry interfere in other interests as he had seen it do in politics?

Groves, after due consideration, decided to go to the city and lecture, if not on nervous diseases, at least on a subject which produces nervousness. The hall was secured, the evening and the subject for the lecture announced. Many members and friends of the order remarked that it would be much to the comfort of his body and to the peace of his mind if the doctor would stay at home, and that it might be possible to discuss that question in the country, but the city is a different place. These threats were carried to Groves, but did not disturb him or alter his purpose.

(To be continued.)

THE ARMORY SITE.

"The United States Armory's present site," says the historically interesting and accurate "Seeing Springfield" guide-book, "was selected by George Washington in October, 1739." George being at that time, as our recollection serves us, 7 years and 8 months old, and, of course, a recognized expert in armory sites. But we are all out of patience with frivolous Hortense who, with her customary lack of reverence for things sacred and otherwise, refers to it as the seeing Springfield guyed book.—*McPhee, of Springfield, Mass., Union.*

There can be no doubt that the instruments used on that historic occasion are among the treasured relics of Alexandria lodge, keeping fit company with the famous Master's chair in which he never sat, as well as other things of equal authenticity preserved in that sacred shrine which he never visited. We will not presume that Hortense does not already know that "Springfield was selected by Gen. Washington as a site for a foundry and laboratory in 1777, and supplies were sent from there to Gen. Schuyler's army in Western New York in July of that year"; or that "small arms were manufactured at Springfield Armory prior to 1787." Hortense must surely be familiar with Longfellow's poem beginning

"This is the Arsenal. From floor to ceiling

Like a huge organ, rise the burnished arms";

but what she does not yet know about the arsenal or other buildings, and what Washington himself never knew, she can learn about the Armory and about him when she visits the million dollar Masonic oracle in Alexandria.

CONTRIBUTIONS.

For Iowa Convention:

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M. J. Boyce.....	3.00
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O. N. Barnes.....	15.00
First Christian Reformed Church, Paterson, N. J.....	15.00

The sons of peace are not for these tongue combats; they are often, no doubt, set upon so, but they have another abler way of overcoming it than by the use of the same weapon; for they break and blunt the point of ill-reproaches by meekness, and triumph over cursings with more abundant blessing.—*Robert Leighton.*

Christian Cynosure.

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(For the twelve months ending April, 1914.)

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CONTRIBUTED BY:

Beattie, A. J.
Benton, Rev. J. W.
Bissell, Rev. H. M.
Blanchard, D. D., Pres. C. A.
Bridgman, Rev. Fred'k B.
Campbell, Rev. Ray B.
Cassler, F. L.
Davidson, Rev. F. J.
Davis, Evangelist J. L.
Doermann, Rev. M. P. F.
Foster, Rev. J. M.
Frazer, Rev. Frank D.
Gillespie, H. L. F.
Hospers, Rev. G. H.
Kimball, Rev. S. C.
Lagville, Chas. A.
Leiper, Rev. J. H.
Millard, Rev. A. J.
Norlie, Rev. O. M.
Roberson, Mrs. Lizzie Woods.
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Snyder, Rev. C. F.
Stauffer, John L.
Sterling, Rev. C. G.
Stoddard, Rev. W. B.
Wagner, Rev. Martin L.
Warring, E.
White, John S.
Wylie, Rev. J. M.

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LODGES DECLARED A MENACE.

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men in a business way, as some claim, they must have a ritual.

Cut Out the Lodge.

"Cut out the lodge," seemed to be the war cry of the convention yesterday in a warning sounded in particular to the members of churches. At yesterday afternoon's session somebody said that men who had consecrated their lives to the advancement of Christ's kingdom had no business to waste time attending lodge meetings and their social functions, but that he could see no harm in them from the world's standpoint. But some of the speakers could not see it in this light—they believed the fraternities were trying to usurp the place of the church, and therefore had no excuse to exist.

Pastor John McDonald of the Centreville Free Methodist church admitted that it takes backbone to oppose the lodge system of the country, for such a step naturally arouses animosity.

William Roberts of Warren, Pa., said that he "belongs to but one lodge and that is the lodge of Jesus Christ." He thought lodge members lack the brotherhood spirit they advocate.

Pastor Robert McGarvey of Youngs-ville said that it is almost impossible for the church to reach the active lodge member for he is imbued with the idea that he is already good enough for God's kingdom.

Man from the Capital.

The Rev. W. B. Stoddard of Washington, D. C., eastern secretary of the National Association, expressed the opinion that the Christian who joins a secret society must be as blind and stupid as an "owl." It is the dove and not the owl that's the symbol of Christ's coming.

The convention was welcomed yesterday afternoon by Pastor A. G. Eklund of the Swedish Congregational church, and the response was delivered by the state president, the Rev. Dudley W. Rose, who presided. The latter said that there were three different ways of "getting light on this subject of fraternities—from the lodge people, from observing their activities, and from those who have dropped out of the orders.

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